# The Brethren EVANGELIST

Official Organ of The Brethren Church


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## *Brethren Publications . . .*

### *Advancing The Whole Church Program*

**Brethren Publications Day Offering**

**January 18, 1959**

Vol. LXXXI January 3, 1959 No. 1

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

BETHLEHEM, VIRGINIA. Pastor John F. Locke notes that "Brother Timothy D. Swartz was made President Emeritus of the Board of Christian Education of the Southeastern District Conference by an unanimous vote," adding, "This is a well-deserved honor to a g workman."

Brother Claude Stogsdill was the evening speake the Bethlehem Church on November 9th.

LINWOOD, MARYLAND. Mrs. C. Hesson, of the wood Church, writes as follows: "A Youth Choir eighteen voices has been organized at the Linwood Br ren Church with Miss Joan Hesson as Director and M Jane Wantz as Accompanist. They made their first pearance in October at Homecoming, sang one nigh our Revival Meetings, and are now preparing t Christmas cantata." (The Cantata was given the nigh December 21st.)

The W. M. S. Public Service was held on Decem 28th, with Nigerian missionaries, Glenn and Jean Sh as speakers.

MANSFIELD, OHIO. Brother John Terrell reports reception of five new members on the last Sunday November.

AKRON, OHIO. Brother J. G. Dodds notes that Official Board Public Service is scheduled to be held evening of January 4th.

A special song service and program built around Havergal hymns is scheduled for the Akron Church second Sunday evening of January.

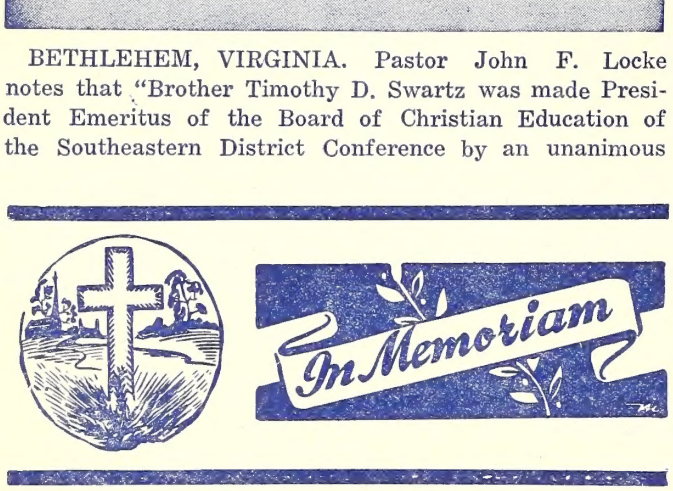
SHIPSHEWANA, INDIANA. H. D. "Bud" Hunter patient in the LaGrange, Indiana, hospital. Let us member our brother at the throne of grace, that G richest blessings and healing might be upon him.

WARSAW, INDIANA. Brother C. Y. Gilmer rep the reception of three new members on December 4t

LANARK, ILLINOIS. Ashland Seminarian Ray pinall was the scheduled speaker for the New Ye Eve banquet held in the Lanark Church.

Brother Aspinall is scheduled to assume the Lan pastorate following his graduation from Ashland T logical Seminary this coming June.

SPECIAL. Brother C. C. Grisso writes: "We are ni located in Sarasota, Florida, for the winter. Our address: 1342 4th St., Sarasota, Florida."




## ELDER JOHN LEWIS GILLIN

ELDER J. L. GILLIN passed away on December 8, 1958, at Madison, Wisconsin. Dr. Gillin was born October 12, 1871, and was 87 years of age at the time of his passing. He was ordained a Brethren minister in 1888 at the Brethren Church in Hudson, Iowa. Brethren S. H. Bashor and Henry Wise were the officiating clergymen. He served as pastor of the Enon Brethren Church, near Waterloo, Iowa, around the turn of the century. He was instrumental in establishing the Waterloo Brethren Church; the Enon Church then uniting with the Waterloo Church.

While taking work at Union Theological Seminary and Columbia, in New York, Brother Gillin did some preaching for the Brethren at Sergeantsville, N. J., and Philadelphia, Penna. Later, in 1905, he became pastor of the Ashland Brethren Church, serving also as a professor at Ashland College. He also served a number of years as president of Ashland College. He was Moderator of the National Conference of the Brethren Church in 1913.

He also served as a professor in the University of Iowa, and for more than 30 years as Professor of Sociology at the University of Wisconsin. He has been retired for the past 16 years, devoting his time to writing. Our prayers and assurance of life everlasting, in Christ Jesus our Lord, are conveyed to the loved ones who survive. (WSB).

## COMING EVENTS

SARASOTA, FLORIDA. Homecoming Sunday—Ja ary 11th—Rev. Lyle Lichtenberger, Pastor.

THE BRETHREN EVANGELIST

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
Rev. H. Francis Berkshire, Church Methods
Rev. Woodrow B. Brant, Brethren Beliefs
Rev. J. D. Hamel, Evangelism

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# The Editor's Pulpit

## "Come, Lord Jesus"

THIS COULD BE THE YEAR—in fact, this could be the day—when the Lord shall come. he fact of His promised coming is attested to in ie scriptures. Jesus speaks of it Himself. This oming to which we refer, at the beginning of this ew year, is commonly referred to as "The Rapire," or His coming to take the Church (Chrisans), His bride, out of this world.

Yes, dear friends, it is a most sure and certain romise from the Lord that one generation of hristians, shall not taste of death, but shall be iught up (translated) with Him in the air.

As we enter this new year, as we plan our ork and as we anticipate a great year of adancement in the work of our Church, we must ever lose sight of the fact that His coming for is Church could occur at any moment.

There are certain scriptures which are outanding in their emphasis on this forthcoming vent. As Jesus ascended into the heavens from It. Olivet, with the disciples watching from the round, a cloud received the Lord and He was id from them. Then the angel told them that esus would return in exactly the same way Acts 1:9-11). Jesus had told the disciples in the pper room that He was going to go to heaven nd prepare a place for them; that He would so return for them. (John 14:1-6). Paul refers the coming of the Lord when he reveals that l Christians shall not die a natural death, but ill, in a moment, hear the trumpet of the Lord, nd, with the dead in Christ also being raised, iall be changed as we ascend to meet our Lord the air. (I Corinthians 15:51-57).

The doctrine of the Second Coming of the Lord as been much abused by self-styled theologians nd post-millennialists. Publicity seekers have one so far as to set the exact time of Christ's eturn for His own, when in reality Christ Himelf said He didn't know when it would be. Others eek to do away with the Rapture altogether and ssert that Christ's return will gradually be reized as more men and women learn to know bout Him.

The plain facts are that Christ will come for His own—the Rapture. Here is the "thief" coming in the night—stealing away the most precious possession—the Christians. The Christians will hear the trumpet sound, and will arise to meet Him. The world will go on into a period of war, famine and destruction never visioned by anyone so completely as by St. John in the Revelation. Following this period of seven years, Christ will come in great glory; will defeat the armies of the earth and set up His kingdom—the 1,000 years of peace—on the earth. It is not within the scope of this Editorial to go into the finer points of this great doctrine. Our concern is that the knowledge of His promised coming might keep us alert and useful in getting the Gospel message to those who are not ready to meet Him in the air.

It should be noted that Christ shall appear for those who are looking for Him. Who, as they go about the strenuous duties of daily living, are strengthened and inspired by the knowledge that He has promised to come and receive them unto Himself. It is not for those who feel they can go about their daily duties, pleasures and selfish activities with no responsibility to watch for Him nor to be prepared for His coming. Such could be classified as little children playing in the yard and suddenly to be picked up by the mother and carried indoors. No, the promise of His coming is for those, hard at work "from dawn to setting sun," who eagerly anticipate His coming. It is for those who work side by side with Him, in fellowship with Him, knowing that soon this working fellowship and presence which is now felt, shall become a fellowship of sight.

Don't stand gazing into the heavens, Brethren, but don't get so involved in doing each day's work that the promise of His coming is lost on us, either. This may be the year, and, if it is, our prayer is that we may all be ready to meet Him in the air. "Then shall we ever be with the Lord." Are you now ready to meet Him? W. S. B.

# Come Ye Yourselves

## Mark 6:31

Rev. Vernon D. Grisso

IT IS NOT STRANGE that some of the greatest religious experiences were born in the desert regions of the earth. Deserts have always been places of contemplation, apartness, reverie and introspection. The wisdom of the greatest Scribe, spoken centuries ago in a sacred desert region is SO applicable today to the hurried and perplexed frenzy of the 20th century living. Jesus said, "Come ye yourselves apart into a desert place and rest awhile, for there were many coming and going, and they had no desire so much as to eat." (Mark 6:31).

If you are not acquainted with our desert as we who live upon it you can never fathom the uncanny beauty and glory that it radiates in May when in full bloom. A friend of mine, a Presbyterian Missionary's wife in nearby Scottsdale has pictured it thus:

**"OUR DESERT"**

Have you seen the desert in spring-time
Just after the lifegiving showers?
Have you seen the cactus and paint brush
And thousands of other bright flowers?

Have you seen the mountains like cardboard
Stand out against the blue sky?
Have you seen the greasewood and sagebrush
And beargrass that's only so high?

Have you seen the prairie dog village,
And sands that are never quite still?
Have you seen the glowing ocotilla
In the valley beyond the low hill?

My friend, there's nothing quite like it,
This desert we dare call ours.
We may search the wide world over
And see famous gardens and flowers
But there's something one can never fathom
There's plenty we don't understand
When we look at the desert about us,
And see the work of God's hand.

Inez Morton.

Come ye apart into a desert place, Jesus beck oned. A long time before Jesus proclaimed this a forerunner for God's people—a man name Moses, "Led the flocks to the backside of th desert and came to the mountain of God." (Ex 3:1). "And Moses said, I will now turn asid and see this great sight why the bush is no burned. And when the Lord saw that he turne aside to see, he called unto him . . . and he said Here am I" (Ex. 3:3, 4).

Now there are two impulses in man. One is t accept and take for granted; the other is to lool with inquiry and wonder. From the latter, relig ious impulse is born—the impulse born is to b born again! In God! Moses, instead of simpl saying, "I see a tree on fire," turned aside t examine it. He found from his inquiry that "The place whereon thou standest is hol ground." (Ex. 3:5). "Put off thy shoes fron thy feet!" Begin with yourself, Moses,—here i this desert place consider the sorrows and afflic tions of God's people. When the Lord saw that h turned aside because of the wonders he saw,— he called him. Moses answered, "Here am I."

The backside of the desert turned out to be th mountain of God. Our times "aside"—in plain place—wherever our desert might b brings us a new hope and expectation to the ca God extends to us.

"Moses hid his face; for he was afraid to loo upon God." (Ex. 3:6b). Tears MUST have flowe down his cheeks then! We cannot come apart int a lonely place with God—see ourselves and offe

# Apart Into A Desert Place

ourselves except honest tears flow hot, from our souls at the image of what we are in our own sight, and what we can be in God's presence. LET THEM FLOW—thank God your emotions of love and reverence are not dried up! "But in my penitence and shame I am weak"—but—"God hath chosen the weak things of this world to confound the things which are mighty." (I Cor. 1:27). When the Lord sees us turn aside He calls us out of the midst. We turn aside to see the wonders of Arizona, the desert places, the canyons, the mountains and the endless skies; refreshed, we turn regularly aside to God's house, to miracles of mercy; we say, "Lord, here am I," and God says, "Come now therefore and I will send thee unto Pharaoh (the world) that thou mayest bring forth my people. (Ex. 3:10).

Come ye yourselves apart into a desert place. Again, in another place, do you remember the magnificent outcome of the contest on Carmel after Elijah had challenged King Ahab? Elijah challenged: "How long halt ye between two opinions, if the Lord be God, follow him, if Baal then follow him." You DO remember the victory!

No one rises so high but that he's more than one step from despair! Many times after a tiring week and a burdened sermon I have proclaimed, "That's my last sermon!" Something has always happened then . . . it has always been God speaking in one way or another saying—"Come ye apart . . . "

Well, look at Elijah . . . "he went a day's journey into the desert and came and sat under a juniper tree" . . . "Come ye apart into a desert place."

Elijah slept under the juniper tree . . . and God let him sleep! The cold type of the Old Testament printed story cannot tell the strain, the tension Elijah was under; would God answer his challenge? Would Jehovah's followers turn out to see the results?

Have you ever said, "I've aged fifty years," after a trying test? Elijah ran seventeen miles before the chariot, imagine the reaction, the physical tension after such a spiritual test. We say WE'RE all run down. No, really WE'RE all wound up! How wise God was to just let Elijah sleep. How differently things look after a rest apart in a desert place.

God changed Elijah's environment, "Go forth and stand upon the mountain of the Lord." Sometimes after resting upon the desert floor God quietly calls us to a higher place up where we can peer over the plains.

His mental and moral content needed rebuilding. You have said in the midst of the heat of life's combat, "I'm through—washed up—no good—any way, nobody else cares, why should I, I'm all alone anyway!" Elijah said, "I, even I only am left," and God said, "Come over and stand on the mountain before the Lord—come up higher." He needed to go up and get the environment of God. That is why our church—our worship—our prayers are so important . . . to catch the new vista vision of the worth of it all from the environment of God. God shows us from the heights where to place our faith; he takes us from our common haunts to new scenes of splendor.

If you have read on in the story you have been introduced to the fantastic happenings in the mountain of God. The winds, the crashing rocks, the earthquake and fire—but God was in none of these—God was simply in the echo that followed—"The still small voice . . . What doest thou here Elijah?"

That's all! That did it! It was as if God, in a burst of confidence said, "Talk about yourself

Elijah, tell me, WHY?" . . . "Well, I'm jealous, I'm alone, I'm a failure!" He had been all bottled up—but here, separated—alone with God he could talk, he simply uncorked and confessed.

Come aside into a desert place and rest awhile. When the Lord showed him how many (seven-thousand) had not bowed the knee to Baal, he went on his way, cured, casting his mantle where good could and should be done. The treatment had been complete. He was God's man again!

Jesus poured out his heart in a desert place for days and nights.

Paul went into a desert place before he could find that inner peace that filled him with the power of the Holy Spirit.

Jesus called His Disciples apart into a desert place to rest.

Moses, in the desert, came to the mountain of God, "Here Am I."

Elijah, with battle fatigue, was rehabilitated when he went into a desert place to find himself AND GOD.

Isaiah described the healing of the desert retreat:

"Then shall the eyes of the blind be opened,
then shall the ears of the deaf be unstopped,
then shall the lame man leap as a hart,
then shall the tongue of the dumb sing
for in the desert shall the waters break out as streams in the desert. (Isaiah 35:5, 6).

"Prepare ye the way of the Lord, make straight in the desert a Highway for our God." (Isaiah 40:3)—Come ye yourselves apart into a desert place and rest awhile!

Tucson, Arizona.

# AN UNTRIED YEAR

**Sadie Louise Miller**

Each new year that we meet in life
Comes as an entrance to a field
  Which is as yet unseen.
We know not whether we shall find
Deep valleys, rugged paths, steep hills,
  Or rolling pastures green.

We enter through an open gate,
And though the last field pleased our eye,
  It must be left behind.
The gate is locked and we go forth,
Knowing that as we journey on.
  Strange ways our feet may find.

The opening to this new year
Reveals a dim and darksome path;
  Brave hearts are filled with dread.
The scream of bomb is heard; grim war
Is lowering round us like a pall;
  We fear to look ahead.

But as we enter, grave with awe,
This untried field of life, we hear
  A faithful, loving voice:
"I am the Shepherd of My sheep;
I know each name, they need not fear,
  But in My care rejoice.

"Yea, though they walk the lonely vale
Where dismal shadows near them creep,
  My rod shall drive away
All danger; and through mountain pass
Or rocky steep My staff shall be
  Their comfort and their stay.

"Their head I will anoint with oil,
Their cup shall overflow; and I
  Shall food for them prepare
In presence of their enemies;
And they within My sheltering fold
  Shall know no anxious care."

Great Shepherd, Thou dost go before
To make for us rough places smooth,
  And crooked paths make straight;
But should dense gloom our path enshroud,
Thy voice shall be our constant guide
  Until thy storm abate.

So even though, this year, war clouds
Hang black above us, we forbode
  No terror or dismay;
If we but follow at Thy call,
All darkness shall become as light
  And night shall be as day.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

## ACTIVITY AROUND UBA

**Bob Bischof**

I am sitting in the school office at Vilegwa. The United Nations Deputation is here in Nigeria, and at the moment should be inspecting the Lassa Hospital. They will come along this road from Lassa to Mitchika past the Vilegwa School and may stop. Hence I came up this morning to stay here in case they do stop to inspect the school.

I have really been on the go during October and also so far for November. In October I rode the motorcycle 260 miles, and so far this month, 210 miles. Most of the time on bush paths, visiting outvillages. I'd be lost without it.

On October 26 Pastor Karbam and I went to Wamdeo-Dvu, 12 miles west of Uba on the Uba-Lassa dry-season road. Work had been going on in this village for a number of years; however, until recently there hasn't been any results to speak of. But now, a few of their young folks who went to school have returned as teachers, and the work is really on fire. Fifty-nine were baptized and ninety-five took the covenant and are now preparing for baptism. We started baptizing at 10:30 and were finished about noon.

I have learned always to go prepared to baptize in any type pool of water. Some of them have sandy bottoms; the water is nice and clear; others have muddy bottoms and the water is very dirty. Well, this pool wasn't too clean. I asked them before going to baptize, if there were any leeches in the water, and they replied that there were a few. Therefore I wore long trousers; however, the pastor wore only shorts; consequently he had quite a few leeches to pull off before we finished.

We had communion in this village, with 116 taking part. It was the first time that communion had been held in the village. It was really a joyous day for the pastor and me. I finally returned to Uba at about 5 in the evening.

On November 5 I went to the village of Jalingo, six miles south on main road to Mubi, and then 4 miles back in the bush. It was really a bush footpath—tall grass on each side, bushes and trees. There were also a number of cross paths and no road signs; so I became lost several times. I asked occasionally and received directions. Finally I persuaded a young boy to get on the motorcycle with me and direct me to the village. There I examined 8 for baptism and 7 for covenant. Then we walked about 3 miles to the Yedseram River and baptized.

This is a village of almost all Higis who have moved down from the Bazza area. The CRI here has been opened only about a year. Five of the 8 that were baptized were young married men; a number of those who took the covenant were wives of these men; so here is a good start for a village. They seemed really very much interested in the Christian way of life.

On November 8 I went to Kubur Shosho, a village about 3 miles from Lassa on the Lassa-Mitchika road, right along a little stream. Here 14 were baptized and 7 took the covenant.

November 9 I came up here to Vilegwa for Communion. Christians from the CRI's Kubur, Shosho, Moda, Kankila, Kwalia, Kwadzale, Vilegwa and Bazza came for the communion. All of these villages are Higi. One hundred sixty-nine took communion. It was another busy, but joyous, day. This area is to be organized into a church of their own in the next month. The area of Uba will be organized into another church. Thus we shall cut down the membership in the Lassa Church.

## MISSIONARY PRAYER REMINDERS

—For our new missionaries on the field (Rowseys and Solomons); they have many adjustments to make—a new language and an entirely different culture;

—For the evangelical work in Argentina, where political changes have affected lives of people and will ultimately influence the work;

—For more mission funds with which to complete the buildings at Mbororo in Nigeria and at Buenos Aires, Argentina;

—For the new work at Phoenix—the pastor, the people and funds with which to support their program.

HAVE YOU HEARD !

about

the

BRETHREN HOME MISSION
REVOLVING FUND

WATCH the missionary page every week.
LEARN more about this vital program.
JOIN US in prayer for this new and vital
PROGRAM FOR PROGRESS.

# HERE'S THE CASE FOR

EACH WEEK THERE COMES to many Brethren homes, through the mail, a magazine called **"The Brethren Evangelist."** It is received and handled. In many cases it is read, sometimes in part, sometimes in its entirety, not only by the recipient but by other members of the family. It often times lies in view upon a desk or table for days; often a number of weekly issues can be seen lying in a place where members of the home can pick them up and read them.

As this family goes to Sunday School, they receive Brethren Quarterlies and leaflets. These they use in class, and in many cases take them home for use in studying the next Sunday's lesson. Often times in the services the family will receive pieces of literature from the various agencies of the Church, telling of their work in the program of the Church.

Yes, this is, in part, the picture of the ministry of Brethren Publications. But it is only part. For before the **Evangelist** can reach your home; before your Quarterlies and leaflets can be handed to you, there is a tremendous amount of planning, ground work, preparation, manhours, materials and cooperation. **But it is a picture of a ministry which the Church cannot do without.** How nearly the Church comes to doing without its literature can best be shown by stating that, economically, because of the increased cost of labor and materials, your Publishing Company at Ashland is now on a hand-to-mouth operating basis. Years ago the Company was beset by constant debt. Conditions improved until in 1954 we were able to announce that the Company was free of debt. The building was paid for, and there was money in the bank. Your offerings for the annual Publishing Day each January, continued, and in fact, increased.

Our long range planning then decreed an increased literature program (giving your offerings back to you in the form of improved Brethren publications). In this we have been constantly mindful of the many years of sacrifice given by godly men who labored under the great burden of debt to give the Brethren a first class literature. Their efforts to establish and maintain good, sound Brethren literature are ever remembered, and form the basis for the present program.

Forward steps were taken, and both the Adult and Youth Quarterlies were enlarged as was your weekly Church Organ, **The Brethren Evangelist.** The results were good, and subscriptions and circulation in all areas increased. But something else happened, too. Larger magazines, larger Quarterlies decreed more hours of labor all the way through. Increased circulation added to the number of hours of labor needed to care for the work. Men and women can do just so much work in a day, which meant the hiring of more employees. Higher wages plus constant increases in the cost of materials and services in getting your publications to you have produced a problem which you have already guessed.

Yes, dear friends, **our expanding literature program has caught up with our existing facilities and resources.** Men, women and machinery all have their limits, and right now in your Publishing Company, that limit has been reached. Modest rate increases on our literature have been made, but by and far, the Brethren will need to, at this time, rally to the cause of the Publishing Company by an increased Publication Day offering. **Survival of the present literature program decrees thusly.**

We are certain the Brethren do not want us to retreat. In fact, if the general tone of the 1958 General Conference is any indication, Brethren are looking forward regarding their Church literature. General Conference has asked the Publication Board to look into the possibility of a unified Church paper. A program of Tract

# Annual Offering for Brethren

# BRETHREN PUBLICATIONS

publication is greatly needed. (We have more to say about that on another page of this Evangelist.) Improvements and advancements relating to present publications are in the minds and vision of those responsible, and await only the needed support. We have gone about as far as we can under the present circumstances.

Basically, the Publishing Company is a stockholder's Corporation. You, Brethren, through the General Conference, are the stockholders. It is your Company, and we believe the purpose of said Company is to serve the Church through the production of the Church's literature.

Here's what your Company does for you. Furnishes you with a weekly magazine containing the news, program, doctrinal materials for spiritual growth, and the advancement of the Church and its program. Comprehensive Sunday School Quarterlies designed to unify the thought and teachings of the Brethren in their study of the Word. We also produce various auxiliary Organs, informational materials, etc., for the Boards and organizations of the Church. We stand as the promotional center of the Church. It has truly been said that "Brethren Publications are the life-blood of the Church." It is almost impossible to think what the work, the worship and the welfare of the Brethren Church would be like were it not for the work of the Brethren Publishing Company in the dissemination of printed materials.

For this reason, we do not hesitate in coming to you at this Publication Day offering time with this plain appraisal of the situation in your Publishing Company. Your help, Brethren, is needed now as never before; it is needed in a greater way than ever before.

With your liberal help, and the support of your prayers, likewise, the future of your Publishing Company will be brighter. At a time when the program of the Church is growing, when Church expansion is on the increase, the welfare of Brethren Publications must be of utmost concern on the part of the Brethren.

YOUR CHURCH PAPER, when it comes to you each week, is more than another magazine, or another piece of printed material. It is your tie-in with your local Church, and with the program of the great Church of Jesus Christ upon earth. Devotional materials are presented for your study and inspiration. Doctrinal materials come from time to time to proclaim the great spiritual truths of the Word of God for daily living. News of your Church and of other Churches are brought to you to inspire you to greater service for Him. The outreach program of the Brethren Church is presented. Your Church paper represents your badge of loyalty in your Christian profession to the Church which gives you spiritual nourishment, challenge and service.

This is just one of the many phases of Church publications which are represented by your Publishing Company. How do we here at the Publishing Company look at this matter of Brethren publications? "The Company is challenged with the fact that it is the dissemination center for church news, plans, programs, spiritual help for the Brethren Church. To this end, the Editor, the writers, the printers, are dedicated to efficient operation in a way which shall continue to assure the Brethren a literature second to none in Christianity's printed word."

It is our earnest hope and prayer that every Brethren will consider seriously the pressing need for an extra liberal Publication Day offering this year. An offering equal to, or better, than last year is imperative if the Company is to produce a Brethren literature equal to that now being produced. With your help, we shall continue to serve the Church and the Lord to the best of ability and capacity in the production of Christian literature for a growing Brethren Denomination.

## Publications -- January 18, 1959

THREE BILLION DOLLARS A YEAR for literature is not the picture for Christian publications in the spreading of the Gospel of Jesus Christ. It is the total spent by Communism in their world-wide propaganda program. What they are using this literature for is to fill a void in the souls of men. People who have nothing, and no hope of ever getting anything, are wide open for the reception of some doctrine or teaching which promises them a better, more abundant life. This, the Communists are doing through their literature program. They have realized the power of the printed page. We well know that the Communists cannot live up to their promises—in fact, they never intend to. Yet their literature program continues at the grass roots level.

**Christian Literature Programs,** the product of our witnessing for Jesus Christ, are the most potent factors in the spread of the Gospel. The programs are reaching out, and are effective as far as they go. One cannot estimate the value of tracts, leaflets, Church magazines, Bible study outlines, quarterlies, etc., in their continual ministry of reaching men and women for Christ. Truly this is the Food for a Perishing World.

* * *

If we are inclined to water down our estimate of the value of the printed page; if we are tempted to discount the effect of a piece of Christian literature sent or given to a family or person, let us not forget that the opponents of the Protestant Christian faith really know the value of the printed page in influencing the minds of people.

* * *

Note these few excerpts from an article appearing in "The Evangel."

"The Roman Catholics distributed, house to house, in a community in the East, a small well written tract entitled 'Come On In,' with the result that 528 Protestants voluntarily requested Roman Catholic instruction.

"The Jehovah's Witnesses baptized 1,100 new converts one Sunday afternoon in Los Angeles.

"What had preceded such an amazing display? A campaign by a powerful nationally-known public speaker? No! A relentless literature campaign was bearing fruit.

"The Communists' key weapon in the capture of 800 million people was literature. They spend over three billion dollars annually on printed propaganda."

Literacy (the ability to read—and write) is in creasing throughout the world. Though we hav in the United States, unfortunately, produced segment of our population sadly lacking in goo reading comprehension, due to a brand of poo reading-teaching methods, yet the over-all liter acy rate in the world is increasing. Sources es timate that the world's reading population i gaining by about a million a week. But what ar they getting to read? These are the spirituall hungry and they are begging for good, Christia reading materials.

We must provide through the Christian press, ood Gospel reading materials for these spiritally hungry. These people are right around us— ı our Churches, our families and our neighboroods. They are across the land and around the 'orld. We must give them the word of the Lord. esus, many times used the written Word when le said, "It is written." Yet consider the plight f one native of India, a highly educated man, ıe product of missionary effort. He said: "The ıissionaries taught my people how to read, but ıey have let the Communists give my people hat they read. Tragedy is the result."

Quoting again from "The Evangel": "If the Church had spent on literature what it spent on hospitals, orphanages, schools and rest homes, the Bamboo curtain would not exist today.

"China was conquered, not by the point of swords, but by the point of communistic pens."

Yes, it is true that the false cults and Communism have made great gains through the use of the printed page. Yet let us never forget that the Pen of the Lord through the written word is more powerful. The Apostle Paul is perhaps the greatest example of this. He has reached far more people through his writings and the printed page than by his spoken word.

We must approach the whole matter of Christian literature for a hungry people by seeing it as the life-giving ministry of the Gospel for people Christ died to save. Where people will shut their ears and hearts to the spoken word, they can take Gospel literature into the privacy of their own home, and there read it and study it. There the message of the printed page is most potent, for it is there to tell its message over and over again.

Your own Publishing Company at Ashland is happy to be participating in this great program of spreading the Gospel through the printed page. But we have our problems just like any other Christian witnessing establishment today. We need your prayers and your support. In giving financially at this time you will be aiding in the continuation of this great program.

The Lord has told us to "Publish glad tidings," and to "go into all the world with the Gospel." The printed page represents the most economical method of getting the message of salvation out to a spiritually hungry world.

Put the spiritual food into the mouths and hearts of the hungry through your support of the Brethren Publication Day offering this month. Pray for those who are engaged in this work. Pray that God's continual blessing shall be upon them.

We rejoice in the gains and victories in the past and are counting on your liberal help at this time to aid us in establishing an increased ministry of the printed word in the Church. There has never been a successful era of the life of the Church apart from the ministry of the written word; today is no exception, and we are certain you know this, too, and will give your full support to the Publication Day Offering this month.

# 100% Evangelist Churches

IS YOUR CHURCH among the group of Brethren Churches listed on the opposite page? These are the Churches, which in sending in their list of **Brethren Evangelist** subscriptions, have signified that they are 100% Churches. That is, that they are sending the **Evangelist** to every family in their Church.

The plan is very simple, for it is necessary only to supply The Publishing Company with an accurate list of names and addresses of the head of each household, or home. This list should be so compiled that a copy of the **Evangelist** will go to **each home represented in the membership of your Church.** Upon receiving this list, we will "process" it, allowing full credit for subscriptions already in force, and bill your Church at $2.00 per subscription, less allowance for subscriptions already in force. Single subscriptions, and Church lists not qualified for the 100% status, are now $2.50 per year. For more information on becoming a 100% **Evangelist** Church, write the Editor of Publications, 524 College Ave., Ashland, Ohio. You owe it to yourself, your Church and your Denomination to get the inspiration, the challenge, the program, the news of your Church at work, into the homes of your members. Qualify for the 100% **Evangelist** program today.

# The Brethren Evangelist is the Church's Voice

A CHURCH SPEAKS through her people, her preachers, her periodicals. The expressions of the first two must usually be vocal, local, and somewhat limited as to the number of potential hearers. The expressions of the latter are by the enduring medium of paper and print, they are reflections that are Church-wide, and their potential outreach is world-wide. Particularly is this true of a Church's official periodical, such as **THE BRETHREN EVANGELIST.** It is in the widest possible sense, the Church's Voice.

It is the voice of a soldier issuing a communique from the front lines of battle. Here are found reports of minor skirmishes and major wars being waged in the conquest of which we are all a part. As to the soldier, this information is valuable for immediate encouragement and in fighting future conquests.

It is the voice of a statesman speaking for the Church between the stentorian issuances of the General Conference. It utters official pronouncements. Its words are vital to each loyal local member of the Church.

It is the voice of a prophet sounding out the challenge of a high and holy calling, warning of the dangers of upper and nether extremism and calling preachers and people alike to a walk of holiness, simplicity, and separation.

It is the voice of a family, a letter from home, bringing news of interest to every other family member. A birth, a death, a marriage, an obituary, a success, a failure—all information that is trivia to the passing world, but of unusual interest to other members of the big Church family.

It is the voice of an organization, a house organ dedicated to the promotion of the interests and causes which it may espouse from time to time.

It is the voice of a commentator bringing sober reflection on current events in the religious world, helping to mold opinion and motivate action in the never ending conflict with evil.

Every BRETHREN should subscribe to **THE BRETHREN EVANGELIST.** Every BRETHREN who believes in the Church's message should place **THE BRETHREN EVANGELIST** in the hands of at least one other family. Every BRETHREN can help in this ministry by supporting the 1959 Brethren Publication Day Offering.—Adapted from the Wesleyan Methodist.

| CHURCH | PASTOR |
|---|---|
| North Manchester, Indiana | Rev. Henry Bates |
| Akron, Ohio (Firestone Park) | Rev. J. G. Dodds |
| Ashland, Ohio (Park Street) | Rev. Clarence S. Fairbanks |
| Lanark, Illinois | Pastorate vacant |
| Loree, Indiana | Rev. Horace Huse |
| New Lebanon, Ohio | Rev. John T. Byler |
| Waynesboro, Penna. (Wayne Heights) | Rev. N. Victor Leatherman |
| North Georgetown, Ohio | Rev. Richard Allison |
| College Corner (Wabash, Indiana) | Rev. G. Bright Hanna |
| Johnstown, Penna. (Third) | Rev. Clarence Stogsdill |
| Waterloo, Iowa | Rev. Albert T. Ronk |
| Vinco (Mineral Point, Penna.) | Pastorate vacant |
| Glenford, Ohio | Rev. Ray Aspinall |
| Tucson, Arizona | Rev. Vernon D. Grisso |
| Pleasant Hill, Ohio | Rev. William H. Anderson |
| Bethlehem (Harrisonburg, Virginia) | Dr. John F. Locke |
| Gratis Ohio | Rev. Arthur J. Tinkel |
| North Liberty, Indiana | Rev. W. E. Thomas |
| Louisville, Ohio | Rev. L. V. King |
| Peru, Indiana | Rev. John R. Turley |
| Denver, Indiana | Rev. Austin Gable |
| Masontown, Pennsylvania | Rev. David L. Rambsel |
| New Paris, Indiana | Rev. E. M. Riddle |
| Manteca, California | Rev. Milton M. Robinson |
| Berlin, Pennsylvania | Rev. Ralph E. Mills |
| Cerro Gordo, Illinois | Rev. Duane Sholly |
| Milford, Indiana | Rev. Glenn Grumbling |
| Corinth, Indiana | Rev. William E. Boyer |
| Udell, Iowa | Pastorate vacant |
| Brush Valley (Adrian, Penna.) | Rev. Paul D. Tinkel |
| Smithville, Ohio | Rev. Donald Rowser |
| County Line (Lakeville, Indiana) | Pastorate vacant |
| Mulvane, Kansas | Rev. Robert Blaine |
| Oakville, Indiana | Rev. Arthur H. Tinkel |
| Sarasota, Florida | Rev. Lyle I. Lichtenberger |
| Oak Hill, West Virginia | Rev. Robert Madoski |
| Center Chapel, Indiana | Rev. Austin R. Gable |
| Calvary, New Jersey | Rev. Wilbur Thomas |
| Akron, Indiana | Rev. Walter H. Blough |
| Leon, Iowa | Pastorate vacant |
| Carleton, Nebraska | Pastorate vacant |
| Pleasant View (Vandergrift, Penna.) | Rev. James I. Naff |
| McLouth, Kansas | Rev. John L. Bower |
| Highland (Marianna, Penna.) | Rev. Arthur L. Rummel |
| Washington, D. C. | Dr. Joseph R. Shultz |
| Warsaw, Indiana | Rev. Clarence Y. Gilmer |

# Announcing a New Program of

## Tract Publication and Distribution

## for The Brethren Churc

SPROUTING ITS WINGS is a new program of Brethren Tract printing and distribution system. Known unofficially as the "Brethren Revolving Tract Fund Plan," it operates in the following manner:

Selected materials on the doctrines, teachings, practices and program of the Brethren Church will be printed and advertised for sale. As revenue is received from the sale of these items, it will be used in printing additional tracts and leaflets appropriate to the needs of the Denomination.

This program must necessarily have a slow start, but should eventually develop into a program of printed materials for the Church which will fill a need apparent for many years. Such a program, late in getting started, from the standpoint of the expansion of the Church, was seemingly impossible due to a lack of financing. future rests with the Brethren.

Impetus has been given to starting this P by the National Laymen's Organization of Brethren Church by their gift of $100.00 at I Conference time. Interested individuals and ganizations can spur the progress of this P through gifts which they may wish to give record of all gifts will be made. At present Plan is being operated out of the office of Editor of Publications and the Business Office the Brethren Publishing Company. Our d thanks to the National Laymen's Organizat for their "kick-off" gift. The first of the r tracts, in the form of a booklet on the teachi of the Brethren Church, is soon to come from press. We will make definite announcem shortly.

**"What church paper," asked the pastor, "do you take?"**

**"None," the casual communicant replied. "Haven't time to read. Take more papers now than I can read."**

**"When and where is our next Denominational conference?"**

**"Don't know."**

**"What is our mission board doing?"**

**"Don't know."**

**"Have we a mission board at all?"**

**"Think we have, but don't know for certain."**

**"Is it doing anything?"**

**"Suppose it is. Don't really know."**

**"How much money did it raise last year?"**

**"Don't know."**

**"Where is home mission work most needed?"**

**"Don't know."**

**"What good are you to the church anyway?"**

**"Don't kn—; that is—well, you see—."**

**—Selected**

* * *

**READ YOUR BRETHREN EVANGELIST REGULARLY EVERY WEEK**

# What About the Future ?

S ALWAYS, in the working out of the pres- ent program, we are looking to, and planning the future. Your response to the 1959 Pub- tions Day Offering, will in a large measure, ermine the rapidity and type of progress to made in the future of Brethren Publications in our service to the Church.

As noted elsewhere in this issue, a tract pub- tion program is in its infant stages. We hope expand this considerably in the future. Gener- Conference this past August gave thought to nerged Church paper. Parties involved in this e, and are giving thought and consideration the matter. Sometime between now and sum- r we plan to, as authorized by the Publication ard, present to you a "sample issue" of the angelist, showing what could be done under merged plan of publications. It will be of- ed merely as a suggestion by the Publication ard from which more definite planning and elopment can spring.

Your reception and acceptance of all Brethren Literature in your Sunday School and Church, your continuance as 100% **Evangelist** Churches, and your joining the 100% group if you are not now a 100% Church, plus your considerate and liberal support of the present offering appeal, will do much to set the course of future planning and realization in the field of Brethren Publications.

## HOW ABOUT YOUR OFFERINGS?

PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

# EVANGELIST SUBSCRIPTION PRICE BOOSTED

## Rate is now: $2.50 for single subscriptions

## $2.00 per year for 100% Church lists

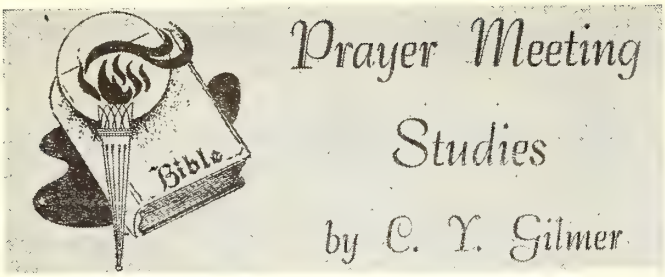
HE BRETHREN PUBLICATION BOARD, in its August 1958 meeting, considered the e structure of **The Brethren Evangelist,** and in the view of rising costs of publication, a scription rate increase was imperative.

t has been the desire and policy of the Pub- tion Board to keep the price of Brethren Lit- ture as low as possible in order to encourage nore complete usage throughout the Denomi- ion. The established price had been set in 1941 n the **Evangelist** was a 16 page paper. For same money, Churches in the 100% class, e, for several years been receiving the pres- 20 page magazine.

ll things considered, the Board felt that if **Evangelist** was to continue to be published, it would be necessary to increase the subscription rate. So the new rate of $2.50 per subscription was established, with a favorable rate of $2.00 per year per subscription for Churches which send the **Evangelist** into every home of their membership.

Renewal and new subscriptions which are not accompanied with the full remittance are being processed on a pro rated basis. This applies to single subscriptions and Church lists which do not qualify for 100% status.

Comparing 1941 living costs with those of the present year, everyone will agree, we are sure, that the rate increase on **Evangelist** subscriptions was fully justified.




### "BE A MAN"—TAKE THE BLAME

It's a mighty good thing, while you are running the race,
Just to pause as you go and come face to face
With your conscience, and ask it a thing or two—
For it's right you should know what life means to you.

Have you given your hand to some fellow in need?
Have you sneered at the man who was not of your creed?
Have you been open-hearted and ready to do?
Have you tried to be just, have you tried to be true?

In your judgment of men, have you always been fair?
Have you learned to forgive in the face of despair?
Have you fought against greed, or succumbed to its lust?
Have you learned what it means to protect and to trust?

Oh it's easy to preach and it's easy to tell
Of the other chap's faults—but our own faults—oh well!
We are cowards at times, and the truth you will find,
Is a thing we dislike, for it's rather unkind.

—Selected.

PRIDE prevents our taking our full share of blame for conditions that arise (Jer. 13:15). If some one will take the blame in a given situation God will work in a marvelous way (1 Peter 5:5). It is the humble and contrite ones that God revives (Isaiah 57:15). Instead of finding fault, humiliating others, and being critical and scornful, God says His people are to humble themselves, pray and seek His face (2 Chron. 7:14). Our Saviour had no sins of His own to bear, but he did bear our sins (1 Peter 2:24).

It is interesting to note that Jesus as the Son of Man came through the tribe of Judah (Heb. 7:14; Rom. 5:9). Hence, He is called "The Lion of the tribe of Juda" (Rev. 5:5; 22:16). Judah became surety to Jacob for Benjamin's return from Egypt (Gen. 43:8, 9). When the cup was found in Benjamin's sack Judah promptly took the blame (Gen. 44:32-34). When Judah did this then was Joseph reconciled to his brethren (Gen. 45:1-5).

In our misunderstandings with our brethren let us remember that the Devil is the accuser of the brethren (Rev. 12:9, 10). Let us not follow after Mother Eve in yielding to the Devil's suggestions and accusations (Gen. 3:1-4). In all our human relationships, God must be first (Eph. 6:1; Matt. 22:37-39). Instead of blame we are to have love (Col. 3:19). The husband as head of the home is more responsible than the help-meet (Gen. 2:18-24). Being critical is a serious habit lest we be found guilty of even murmuring against God (Exod. 16:2, 3)! Remember that Job became overzealous in his own defense (Job 40:6-8). How often the criticised have been more sinned against than sinning (John 8:7). Are we first doing OUR part (1 Tim. 2:1; Mark 16:9-15)?

My life shall touch a dozen lives before this day is done
Leave countless marks for good or ill ere sets this ev
ning sun.
Shall fair or foul its imprint prove, on those my life sh
hail?
Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning the lives I met must
Shall this wee, fleeting touch of mine have added joy
woe?
Shall He who looks their records o'er—of name and ti
and place—
Say "Here a blessed influence came" or "here is evi
trace?"

From out each point of contact of my life with oth
lives
Flows ever that which helps the one who for the sumn
strives?
The troubled souls encountered—does it sweeten w
its touch,
Or does it more embitter those embittered overmuch?

Does love in every hand clasp flow in sympathy's cares
Do those that I have greeted know a newborn hopef
ness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxic
throng?

My life shall touch a million lives in some way ere I
From this drear world of struggle to the land I do
know.
So this the wish I always wish, the prayer I ever pra
Let my life help the other lives it passes by the way.

—Strickland Gillilan.

# Sunday School Suggestior

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### PLUG THE LEAKS

IN BUILDING SUNDAY SCHOOL ATTENDAN THE FIRST STEP WOULD BE TO "PLUG T LEAKS." Last week we talked about some of the co mon "leaks" that we may find in our Sunday scho We mentioned ineffective teaching, poor organizati crowded conditions, inadequate records, lack of equ ment, improper grouping, poor worship services, fail to win pupils to Christ, and no follow-up. These are so of the "leaks." This week let's look at some of "plugs" available for these "leaks."

### THESE ARE THE PLUGS

For ineffective teaching try **regular training cour and conferences.** The Sunday School Board is now maki a training manual that will help to "plug" this leak

For poor organization **reorganize** by charting the ganization, defining responsibility, and adopting a c stitution.

For crowded conditions **add facilities**, a new education-unit, a house next door.

For lack of equipment appoint a committee, survey the eds, **set up a budget and proceed gradually** to acquire litional equipment.

For inadequate records **get samples of available rec-ls**; pick the best and in some cases tailormake your n. Study the records to know your school and manifest owledge about what the records show. Nothing will more to encourage the secretary to keep adequate ords.

For improper grouping **plan new facilities** to allow for litional grouping, divide classes and organize depart-nts.

For poor worship services handpick and then **train the dership, and attend conferences** and conventions where p can be secured. **Subscribe to periodicals and maga-es** providing help for leaders of opening services.

For failure to win **schedule decision days**, bring the tter to the attention of the workers and train them overcome it, consult personally with unsaved pupils—y.

For no follow-up visit, **contact, write** cards and letters. t absentees know they are missed and are needed and t they need the Sunday school. Organize the contact gram and report on accomplishments to the school l to the workers!

WHEN WE HAVE PLUGGED THE "LEAKS," THEN R SCHOOLS WILL START TO GROW NATUR-LY. IF WE WOULD BUILD, WE MUST HOLD HAT WE HAVE FIRST.

PLUG THE "LEAKS."

(Reprinted from "Link")

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Lesson Comments by William H. Anderson

**Lesson for January 4, 1959**

**JESUS CALLS FORTH FAITH**

**Lesson: Mark 9:14-29**

OB HAMMOND, in **The Voice of China**, comments on the necessity of a living faith for today:

"The darker grows the storm clouds; the louder be-omes the howling of the winds; the greater FAITH must be exercised for one to know that above the sun s always shining. We are living in tremendous days . . Everything within our nature is being challenged. VITAL LIVING FAITH IN JESUS CHRIST will bring ictory."

n every time of stress, sickness, suffering, or sor-, there is need of FAITH in God!

### THE GREAT NEED OF FAITH

Many times great trial must come into our lives be-e we are willing and able to exercise faith in our l. Such was the case of the father in our lesson this k. How great was his son's physical need! Notice sad plight of the boy: "He has a dumb spirit. Wherever it seizes him, it convulses him, and he foams at the mouth and grinds his teeth; and is wasting away" (vs. 18—Wms.).

Evidently the son suffered fits of epilepsy. There was nothing they could do for him.

So concerned was the father for his son that he went in search of Jesus. Was not this an indication of **some** faith on the father's part? Many, in their hour of need, will not even look to God for help.

### THE GREAT LACK OF FAITH

But when the father sought Jesus, He could not be found. The Master was on the Mount of Transfiguration with three of His disciples.

There are times when we search for God and cannot find Him; when we pray and do not receive. God is not indifferent to us! Sometimes spiritual lessons can only be learned through disappointment and failure.

Afterwards the father told Jesus: "I spoke to Thy disciples that they should cast him out; and they could not."

Jesus knew that His disciples, the father, and the multitude needed to learn the lesson of Faith. He chose this method to teach them.

"O faithless generation,'" said Jesus, "how long shall I be with you? how long shall I suffer you? bring him unto Me."

These words, says Dean Alford, were "not addressed to the man, as unbelieving,—nor to the disciples,—but generally, to the race and generation among whom the Lord's ministry was fulfilled."

Then the father spoke to Christ: "If Thou canst do any thing, have compassion on us, and help us." The father's faith was far from perfect, for he inserted the "if" of doubt. Nonetheless, he spoke from his heart in truth and sincerity.

### THE GREAT POWER OF FAITH

"Jesus said to him, 'If there is anything I can do! Everything is possible for him who has faith!'" (Wms.).

**The only condition for help from God is man's faith, not God's power! Our faith is finite and defective and weak; but God's power is infinite!**

### THE GREAT RESULT OF FAITH

"And straightway the father of the child cried out, and saith with tears, Lord, I believe; help Thou mine unbelief."

"In the struggle of (the father's) anxiety, the strength of Faith is **born**, by the aid of Christ, in the soul empty of it before" (Olshausen).

"Jesus . . . rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

Later on the disciples asked Jesus why they had failed in their attempt to heal the lad. "And He said unto them, This kind can come forth by nothing, but by prayer and fasting."

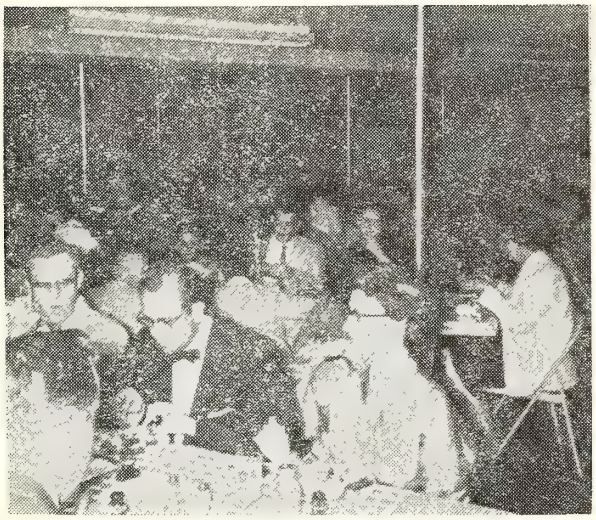
> "Is it any wonder that, when we stagger at any promise of God through unbelief we do not receive? Not that faith merits an answer, or in any way earns it, or works it out; But God has made BELIEVING a condition of RECEIVING, and the Giver has a sovereign right to choose His own terms of "giving" (author unknown).

**In order to RECEIVE from God's hand, we must BELIEVE!**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK



**Rev. and Mrs. Spencer Gentle**

## Goshen "Gay Nineties" Banquet

On October 18th our Senior B. Y. C. had a "Gay Nineties" Banquet at our Goshen Brethren Church. Approximately 100 young people from surrounding Brethren churches enjoyed a fried chicken supper.

The invocation was given by **Phil Self** and the toastmaster was **Dick Ecklebarger.**

The **Ambassador Quartet** provided us with a fine program, along with specials by **Mr. Dorman Ronk** and **Mrs. Phil Lersch.**

—**Judy Kerlin,** vice-president.

## IT'S NEWS!

**Tom Dooley** may not have to hang after all; Washington High School pupils have been circulating a petition to save the fictional mountaineer hero of the popular song.

Among the 300 signatures on the petition is **"Mrs. Dooley."** No one is sure just how that got there.

—Indianapolis "Teen Star"

## Goals Gab

### Goal Number Six (part one)

"A LESSON ON EACH OF THE FOLLOWING:

A. STEWARDSHIP
B. CRUSADER SUMMER WORKERS STUDY
C. PEACE STAND AND ALTERNATIVE SERVICE
D. HOW TO WIN OTHERS TO CHRIST
E. DENOMINATIONAL OFFERINGS"

Although Brethren Youth does regulate the total subjects that should be discussed during the year, we do feel that certain topics should be considered by every youth group at a time suitable to its program. The five areas of study for this year are listed above. It is felt that all of our youth will grow in understanding these areas of Christian faith and experience when they have studied them within the same year.

Room does not permit an explanation or discussion of each here; nor is that necessary. Suggestions for these topics can be found in the BRETHREN YOUTH HANDBOOK (either in a regular section or under "Special Features").

Did you read these suggested topics carefully? or just skip over them? Much is covered here; personal evangelism, stewardship, outreach, service, and giving. It is hoped that each B. Y. C. will give ample preparation and devotion to these studies that each person attending might be better able to serve our Lord, Jesus Christ.

# PARAPHRASE OF I CORINTHIANS 12:14-27

The church does not consist of one member but many. If a youth should say, "Because I am not an adult I do not belong to the Church," that would not make him any less a member of the Church.

And if a member should say, "Because I am not an officer it is not necessary to attend," that would not make him any less a part of the fellowship. If the whole fellowship were leaders, where would the leaders be? But, as it is, God gave each of us talents to work together to fulfill His plan.

If all wanted to be president, what would the fellowship be? As it is, there are many members yet one fellowship. The Faith Commission cannot say to the Witness Commission, "I have no need of you," nor again the Outreach Commission to the Citizenship Commission, "I have no need of you." On the contrary, the members with fewer talents are indispensable, and the unsung heroes of the fellowship should receive more recognition, and the followers should be treated with more respect, which our leaders do not require.

But God directed the fellowship giving greater honor to the more willing followers, that there may be no discord in the fellowship, but that the members may have the same respect for one another.

If one member suffers, all suffer together; if one member is honored, all rejoice together. Now the youth of the fellowship are part of the Church and individually members of it.

# The Women's Corner

by Helen Jordan

### RECIPE FOR A HAPPY NEW YEAR

TAKE TWELVE FINE, full grown months, so that they are thoroughly free from old memories of bitterness, hate, and jealousy. Cleanse them completely from very clinging spite, pick off all specks of pettiness and ttleness; and in short, see that these months are freed rom all the past—have them as fresh and clean as when ney first came from the great storehouse of Time. Cut ach month into thirty (or thirty-one) equal parts. This atch will keep for just one year. Do not attempt to nake up the whole batch at one time (so many persons poil the whole lot by so doing), but prepare one day at time as follows:

Into each day put faith, courage, work(some persons omit nis ingredient and so spoil the flavor of the rest), hope, delity, liberality, kindness, rest (leaving this out is like eaving the dressing out of the salad—don't do it), rayer, meditation and Bible reading. Be sure to include generous quantity of consideration, patience and longuffering. Don't forget a pinch of the salt of candor, eason well with grace, not forgetting a sprinkling of ood humor. Pour into the whole, love without measure nd mix with vim. Cook thoroughly in a fervent heat. arnish with smiles of thankfulness and sprigs of joy, nen serve with quietness, unselfishness and cheerfulness -and a HAPPY NEW YEAR is yours.

# Stewardship Thoughts

by John T. Byler

### ATTITUDES IN STEWARDSHIP

**"Take ye . . . an offering unto the Lord: whosoever of a willing heart, let him bring it . . . " Exodus 35:5.**

"AND THEY CAME, every one whose heart stirred m up, and every one whom his spirit made willing, and ey brought the Lord's offering to the work of the taernacle . . . " Exodus 35:21.

The outstanding thought in this Old Testament pasge is that the offerings that were brought to God ere strictly voluntary. There was no idea of compulsion; ere was no requirement to give in order to hold church embership. These worshippers did not have to bring an fering "to keep up with the Joneses." Their offering as not brought because it would diminish the amount money that would be extracted from them for taxes the close of the tax year. How often God gets a yeard "contribution" (not an offering) so that the money on't have to be given to "Uncle Sam!"

The attitude of the givers in each of these verses is utmost importance. In the first, the offering was to come from "whosoever is of a willing heart." The second verse suggests that the offering should come from "everyone whose heart stirred him up." In other words, the offerings came from an inner impulse—not from outward pressures. These individuals of ancient Israel had a desire—even a strong urge—to help in the construction and furnishing and operation of their tabernacle, and their offerings were expressions of their worship and their attitudes toward God.

When a Christian contributes to his church and its program in order to reduce his tax obligations, or because of the social pressures in his community, rather than from a willing heart—the offering that he brings may bring blessing and benefit to someone—but the contributor will definitely lose the blessing of the spiritual enrichment that might have been his had he given out of an enthusiastically generous heart, in an eager anticipation of promoting the cause of his Lord.

What sort of attitude is yours in the matter of giving to the church? If you give grudgingly it can only be because you are lacking in vision of the importance of God's plan in your life. If your contributions are of the type that cause you to get no satisfaction from them, you have really never learned to make an offering unto the Lord. What is really needed in circumstances of this kind is a complete rededication of self to God.

Have you ever thought about the fact that the attitude that you possess in your giving is an ideal measure of the spiritual life that either exists or fails to exist within you? When your giving is difficult because you dislike to give, a danger signal is being flashed at you, as a warning that your spiritual life is not what it should be. One of the greatest satisfactions of any real consecrated Christian is the privilege of giving all that he possibly can to promote the cause for which Christ died. What is your attitude toward the offerings you bring unto God?

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# The Brethren EVANGELIST

Official Organ of The Brethren Church

Vol. LXXXI | January 10, 1959 | No. 2


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. One new member was received on November 23rd.

WASHINGTON, D. C. Baptismal services for four new members were held on December 14th.

HAGERSTOWN, MARYLAND. Eight were baptized on December 14th and received into membership on December 21st.

Brother George W. Solomon notes that two Christmas services were conducted on December 23rd for the 532 students enrolled in the Antetiam Street Elementary School.

MEYERSDALE, PENNA. Brother Guy F. Ludwig, who has been pastoring the Pittsburgh Church, has resigned to accept the call of the Main Street Brethren Church, in Meyersdale. The change in pastorates was scheduled for around the first of January.

BERLIN, PENNA. Our sympathies and prayers to the family of Hannah Platt who passed away Thanksgiving week at Berlin. She was buried on Thanksgiving Day. Brother J. Wesley Platt, Pastor of our Lathrop, California, Church, is a son.

JOHNSTOWN, PENNA. (SECOND). Pastor Harold Barnett conducted the Community Carol Sing in the Conemaugh Calvary E. U. B. Church the evening of December 16th.

ADRIAN, PENNA. (BRUSH VALLEY). Pastor Paul D. Tinkel was elected as the Radio Secretary of the Armstrong County Ministerial Association at a recent meeting.

LOUISVILLE, OHIO. Reception into membership of eight new members on December 21st is reported.

CANTON, OHIO (TRINITY). Baptismal services for eight new members were held on December 14th.

NEW LEBANON, OHIO. Brother John T. Byler's brother, Rev. S. E. Byler, of Sevierville, Tennessee, was guest speaker in the New Lebanon Church on December 28th.

GOSHEN, INDIANA. A P. A. amplifier, record changer, and speakers in the main auditorium and the dining room, have recently been installed.

A recording of special music by the adult choir a the men's chorus was made and was aired on WKA Sunday morning, December 21st.

SOUTH BEND, INDIANA (ARDMORE). Rev. Vir Riley, of the Bible Meditation League, was the gu speaker in the Ardmore Church the evening of Decem 7th.

(Continued on Page 19)

## In Memoriam

### ELDER G. W. CHAMBERS

REVEREND GEORGE WASHINGTON CHAMBE 82, who since his retirement from the Pastorate the Mt. Olive Brethren church, had resided in Ora County, Virginia, died Wednesday, December 17, 1958, the University of Virginia Hospital, Charlottesvi Brother Chambers had been in failing health for so years. He is survived by his wife, Mrs. Nora Qu Chambers; his daughter, Miss Bessie Chambers; and so D. S. Chambers, William H. Chambers, J. Lynw Chambers, all of Roadsville, Virginia; Elbert E. Ch bers, of Unionville; and Clarence C. Chambers, of Ora Virginia.

Two funeral services were held on Saturday, Dec ber 20th. At 11 A. M., a service was held at Lo Grove near his late home in Orange county, with Rev. George Watson in charge. In the afternoon, at 2 a service was held at the Mt. Olive Brethren Church charge of the undersigned. Interment was made in family plot in the church cemetery.

Besides serving the Mt. Olive Church, Brother Ch bers had also previously served a number of the ot churches of the Southeastern District. He was a faitl man of God who taught the word of God and showed love for the Word by the way he translated it into l Truly he was one of God's noble men.

John F. Lock

THE BRETHREN EVANGELIST

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CONTRIBUTING EDITORS
Rev. William H. Anderson
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# The Editor's Pulpit

## The New Brochure

## "THE BRETHREN CHURCH IN FAITH AND ACTION"

IN THE HANDS of every Pastor, and Church Secretary of Churches presently without Pastors, is a copy of the new Brethren Brochure, "The Brethren Church in Faith and Action." Prepared by the Central Planning and Co-Ordinating Committee of General Conference, it portrays the work and program of the Brethren.

If the process of distribution, as suggested by the Brochure Committee, is followed, each family of the Brethren Church will, before too long, receive a copy of this Brochure.

A few words concerning this much needed piece of literature follow: It is a 16 page, two-color booklet the size of the **Evangelist.** It contains pictures and information about the various boards and agencies of the Brethren Church. It contains a brief historical background, and information on beliefs, doctrines and practices of the Brethren.

It is designed to bring information to these groups of people: "Present members of the Brethren Church; New members received into membership of the Brethren Church; and Prospective members of the Brethren Church." In short, it will bring to each family of the Brethren Church more information on the working program of the Denomination which receives its financial support from them. It will help each family to answer questions raised by their neighbors and friends about "What is the Brethren Church?" etc.

New members received into the Brethren Church, given one of these Brochures, will at once have a concise, accurate source of information about the Brethren Church. Prospective members can also be helped in their understanding of the Denomination called "The Brethren Church." Members of local Official Boards can and should spend sufficient time as a group studying the materials contained therein. This could also be said of Men's and Ladies groups, and young people.

The need for a Brochure of this type has been felt for a long time; now it is available, and will be available locally as Pastor and/or Secretaries order the number which they can use effectively.

The Brochure Committee has suggested in a letter to Pastors that a systematic distribution of the Brochures be made in each Church, giving the following guides consideration:

1. That at least one copy be placed in the hands of each family (non-residents included);
2. That Churches plan a mid-year, every-member visitation, at which time the Brochures can be handed out in the homes;
3. That Church Officials, under the direction of Pastors, study the deeper aspects of the Denominational program;
4. That Churches launch out with educational programs, studying monthly the work of the Denominational Boards scheduled for emphasis during the specified months.

In reality, this Brochure is a product of General Conference through its created agency, "The Central Planning and Co-Ordinating Committee," and is designed to serve the Church on the local level. Its value is not in its format, its appearance, or even its contents; its value rests in the use made of it by every Brethren family, Church Board, and Pastor. We urge a continued and persistent use of it. In your homes, make it a matter of study by all members of the family. Give it a prominent place where neighbors and friends may see it, pick it up and read in it. You are a member of the Brethren Church; here is the story of your Church; **let it be told!**

Further comments on the work of the Central Planning and Co-ordinating Committee appear on another page of this **Evangelist.** The work of the Brethren has been given a big boost, let's capitalize on it by a deeper, more consecrated devotion of ourselves and substance to the furthering of the work of Christ among men.

W. S. B.

# The "Deep Things of God"

1 Corinthians 2:1-16; 12---14.

Rev. H. William Fells

**"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Corinthians 2:9, 10.**

YOU HAVE PROBABLY RECOGNIZED the ninth verse of this second chapter of First Corinthians as a direct quote from Isaiah 64:4. Paul is continuing his thought from the seventh verse, and the words, "we speak," are understood. We do not speak nor preach the wisdom of this world, but that mysterious wisdom of God of which the prophet said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Many men have interpreted these words to be applied to the state of glory in a future world, but it is my firm conviction that both the prophet and apostle were speaking of the present state of the believer. It is the wonderful experience of being raised from death unto life, of being accounted a child of God. The apostle emphasizes this in the opening phrase of the tenth verse—"But God **hath** revealed them unto us." That "HATH" speaks of the many things God has already shown, or revealed, unto us. And it is on as we are directed by the Spirit of God, wl searcheth all things, YEA, the deep things God, that we come to appreciate and understan (and even then only in a small, human way), tl deep things that have happened to us when have accepted the salvation of Jesus Christ.

To digress from I Corinthians just briefly—l we know the full meaning of these words fou in Romans 5: 1. Justification, 2. Reconciliatic 3. Atonement, 4. Condemnation, 5. Judgmen These five words, along with Regeneration a Salvation, are a part of the deeper things of G which the Spirit has searched. If we have t mind of Christ, as the sixteenth verse indicat they shall be revealed unto us by the Spirit God. A greater understanding of them should a part of every Christian's life.

But as we turn to look at this book of Fi Corinthians, we see that St. Paul had many the same difficulties to face in his day that have in ours. There were many problems in t Church at Corinth: Church Factions, Gnosticis Attacks on the Apostle's Life, Immorality, La suits, Marriage Problems, Things Offered Idols, Recompense for Ministers, Idolatry, Ru for Divine Worship, Spiritual Gifts, The Gre est Gift, The Resurrection, and finally, Perso Matters.

Out of all these things we would like to choose three which apparently come under the title, or heading, of "Deep Things of God." These are found at the conclusion of the discussion of Spiritual Gifts. The thirteenth verse of the thirteenth chapter of First Corinthians, will be our point of emphasis for the remainder of our thinking on this subject. (In this connection one should really read the twelfth, thirteenth, and fourteenth chapters of First Corinthians without headings or interruptions of any kind.)

These three thoughts or experiences are among the "Deep Things of God." Faith, Hope and Charity (Love), "and the greatest of these is Charity." Let your mind and heart be led in meditation upon these; let the Spirit direct you and lead you to consider the "Deep Things of God," not the other, lighter and seemingly worldly experiences through which we must pass. Consider these three and possibly some of the others mentioned.

**The "Deep Thing" known as FAITH**

As the Spirit searcheth the deep things of God, so let us search now the "Deep Thing" of Faith. It is my prayer that you think on this word "Faith." Read carefully from the eleventh chapter of Hebrews for many examples of what faith accomplished in the lives of some men who were men such as you and I.

George Mueller has written that "Faith is the eye by which we look to Jesus." A dimlighted eye is still an eye; A weeping eye is still an eye. Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Savior's garment, that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless, a tongue. Even then we may believe when we are without the smallest portion of comfort; for our faith is founded not upon feelings, but upon the promises of God. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless, comes.

When we survey these definitions of Faith, we see that the entire body is to be used in this business of acquiring Faith.

There is just one more example of what Faith is to me. Out on a road near Ashland there is an electrical installation maintained by the Company which delivers electricity to the city and nearby areas. At this plant there are huge transformers. Those transformers are my example of Faith this day. Jesus said in Matthew 28:18, "All power is given unto me in heaven and in earth." Just as somewhere there is a great dynamo providing all the electrical power that Ashland and several other communities can use, with much left over, even so Jesus has more than enough power for all the world. Faith is the transformer by which we are supplied that power.

As you search the eleventh chapter of Hebrews, and see what these humble servants of God accomplished, you see that in their own strength and power they would have been able to accomplish little or nothing.

Would Abel's offering have been better than Cain's, without his faith that he was doing what God commanded him to do? Would Abraham have left his home and gone out, not knowing whither he went if he had not had faith that God was with him? And so on through the Chapter, with Enoch, Noah, Isaac, Jacob, Joseph, Moses, Joshua; the Israelites at Jericho; Rahab, and the many, many others.

I hear someone say, "How can I have more faith?" This is similar to the man in Mark the ninth chapter, where Jesus is healing the man's son. Jesus says, "All things are possible to him that believeth," or has faith. And the man says, "Lord, I believe, help thou my unbelief." That is our cry today, "Lord, strengthen my faith."

St. Paul, in Romans 10:17, says, "Faith cometh by hearing, and hearing by the Word of God." Have you availed yourself of every opportunity to hear the Word? Have you used all the faith you have had made available to you? The electric wires run into the house (The Word of God goes into the ears); the current is carried directly to the appliance (The message is carried directly to your heart); but if YOU don't turn on the switch, the power is never used.

"Faith is the substance of things hoped for, the evidence of things not seen." That comes to us from Hebrews 1:1. How much substance do you have? What do you hope for? Does the world know that you have this evidence in your life? Is the substance there? How much of the power of Christ have you allowed to flow through your life by your faith? As you search this "Deep Thing" of God called "Faith"; as you plow, harow, plant, and cultivate this area of your life, may there be much fruit bearing.

(To be Continued Next Week)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assista

## OURSELVES AND OTHERS—

Or should it be **"Others and Ourselves"?** Sometimes the order in which those two pronouns occur can be quite revealing—particularly in relation to Christian giving.

If we put ourselves first, frequently others come up short; we have little or nothing remaining after caring for our own needs—or wants. In other words, our own needs may be generously supplied, like a Thanksgiving dinner table, but with only chicken necks and remnants left for others. Some of our church mission giving reflects this same "we'll-give-to-others-what-we-don't-need-for-ourselves" attitude.

Let it be understood from the very first: Some churches and individuals are giving liberally for missions; but this is **not** the rule. A number of church offerings for missions are pitifully small. What can be the thinking of such groups—even though small—that give only $25, $35, $50, or $60 **for a whole year** for missions?

Too often building programs or other local projects come between a church and its mission-giving responsibility. These churches with their individual projects seem to think, "Of course, mission funds are necessary and badly needed; but our situation is unique; others can supply the necessary funds." The fallacy in this reasoning is that too many others are taking the same attitude and that those reasoning thus are losing the blessing of sharing with others. Some churches plan that as soon as their own debt is paid—or reduced—they will do better. (Meanwhile, is the missionary program to remain in a state of suspended animation?)

This bit of analysis is the result of some recent research into records of home-mission giving to date. Out of 27 churches that have sent in their mission offerings thus far, 17 have sent smaller offerings—some considerably smaller—than last year. WHY?

Our program **continues** to grow; prices **continue** to rise; the need **continues** to be great. Will you **continue** to be faithful and more faithful? Remember, the Lord said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

His work **will** succeed and be blessed. Shall it be through others, thereby losing to us the blessing? Or shall we be His instruments and receive His blessing?

## WAKA WITNESSES

Sara C. Shisler

Twenty-six students will be in the class entering Teacher Training this year. Thirty-four women and sixty men took the entrance examination. They represented twenty-four different tribes. The twenty-six which were accepted represent nine different tribes. Seven of the twenty-six are girls. Only two of the men are married.

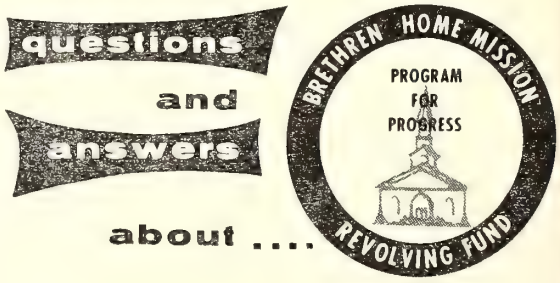
We are gradually getting a younger student grou There are both advantages and disadvantages in the si uation. There are fewer complications in school admi istration with single students; but on the other hand, a student comes with a wife, the wife is required be in school also, and that is a great asset not on to the student but also to the work in which the hu band will be engaged after he finishes his training.

Some of them marry girls who have finished thr years in Waka Girls' School. Others marry girls w have had some elementary school training and a f marry just plain "bush" girls who have had no traini of any kind, are not even literate. Such a marriage ca for great patience on the part of the husband becau he must teach her how to manage the household a how to make the home Christian.

(To be Continued)

## BRETHREN IN PHOENIX

As a result of the appeal on this page from time time, a number of excellent contacts have been made a new people have been added to the Brethren group Phoenix. Do you know of any of our people in the Ph nix-Scottsdale-Tempe area who would be interested in tablishing a Brethren Church? If so, please get in tou with Reverend Francis Berkshire, 2102 N. 68th Pla Scottsdale, Arizona.




Q—WHAT IS THE PURPOSE OF THE "B. H. M REVOLVING FUND?"

A—A resolution adopted by the Missionary Boar of the Brethren Church to establish the B. H M. Revolving Fund makes the following state ment: "The purpose of the Revolving Fund i to make monies available, **as loans,** to quali fied, needy church congregations and groups i the establishment of new church congregation within the denomination known as the Brethre Church."

# THE NEW BRETHREN SUNDAY SCHOOL STANDARD OF EXCELLENCE

## I. EVANGELISM

1. The school shall be positively evangelistic.
2. The teachers shall earnestly seek to lead their pupils who are not Christians to a personal acceptance of Christ as Saviour and Lord.
3. A definite visitation program, with visitation chairman, to contact and encourage both prospective members and absentees.

## II. BIBLE

1. Every member of the Sunday School should be encouraged to bring a Bible, with the teachers and officers required to do so.
2. The Officers and teachers shall provide opportunities for the pupils to use their Bibles in the school.

## III. ORGANIZATION AND ADMINISTRATION

1. The school shall be graded as follows: Cradle Roll, birth through one; Nursery, 2-3; Beginners, 4-5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Young People, 17-21; Adults, 21 and above; and an Extension department for those who cannot attend.
2. An approved record system kept and an annual statistical report sent to the National Sunday School Board.
3. At least 10 new books a year added to the Sunday School Library.

## IV. LEADERSHIP TRAINING

1. A minimum of two training classes registered with the Sunday School Board each year.
2. Seventy-five percent of the current teaching staff completing the teacher training courses.

## V. STEWARDSHIP

1. The school shall support the church program and promote the general missionary, educational, and benevolent causes fostered by the denomination.

## VI. MISSIONS

1. Each Department shall give systematic missionary instruction throughout the year.

## VII. CHURCH RELATIONSHIP

1. The church shall elect or approve the officers and teachers.
2. The school shall make monthly or quarterly reports to the church.
3. An average of at least 70 percent of the officers, teachers, and pupils shall remain for the preaching services.

## VIII. DENOMINATIONAL

1. The Sunday School shall use all available Brethren publications.
2. An annual White Gift Offering for the work of the National Sunday School Board.

## IX. CONFERENCES

1. Workers' conferences held regularly; ten recommended, six required.
2. Delegates to some convention, denominational and/or interdenominational.

## X. BUILDINGS AND EQUIPMENT

1. Each age group below Adults shall be separated from the remainder of the school at least for the class sessions by walls, movable partitions, screens, or curtains.
2. All classes be provided with equipment such as proper height tables and chairs, blackboards, bulletin boards, maps, charts, and other visual aids.

# THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

## Report of December Meeting

THE CENTRAL PLANNING and Co-Ordinating Committee of the General Conference met Monday Evening, December 8th, for its first session since General Conference. All but four of the members were present in spite of the big snow and cold. (The Committee had been reorganized and sub-committees appointed in a brief session at close of Conference in August.)

The Chairman would like to take this opportunity to thank the entire Committee for its untiring efforts and its thoughtful and careful planning. This meeting brought to fruition the results of long and prayerful, and what seemed sometimes to be, slow progress.

The Sub-Committee on the Brethren road signs has done a splendid work, and with the Church's continued support with orders, will soon have a surprise announcement to make to the Brotherhood. If you can at all use any of these signs, you should send in your order now.

The Brochure Sub-Committee presented to the group the first printing of the new and attractive Brochure which shows the Brethren Church in Faith and Action. By the time this article appears, Pastors will have received a copy with an order form attached on which they may state the number they desire for their Church. The letter accompanying the Brochure will give details. I am sure the Churches will find these a very useful method of presenting the Church as a whole; especially to new prospects.

The Sub-Committee selected to search for a General Executive Secretary, presented the name of a person they felt met the requirements of the Board and General Conference standards. If and when final arrangements can be made with this person, announcement will be made publi ally. I am sure every member of the Brethre Church will be looking forward to this announc ment.

The Sub-Committee formed to study the fie of Evangelism also presented some far reachir plans. The Committee was asked to continue i study until the next meeting of the entire Con mittee.

The Central Planning and Co-Ordinating Cor mittee met also on Tuesday morning, and tl time was spent in discussing from every ang the suggestion of working with the General Co ference Executive Committee in planning Theme for the year's work; this Theme to selected a year ahead, so that thought can given to working out the programs, relating tl Theme also to the work and programs of tl Districts and local Churches. A Sub-Committ to study this proposal was formed.

Your Chairman is much encouraged with t progress and harmony which has prevailed in t Committee's work. We are now moving in t right direction with big goals in mind for t future. Continue to pray for the work of t Committee.

Every Church ought now to support the pr gram with their appropriations sent in at lea quarterly. These should be sent to Rev. Spenc Gentle, 213 W. Clinton St., Goshen, Indiana.

The next meeting of the Central Planning a Co-Ordinating Committee is scheduled for t evening of April 6th, just prior to the Brethre Pastor's Conference on Faith and Order.

L. V. King, Chairman.

# The Sunday School Looks at the World

**Message given by Dr. Clate A. Risley, executive ecretary of the National Sunday School Asso- iation at the 13th annual National Sunday School Convention October 8-10, 1958 at Des Moines, Iowa.**

(Continued)

From Coast to coast within and without the church we witness a stampede away from respon- ibility.

Americans no longer want to do what they are paid to do and they want more money for that.

"More pay—less work" has been the slogan of American labor for years.

The counterpart of that in many a local church s "no pay, no work."

Let the preacher do it, he gets paid. If he can't do it all we will hire a director of Christian edu- cation, a church visitor, a music director, an or- ganist. We have set up a professional class in the church to do our religious acts for us.

In many of our churches we have a growing number who have joined the PWA—Pew Warm- ers Association.

In many of our churches 10% of the people are doing 90% of the work. One of our greatest tasks is to get our people to work. We have a sad sit- uation when we have many church members that sit and soak and sour.

Don't misunderstand, I am in favor of paid staff. Begin by paying the pastor and pay what a pastor ought to get. The pastor is worthy of his hire, our churches need a lot of education at this point. We have too often put into practice the deacon's prayer for the new pastor "Lord, you keep him humble—we will keep him poor."

I believe we ought to have directors of Chris- tian education but we miss the point entirely if we hire them to do the work. We hire a staff to be able to guide and direct more people at work. You directors of Christian education—if you are not getting other people to work—are not a director of Christian education. You are not directing anybody.

America was founded on democratic principles.

Today we want better government but multi- tudes of Christians fail to vote. We want better schools but we don't take any interest in our schools to find out what is going on.

We want better churches but the majority are not anxious to do anything about it.

We will criticize the government in the schools and the churches. We think we know what is wrong with all of them, but few lift a finger to bring about any change.

Hudson says there are three kinds of people

1. Those who make things happen
2. Those who watch things happen
3. Those who do not know what's happening.

Today fewer and fewer people are doing the thinking and acting for more and more people.

This is the road to dictatorship, for when you give up your responsibilities you give up your freedoms.

Freedom is not free. A lazy, leisure, rich Amer- ica is fast giving up her freedoms.

It may be fun to take a ride on a merry go round or a rolly coaster, but if you live on one you will lose your perspective.

Paul speaks to the church today when he says, "Awake thou that sleepeth, arise from the dead and Christ shall give them light." Eph. 5:14.

Do we want to awaken?

Do we want to arise?

Do we want the light?

I believe there are hundreds here who do want to redeem the time because the days are evil, and who want to understand what the will of the Lord is.

We have a job to do.

We must face it honestly. In Christ we can do it. The world is saying to the church, "Don't just stand there, say something."

Christ has given us our marching orders:

Go preach, teach
all nations
every creature
make disciples.

That is the task. It is clear today. What are we going to do about it?

In the early church the early disciples did not have a Bible, they had no buildings, they had no literature, and they had no printing presses; but they had a burning desire to reach their fellow men for Christ, and with that burning desire they turned the world upside down.

If they did what they did without what we have, think what we could do with what we have if we had what they had.

**(To be Continued)**

# National Goals Program of The Brethren Church

A SHORT TIME after the General Conference of the Brethren Church last August there appeared on the pages of **The Brethren Evangelist** a copy of the revised Goals Program of the church. At that time it was promised that from time to time the various members of the National Goals Committee would write articles dealing with the various areas included in this Goals Program, and give suggestions relative to those goals.

The first section of the National Goals Program deals with Denominational Goals, and includes several revisions and modifications this year. Brother E. J. Black, pasto of the Muncie Brethren Church, has written an articl for us stressing the importance of this phase of the Goal Program. He presents several worthy suggestions to hel the local churches attain these goals. We are happy t present herewith the first of our National Goals Prograr Aids.

**Henry Bates, Chairman,**

**NATIONAL GOALS PROGRAM COMMITTEE.**

## 1. DENOMINATIONAL MEMBERSHIP GOALS

HENRY DAVID THOREAU, friend of Emerson, American naturalist, and philosopher once said, "If one advances confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours."

The Goals Program for this year is not one that was conceived in the minds of idle dreamers, or based on any wishful thinking that it might work, nor yet, with the attitude, "We've tried everything else, now let us try this." But long hours were spent by the men on the Committee to formulate goals that were practical, sensible, and workable. With proper planning and any reasonable degree of co-operation any pastor will be able to meet most or all of the forty-five goals, that after careful and prayerful consideration, we have presented as a challenge to the Brethren Church for 1958-'59.

**GOAL NO. 1: One new member added to church for each ten members now on roll.**

A recent poll of 10,000 churches of all denominations brought this startling report. Five thousand reported an increase of three new members for the year. About two thousand reported seven additions; fifteen hundred claimed over twenty-five and the rest—no additions at all. These churches were claiming over 150 members each.

Since 1941 the Brethren Church can boast of slightly more than a gain of about 3,000 to her total membership. I am sure no Brethren is proud of this record. We can fold our hands and say, "Well, we haven't gone behind," "We're holding our own," and other such epilogues that would cause our forbearers, the martyrs to blush with shame to let such thoughts as these to even enter their minds.

If the Brethren Church is to continue as an aggressiv force for righteousness, WE MUST GROW NUMERI ALLY AND SPIRITUALLY. To do this, every acti member MUST BE ACTIVE. It will take concert action. A few suggestions are offered from experien and observation. These may be summed up in the follo ing manner.

First, a re-birth of the Prayer Meeting where Chri tians really pray and expect God to answer.

Secondly, revival in every church AT LEAST TWIC A YEAR. (this works; I have never seen it fail).

Thirdly, A visitation program where every member called on once a year (at least) by the laity and often by the Pastor. This program has been tried with gre success in Goshen and we are planning for the sar type of visitation campaign here in the Spring of 195

**GOAL NO. 2: Every member an active member.**

The Constitutions of churches vary in their definiti of an active member. Here in Muncie an active memb is one who attends regularly and does not miss mo than one of the Semi-annual Communion services a ye and contributes regularly to the church for current e penses and our Missionary, Benevolent and other offe ings.

The average inactive member is one who seldom co tributes his time or tithe to the local church. He usually one who has moved away but still insists o retaining his membership back home, or who has divid interests and finds little time to attend, or give of h time or money to his church. Two years ago we report a membership of 292; after going over our records ve carefully, we were compelled to relegate 100 to the active list. The best way to keep active members act

is to have an interesting and varied program, AND PUT EVERY ACTIVE MEMBER TO WORK even if you have to create a job for them.

**GOAL NO. 3: Every member tithing his income into and through the church.**

During one of our recent meetings I asked a very simple question, "What makes us distinctively The Brethren Church?" The answers were about the same as you would find in the average Brethren congregation. "We believe and practice Triune Immersion"; "Threefold Communion"; "The Anointing Service"; and so on. But NOT ONE MENTIONED THAT TITHING IS ONE OF OUR GREAT DOCTRINES. We are distinctively Brethren when we practice All these and nothing less.

My 1958 Statistical Analysis is before me and I read that per capita giving ranges all the way from $252.21 to $1,251.51 in our nine Districts. This is proof that we are not nearly all tithing Brethren. Greater demands are going to be made on the local church as our College Expansion Program will show you; the Brethren Home at Flora; B. Y. C.; our Summer Camps; Missionary Program; Publishing Company, and others of our responsibility. This, plus a growing need in the local church makes it imperative that EVERY MEMBER BE A TITHING MEMBER. Pastors would be wise to get busy preaching, teaching, and practicing tithing more than ever before.

**GOAL NO. 4: Promote and subscribe to the suggested budget of the Central Planning and Coordinating Committee ($1.00 per member).**

Over 60% of our churches have supported this program and others who have signified a willingness to subscribe to it will probably bring the total to at least 90% of all churches. For any program to work smoothly it is necessary to have 100% cooperation if that is possible.

**GOAL NO. 5: Full quota of delegates to District Conference.**

To meet this goal you need the cooperation of the Executive Committee, the Pastor and of course the delegates. The Executive Committee becomes responsible for arranging a program that will make it worth the while of those who attend. Good speakers, good singing, special numbers, well planned programs for EVERY AGE GROUP, so that everyone will begin to look forward to next year even before the Conference ends. Pastors will find it profitable to impress the importance of a full delegation to Conference by stressing the need of the voice of OUR CHURCH being heard in matters of business relative to our own, and the good of our District. The Delegates will find that the days spent at Conference will not only be relaxing but you will learn about the inward workings of the Brethren Church which you would not know in any other way. Since the Delegate is representing the whole Church, ALL EXPENSES SHOULD BE PAID BY THE CHURCH. More and more of our churches are following this plan.

**GOAL NO. 6: Full quota of delegates to National Conference.**

All that was said in the preceding paragraph may apply to our National Conference. Since Conference is held in August, many of our people use this week as part of their vacation. Reservations for banquets, rooms or any other part of the program that needs prior notice should be attended to early enough so that there will not be any unpleasant experiences by any who attend. Transportation should be well planned in advance of Conference.

**GOAL NO. 7: Semi-annual Communion with 100% of resident membership present.**

Paul in writing to Titus (Ch. 2:10b), speaks of "adorning the doctrine of God our Saviour in ALL things." A good place to "adorn" is as we take the utmost care to make this service more impressive and spiritually uplifting. Too many times we have a set form, a pattern from which if we fail to deviate, we find many Christians absenting themselves from the Communion Table. Pastors should stress the importance of this blessed service, use every means to make it more appealing and spiritual by using a candlelight service occasionally, never permit a moment to pass during footwashing service without something being presented by way of special music, solos, group singing, etc. This can make the difference between success or failure of the entire service. We have a program for all age groups; thus we have a goodly number of boys and girls and young people at Communion. Ten days before the service it is very profitable to notify every member by a special Communion card, announcing the time and place of the service. The preparation for this service is made a lot simpler by appointing Communion Stewards who assist the Deacons and Deaconesses to get the tables set and all in readiness during the afternoon preceding Communion in the evening. Make your Communion more attractive and you will not have too much difficulty in meeting this important goal for 4 points.

Your Goals Chairman, Rev. Henry Bates, has made an exhaustive study of all the goals we have presented this year and is bending every effort to help you, the Brethren people, to make them work. May we depend on you, and you, and you, to do your best? I believe you will do your best!

E. J. Black.

## BIBLE BRIEFS

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the country; in the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up and along the St. Lawrence; the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

# What's Doing in the Churches

## TEEGARDEN, INDIANA

We have been in Teegarden, Indiana, for about fourteen months. The Lord has blessed our work here. I will give you a brief report on the work here.

Thirteen have been received into the Church; twelve by baptism, one by letter. Fifty-five were at communion on November 23rd.

A public address system has been installed in the Church, so that gives us a nursery in the basement. We also have added a Hi Fi record changer, and a speaker in the belfrey. We play hymns before the services, so all can enjoy sacred music, when they are passing by, or entering the house of worship. An outside bulletin board has been erected on the Church lawn, beside the Church. A lectern has been bought, and placed in the vestibule on which a guest book for visitors to register has been placed. The basement of the Church has been redecorated.

A visit was made by the pastor and some of the members of the Church to the Brethren's Home at Flora, Indiana, on December 5th. A Christmas gift was presented to the residents there; we gave the home canned fruit, vegetables and jelly. We conducted a brief worship service in the afternoon. This certainly is a beautiful home for the aged. We wish to thank Mr. and Mrs. Kuns for the hospitality shown us in the home.

Hays K. Logan, Pastor.

## REVIVAL AT FLORA, INDIANA

I wish to share the experiences I had with the Flora Brethren in the revival November 10 to 23. When I arrived at the parsonage on Monday evening, Rev. Stewart told me of the passing of Mrs. Sink, a staunch member of the church. She was returning to Flora from Monticello on Sunday evening when a deer ran in front of her car. She could not avoid hitting the deer. She drove home after the accident but the incident proved too much for her. She was able to get into the house but she suffered a heart attack which proved to be fatal. I am relating this incident because she was a faithful member of the church and to stress what the Bible says about the brevity of life. She had intended to be present on Monday evening, the first night of the revival meeting, but God deemed it wise to call her to a better world. O, how we need to be ready! Death so often comes suddenly! The Bible says Jesus is coming in the rapture "quickly." Rev. 22:12. In I Cor. 15:52, "In a moment, in the twinkling of an eye." Matthew 25:12, "Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh." Death comes in the same way many times; but death to the Christian is the gateway to a more abundant life through Christ! How consoling to those who are left, to know their loved one is safe with Jesus.

I enjoyed my home with Brother and Sister Stewart more than words can tell. Brother Stewart has served the Lord 44 years! God has certainly blessed him in all his pastorates and revival meetings. It was profitable fo me to work with him. The progress in Flora has increased much in the past eight years under the leadership of the Stewarts.

I was pleased to see a large number of young peopl working there. The interest and prayers of all were ver commendable. The special music and choir numbers wer wonderful. I enjoyed the Christian fellowship in eac of the meetings and in all the homes where we called The Flora Brethren have a nice sanctuary and have don much to keep it that way. It is commendable to se Christian people who want to keep God's house as nic or better than their own home.

I was much encouraged in preaching the Word of Go at Flora. I could see a great interest and concern i the audience at each service. It was wonderful to kno that parents were speaking to their own children abou accepting Christ as their own personal Saviour. Throug the earnest prayers of a devoted pastor and wife, parent and fellow Christians, nine young people confessed Chris as Saviour. How precious these souls are to God and th Church! I was much encouraged for I could see heart tender and God answering the prayers of many.

The filmstrips, "Tamsa" and "The Stolen Watermelor were shown to the children on Monday, Tuesday an Wednesday nights. On Thursday and Friday nights both weeks, after the message of the evening, I showe colored slides of my trip through Europe and the Mi dle-east. I have thanked God many times that I had th privilege of taking this tour with the Ashland Seminai group.

Brother Stewart did a wonderful job of advertising th services and we were well pleased with the attendanc I gave Bible-graphs as awards to the families who ha perfect attendance or had missed just one service. Th Burlington Brethren were very faithful in attendanc They had 49 present on the last Sunday evening. Del gations from other churches in Flora were present qui frequently. Brother Floyd Sibert, pastor at Mexico, w present one evening with Carl Fisher. The Brethren fro the Home at Flora attended faithfully with Mr. and Mr Kuns.

I showed the filmstrip, "Why Do We Live?" and ga the message, "How to be Popular," to the youth on Su day evenings before the message. The youth choir sa on Monday nights.

I deeply appreciated the encouragement and friend ness of the Flora Brethren; also the fine love gift th gave me at the close of the meeting. I shall always ha a warm spot in my heart for the Stewarts and the co gregation at Flora. This church has the opportunity becoming the outstanding church of the community. G bless their efforts as they strive to do the will of t Lord Jesus Christ.

Herbert Gilmer

# Wedding Announcement

HOATSON-WARD. Before the altar decorated with bronze and yellow mums, and two seven-branch candelabra, Miss Claye Ann Hoatson, daughter of Mr. and Mrs. A. W. Hoatson, was united in marriage with Mr. Noble L. Ward, son of Mr. and Mrs. Noble Ward, of Somerville, W. Va. The ceremony was performed in the Carleton, Nebraska, Brethren Church, on Sunday afternoon, November 30, 1958, by Rev. Lloyd Mohnkern. The auditorium was filled with many of their friends and relatives. A reception followed in the basement of the Church where many lovely gifts were given to the newly married couple. The bride is employed in Lincoln, Nebraska, and the groom is stationed at Lincoln Air Force Base. The bride was very active in the work of the Carleton Church prior to moving to Lincoln.

MILLER-BELL. At 7:30 P. M. on December 6, 1958, Miss Ethel Miller, daughter of Mr. and Mrs. I. G. Miller, was married to Mr. Robert S. Bell, Jr., son of Mr. and Mrs. Robert Bell, Sr., of Capolis, Michigan. Rev. William Albright performed the double ring ceremony in the Carleton, Nebraska, Brethren Church. The altar was decorated with many beautiful flowers, and two seven-branch candelabra. The bride is employed in Lincoln, Nebraska; the groom is employed at the Lincoln Air Force Base. A reception was held in the Church basement following the ceremony. The bride was active in the work of the Carleton Church until moving to Lincoln.

R. A. Lichty.

# Laid to Rest

RISHEL. John A. Rishel departed to be with his Lord, Oct. 7, 1958, in the Shadyside Hospital, Pittsburgh, Penna. Brother Rishel was a member of the First Brethren Church, Pittsburgh, since 1916. Served on boards, on committees, member of the Choir, treasurer, and president of the Board of Trustees, and as treasurer of the Laymen's Organization. He was a graduate of Ashland College and was a member of the Ashland College Board of Trustees. Funeral services by the undersigned, assisted by Rev. Virgil Meyer, Rev. Ralph Mills, and Rev. D. C. White.

KEMENA. Edward D. Kemena, Jr., departed this life, Oct. 8, 1958. "Buddie" was a member of the Pittsburgh, Penna., Brethren Church for a number of years, and was one of our youth group, a good camper, and for years, faithful in Sunday School until the Lord had need for him. Funeral services by the undersigned.

MACKALL. Lewis P. Mackall was called home, Nov. 27, 1958. Brother Mackall came to the Pittsburgh, Penna., Brethren Church by letter, Jan. 1931. Has served faithfully until his passing; active on boards and committees, Board of trustees and Laymen's Organization. Funeral services by the undersigned.

Guy F. Ludwig, Pastor.

* * *

LOWERY. Otho B. Lowery, Williamsport, Maryland, died Oct. 3, 1958, after a lingering illness. He was 90 years of age. Was the son of Benjamin and Mary Catherine Lowery, and was a member of the St. James Brethren Church. Survived by his wife, four sons, four daughters, 11 grandchildren and one great-grandchild. Miss Margaret E. Lowery, missionary to Krypton, Kentucky, is a daughter. Funeral services were conducted by the undersigned, assisted by Rev. Freeman Ankrum. Interment, Mountain View cemetery.

D. C. White.

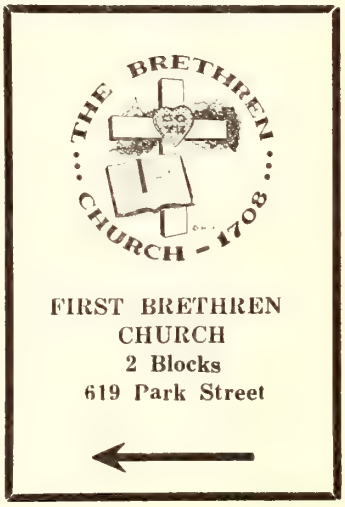
* * *

HEILMAN. Mrs. Grace Heilman, almost 82 years of age, was called home, Nov. 17, 1958, after a brief illness. Faithful and active member of the Johnstown First Brethren Church, the Loyal Women and Dorcas Bible Class. Survived by one daughter. Sadly missed by her family and many friends who knew her as "Grandma Heilman."

**BRETHREN ROAD SIGN "COUNT-UP"**

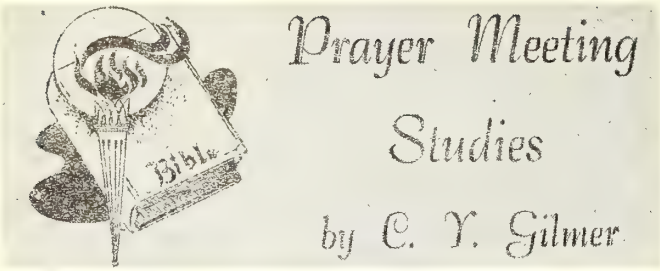
**Ordered: 89**

**Needed: 111**




In one of her inimitable books of Scottish village life, Isabel Cameron gives a delightful pen-picture of Angus the percentor who, with his tuning fork and ringing tenor voice, led the praise of a small congregation in a highland kirk. He was a shoemaker, but in "raising the tune" and leading the unaccompanied singing of the metrical psalms—for musical instruments are eschewed in the highland glens—he dominated the assembled group, a man appointed of God to direct the praises of His people. He indeed had a high conception of his office— and so was able to inspire a like spirit of reverent yet rejoicing worship among all present.

Herbert F. Stevenson, A GALAXY OF SAINTS (The Fleming H. Revell Company).




### LO, I AM WITH YOU ALWAYS

"Lo, I am with you always,"
  Softly the promise steals
Like sunlight into my shadows,
  And brightens and warms and heals:
Heals my anguish of spirit
  And horror of loneliness,
Flooding my heart's dark chambers,—
  Words that comfort and bless.

"Lo, I am with you always,"
  He, my Saviour and King,
Making my heart His palace!
  I, though a broken thing,
Am housing my blessed Master;
  Together we sup and dine,
Together we hold sweet converse
  Over the bread and wine.

And always He goes before me
  On my thorn-strewn path of pain;
Never will He forsake me
  Nor leave me alone again.
Sweet is His voice in the twilight
  As the evening shadows blend,
"Lo, I am with you always,
  Even unto the end!"

—Martha Snell Nicholson.

"BE CONTENT with such things as ye have," for God, your Provider, is with you, and you need have no fear (Heb. 13:5, 6).

"If the wren can cling to a spray a-swing
In the mad May wind, and sing and sing,
As if she'd burst of joy—why cannot I
Contented lie in His quiet arms,
Beneath His sky, unmoved by life's annoy?"

—Author Unknown.

The promised Presence is based upon our carrying out the Great Commission of Christ (Matt. 28:19-20). The hymn, "Nearer My God, to Thee," is based on Jacob's experience at Bethel (Gen. 28:10-16). God's Presence to the wilful and wayward is an obstruction to their straying designs (Num. 22:21-34). After a "mountain-top experience" the wearied Elijah sought to elude the presence of man and God (1 Kings 19:1-4). But God revived him from his "nervous" exhaustion (vs. 5-8). Nevertheless, Elijah was still "down in the dumps" (vs. 9, 10). So God convinced Elijah that He was still with him and that his work was not done (vs. 11-18). Then it was that he would have likely appreciated the gospel chorus, "Down In the Dumps:"

"Down in the dumps I'll never go,
That's where the Devil keeps me low,
So, I'll sing with all my might,
And I'll keep my armor bright,
But, down in the dumps I'll never go."

Recovery for some of God's exhausted ones has to be more gradual than it was for Elijah—For One Who Is Tired:

Dear Child, God does not say today, "Be strong";
He knows your strength is spent. He knows how long
The road has been, how weary you have grown,
For He who walked the earthly roads alone,
Each bogging lowland, and each rugged hill,
Can understand, and so He says, "Be still
And know that I am God." The hour is late
And you must rest awhile, and you must wait
Until Life's empty reservoirs fill up
As slow rain fills an empty, upturned cup.
Hold up your cup, dear child, for God to fill.
He only asks today that you be still.

—Grace Noll Crowell

For further study the following citations may be used: Psalm 139:7-12; 1 Cor. 6:19, 20; Rom. 8:9, 31-39; John 14:17.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### 21 TIPS FOR ATTENDANCE

EVERY SUNDAY SCHOOL MEMBER IS INTERESTED in having a growing Sunday school in his church. Several years ago sheets were mailed to superintendents containing tips for Sunday school attendance. We thought these "21 Tips for Attendance" might be of interest to you.

1. Appoint committees such as visitation, publicity, special programs, transportation, and so forth.
2. Make a survey of neighborhood for prospects.
3. Use doorknob hangers in neighborhood as a reminder after your visit.
4. Send a letter or postcard to church members.
5. Sponsor poster contest and use the best ones in community stores.
6. Offer awards to the pupils in each department or age level who bring new pupils.
7. Write or visit each new pupil during the following week.
8. Provide transportation where needed.
9. Advertise by newspaper, radio spot announcements and so forth.
10. Appoint a Welcome Committee to meet visitors, register and take them to their proper classes.
11. Present special programs in Sunday School.

12. Give children's and young people's parties and invite groups from nearby public schools or neighborhood residents.
13. Plan special days in Sunday School—Baby Day, Family Day, Neighbor Day.
14. Stimulate enthusiasm by dividing the group into competing teams.
15. Contact the unchurched family members of pupils.
16. Sponsor a missionary project.
17. Ask all teachers and pupils to take a loyalty pledge to be present every Sunday for two months.
18. Plan a dedication service for teachers and officers.
19. Enlist the help of all teachers and encourage them weekly.
20. Give banners to classes which have 100% attendance plus visitors.
21. Begin teacher-training classes to train new workers needed for larger classes.

## Lesson Comments by William H. Anderson

**Lesson for January 11, 1959**

### WHAT DOES DISCIPLESHIP COST?

**Lesson: Mark 10:17-27**

"I've heard a lot of people say,
When they were at the top:
They gave up everything for Christ,
Their income took a drop:
Some gave up fame, and men's applause,
And big careers beside:
I wonder what the Lord gave up,
When He was crucified.

I'll tell you friend what I gave up,
A black heart full of sin:
I'm just a very fortunate guy,
That Jesus took me in:
I never was a shining star,
A big executive:
I gave up nothing but my sin,
That's all I had to give.

There's only one who gave up all,
He gave His life as well:
In agony He gave His blood,
Gave heaven up for hell:
That sinners whether up or down,
On Him they might believe:
You don't give up, you gain the world,
When Jesus you receive."

—Walt Huntley.

**THE PRICE OF Discipleship—whatever it may cost—is never too high when we consider what we gain!**

What are the requirements for being a true disciple of the Lord Jesus Christ?

### ABSOLUTE OBEDIENCE TO THE COMMANDMENTS OF GOD

"Good Master," inquired the Rich Young Ruler, "what shall I do that I may inherit eternal life?" Here was a man, who, like so many others, erroneously thought salvation could be gained by **doing** something. Undoubtedly he felt salvation could be **earned.**

It is proper and correct to stress the important truth that salvation is of **grace** and not of **works.** In doing so, however, we are apt to leave the impression that the sinner needs **do nothing** to obtain eternal life. This is not correct!

On the day of Pentecost the convicted crowd cried out to Peter and the disciples: "Men and brethren, what shall we **do?**" Peter, in no uncertain terms, made it clear that they had to **do something** to gain favor with God: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Notice that Jesus referred the young man to the commandments. Certainly the Master did not mean to imply that merely keeping the law was enough to satisfy God. **However, Jesus did mean that the sinner must be willing to accept God's Word and act upon it!**

**No man will ever gain access unto God the Father until he has been willing to comply with the provisions of Calvary. Only the acceptance of God's plan of atonement through the Lord Jesus Christ will suffice.**

### TOTAL COMMITMENT TO THE WILL OF GOD

The Rich Young Ruler was not ready for the Kingdom of God. "One thing thou lackest," said Jesus with love in His every word: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me."

> "This story is not a diatribe against wealth and wealthy men. Jesus was no enemy of the rich . . . He was an enemy of the overwhelming lust and love of riches which destroys the spiritual strength of men, which was the 'one great lack' in this case of the rich young man who loved money and possessions more than he loved Christ. Wealth was a high wall between him and God, and he could not bring himself to tear down the wall." (Frank E. Mead).

Jesus Christ would make plain to all men that riches must not stand between them and God. **Man's love for riches—or anything—must never supersede his love for God.**

Make no mistake about it, here was a man who wanted eternal life. **But he did not desire the Kingdom enough to be willing to pay the price!**

How many down through the centuries have followed in this man's footsteps! Their hearts long for something better out of life. Their souls hunger and thirst for that which will satisfy. **But they are unwilling to pay the price!**

Genuine discipleship requires a total commitment to the divine Will of God. What is it in **your** life that is keeping you from the Kingdom? In the Rich Young Ruler it was his love for riches and possessions. In your life

it may be family ties; or, the lust for "things"; perhaps the desire for riches; or, maybe the love of ease. **Whatever it may be, if it stands between you and God it will keep you from the Kingdom!**

Count well the cost! Then decide! **But remember, the price is too high if it means the loss of your eternal soul!**

## TEEN-AGERS DISPLAY BIBLE KNOWLEDGE ON ABS SPONSORED N. Y. T. V. PROGRAM

How much Bible knowledge can young people acquire in thirteen or fourteen years? We have no specific information on this point insofar as all teen-agers are concerned, but we do know, says a feature writer in the **Bible Society Record**, that Agnes Lindemulder, Judy Rooze and Gary Garehan, all three of the church school of the Christian Reformed church of Prospect Park, New Jersey, answered correctly on "The Living Bible" radio quiz program sponsored by the American Bible Society every one of the 15 questions asked on each regular broadcast, and on a "Winner's Broadcast"; and also correctly answered 13 questions out of 15 asked on a "Super-Winner's broadcast" (special feature). In addition they answered correctly 42 extra questions which were asked in breaking "ties" on these different broadcasts.

This was, according to the writer, a history-making accomplishment! That these three young people should have answered correctly 85 Bible questions out of a total of 87 asked is not only a rare accomplishment, but an achievement which has never been attained before in the history of the program by three participants, all from the same church school. They all attend Eastern Christian High School. ("The Living Bible" radio quiz program is heard Sundays at 7:35 A. M. over Station WNEW (1130 on the dial) New York City.)

## UNTOUCHABLES TURN TO CHRISTIANITY BUDDHISM TO ESCAPE INDIA'S CURBS

The untouchables of India have been reported to b embracing Christianity in large numbers to escape socia and economic disabilities imposed on them by the rigi Hindu caste system. The Andhra State Depressed Classe Convention, meeting in Hyderabad, adopted a resolutio expressing grave concern at the "mass conversion" o Harijans into Christianity.

The resolution appealed to the central and state gov ernments to take prompt measures to improve the ecc nomic and social conditions of about 60,000,000 untouch ables who constitute almost a sixth of India's populatio The Harijans have also been embracing Buddhism i large numbers. According to official figures more tha a million have become Buddhists in the past ten years.

Harijans, meaning the children of God, was a wo coined by Mohandas K. Gandhi to describe the untouch ables. They fall beyond the pale of Hinduism's four broa social categories. These are in order, the Brahmins; th Khshatriyas, or warrior class; the Vaisyas, or tradir class; and the Sudras or working class.

Jagjivan Ram, India's Minister of Railways, said the Hyderabad convention that the large-scale conve sion of Harijans to Christianity has become a serio matter and that the Government should do somethi about it urgently. Mr. Ram, who belongs to the Harij community, did not blame the Christian missionaries f the conversion but asked his followers to realize that mere change of faith was not going to better their lot.

The minister said that even after conversion to anoth faith the Harijans stuck to their old ways of living a old forms of worship. This, he said, has created soci

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divisions even among Indian Christians, since the Christians, with a superior caste background, treat the new Harijan converts exactly as they were treated under Hinduism.

Conversion actually places an untouchable in a far more difficult and disadvantageous position than in the past. As an untouchable he is entitled to numerous facilities, such as special grants for education and reservation of places in Government services and in Parliament and state legislatures. All these concessions are guaranteed by the Constitution for ten years, a period expiring in 1960. The moment an untouchable joins another faith he loses all these concessions.

There is another aspect to the conversion issue. Indian and foreign Christian missionaries have been accused by responsible political leaders and social reformers of "tempting" the Harijans to join Christianity. The Ministry of Home Affairs, which keeps close watch for such developments, is of the opinion that most allegations of mass conversions made against Christian missionaries are much exaggerated. On the other hand, there have been real mass conversions into Buddhism carried out publicly and widely reported. At one ceremony in Nagpur two years ago, nearly 200,000 Harijans embraced Buddhism.

## JEWS HURT MOST BY BIAS IN SOVIET, OTHER FAITHS SUFFER LESS PRESSURE

Soviet restrictive measures are applied more broadly to the Jewish faith than to other religious faiths in the Soviet Union, according to data gathered by Jewish sources in New York City. The information is based on the observations of travelers in the Soviet Union as well as official material from Soviet. The study says that members of the Baptist and Evangelical denominations suffer the least discrimination. Members of the Russian Orthodox faith, the largest denomination in the Soviet Union, occupy a middle position. The Jews are at the bottom.

The Jews are 21 times worse off in regard to facilities for worship than the Baptists and 13 times more poorly provided for than Russian Orthodox believers.

The tendency to discrimination appears in printing and publishing facilities. The Russian Orthodox Church and the Baptists have been permitted to print Bibles in the last year. Moslems have brought out a new edition of the Koran. No Hebrew Bible has been permitted since 1917.

In the field of religious training, discrimination is marked. The Russian Orthodox Church has ten seminaries and academies, which last year had a total of 915 pupils. Several Moslem seminaries and one Baptist seminary exist. The Jews have one seminary, opened less than two years ago. It has only 19 pupils.

Discrimination is also evident in the number of places of worship restored. Whereas large numbers of Russian Orthodox churches that were confiscated by the state in early revolutionary days have been returned to the church in recent years, no confiscated synagogues have been restored. In Kishinev, where 40 synagogues existed in 1940, only one is now open.

## WAS YOURS A CHRISTIAN CHRISTMAS?

Here is a questionnaire to help you check up on your way of celebrating the birth of your Saviour. If you do not have a perfect score, now is a good time to make resolutions for a Christmas next year that will glorify Him.

1. According to your small children's belief, who brought their gifts?

2. Did every member of the family present to the Lord some gift from his own pocketbook, be it ever so small?

3. Did you, as a family, do anything for any missionaries at Christmas—such as sending them cards or gifts?

4. Did you have in your home on Christmas a lonely or poor person who you know needed Christian fellowship and cheer?

5. Did you stress very strongly the giving rather than the receiving end of Christmas?

6. Did your family learn any Scripture passages dealing with the nativity?

7. Did you have any times of carol singing as a family?

8. Did your children help in Christmas preparations—making decorations, place cards, nut cups, Christmas cards, gifts, etc.?

9. Did you all remember to write promptly sincere notes of thanks to those who remembered you at Christmas?

10. Did your own and your children's greeting cards have a distinctly Christian message rather than a comic or pagan season's greetings?

11. Did you make it a point to speak to your children during the Christmas season about God's best gift to us and about the best gift we can give to Him?

—The Witness.

## HOW ABOUT YOUR OFFERINGS?

### PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

## NEWS FROM
# BRETHREN YOUTH
**Phil Lersch, Youth Director**

**JANUARY IS Subscription Month!**

BILLY BOOTH, the Brethren Youth, appears again this week to invite you all to subscribe to the BRETHREN YOUTH MAGAZINE during this **January Subscription Drive.**

You've heard about all the "big" features of this "little" magazine before. It's time to act. Just send $1.00 to Brethren Youth, Ashland College, Ashland, Ohio. Thanks!

## N. E. O. BRETHREN YOUTH RALLY

January 18, 1959 **Mansfield, Ohio**

490 N. Bowman Street

2:30-3:00—Register-A-While
3:00-3:30—Sing-A-While
3:30-4:00—Listen-A-While
4:00-4:10—Stretch-A-While
4:10-5:00—Elect-A-While
5:00-5:15—Wash-A-While
5:15-6:00—Eat-A-While
6:00-6:45—Play-A-While
6:45-7:00—Settle Down-A-While
7:00-8:00—Watch-A-While
Teen-Age Film—"Going Steady"
8:00-? ? ?—Go-Home-A-While

REGISTRATION AND MEAL—$1.00 Includes anything and everything.

We know-a-while that this rally will be different-a-while, so we hope than many will come-a-while.

Mansfield Brethren Youth.

## GOALS GAB

### Goal Number 6—Part II

"GROUP PARTICIPATION IN THESE PROJECTS: A. JOINT MEETINGS WITH OTHER B. Y. C GROUPS B. B. Y. C. VISITATION PROGRAM."

Youth groups which are located closely enough geo graphically should fellowship together and share idea more often than district youth rallies permit. Youth Ral lies within the district should certainly be supported an attended, but the wonderful fellowship of just tw churches getting together should also be felt during th year.

The values are unlimited. It will give the host grou an opportunity to work on something special. They wil learn how to be good hosts. Several committees will hav opportunity to work carrying out their various tasks publicity, program, decorating, refreshments. Then th guests will probably return the invitation in the futur and they will share the spotlight as hosts.

Everyone is just waiting for someone to start the ba rolling. Will it be your B. Y. C.?

The second part of these group projects actually nee little explanation, for visitation should always be a pa of a youth group's activities. But maybe yours hasn thought about it much lately. Maybe you've even wo dered why you meet every week.

A visitation program can aid in shaking you out such lethargy. It will make you realize the purpose any church organization is really to reach others and so doing will enrich the lives of the present member Such a visitation program cannot be done haphazardl Therefore ask your pastor's advice; both relating to th mechanics and the message you will carry. Condu training sessions on several evenings so you are we prepared to handle the work laid before you. The r wards are not soon discarded from your life.

## Dates to Remember

NORTHERN INDIANA YOUTH RALLY—Janua 18 at Elkhart, Indiana.

BRETHREN COLLEGE DAYS—February 20-22 Ashland College.

SEMINARY SUNDAY—March 8 in every Brethr Church.

## Spot Report—MIAMI VALLEY

Good reports have returned from the Miami Vall Youth Rally held at Dayton on December 14th. Outsi program help was given by a **Men's Gospel Team fr** Ashland College which led discussion groups and assist with the devotions. One member of the team was Mia Valley President, **Dick Thatcher,** a Freshman at Ashla from the Gretna Brethren Church.

**The Dayton Crusaders** also did a fine job of hosti the rally and presented a play entitled, "A Candle in t Window." **"The next Miami Valley Rally is scheduled March 8, 1959, at Pleasant Hill.**

# The Women's Corner

by Helen Jordan

HAVE YOU EVER THOUGHT you were of very little importance to God? Gazing at the milky way which is composed of millions of stars and knowing it is only a small part of God's universe we sometimes wonder how so Almighty a God could notice us. Or thinking of what some people like Billy Graham, Albert Sweitzer and many others have accomplished we feel very insignificant. But our Lord valued little things: the widow's mite, the children the disciples would have sent away, the tiny mustard seed, the cup of cold water given in His name.

We live in a day when people tend to think and talk about big things, big businesses, big colleges, large cities and to measure success by size. But our Christian religion is based on the importance of little things. Most of the great sayings of Jesus which give us so much comfort today were delivered to individuals. The text which is often quoted and so well loved, "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life" was given to Nicodemus. And another one, "I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live; and whosoever liveth and believeth on me shall never die," was spoken to Mary and Martha whose brother had died. And again, "God is a spirit and they that worship Him must worship Him in spirit and truth," was spoken to a woman at Jacob's well.

We often think of the onward march of the Church in mass revivals when actually hundreds of dedicated Sunday School teachers may be doing more to build the Kingdom of God.

In fact Jesus based real Christianity on how we do the little things, the cup of cold water, sharing our food with the hungry or visiting the sick and discouraged. Jesus said, "Inasmuch as ye have done it to the least of these, my brethren, you have done it unto me." The people who get the most out of life are the ones who enjoy and appreciate the little things.

"In this day that's just beginning,
I must walk a different way.
I must put more warmth and humor
In the words I have to say.
I must stop to pick some roses
And enjoy the fragrance there.
For those friends with pain and heartache
I must breathe an earnest prayer.
Oh! Some days I am so hurried
With my selfish aims and plans,
I let many golden chances
Slip unnoticed through my hands."

——Lura Cox Brand.

Mrs. Mae Maust,
Waterloo, Iowa.

# Attention, Brethren!

## GIRL'S GOSPEL TEAM READY TO HOLD SERVICES

**The Girl's Gospel Team of Ashland College would like to serve you. We are preparing team members to present various types of Christian services to be presented in churches in the Ashland area and in the Brotherhood as requested. We can serve you with an all-girl team, or can form a mixed team in cooperation with the Men's Gospel Team. Our only request is that you help us defray our travel expenses.**

**To make arrangements for a team, write three to four weeks in advance and give a choice of dates, since our number limits us in the number of teams we send out. Contact Carol Berkshire, Ashland College, Ashland, Ohio.**

Carol Berkshire, President.

**JANUARY 11-18, 1959**

**Theme: "Church Order"**

## INTERESTING ITEMS

(Continued from Page 2)

SHIPSHEWANA, INDIANA. Latest word from H. D. "Bud" Hunter is that he is home from the hospital, and is now under doctor's orders to "take it easy." We pray for a continued recovery for him.

FALLS CITY, NEBRASKA. The Falls City Church was scheduled to conduct a service at the Sunnenberg Nursing Home the afternoon of December 21st.

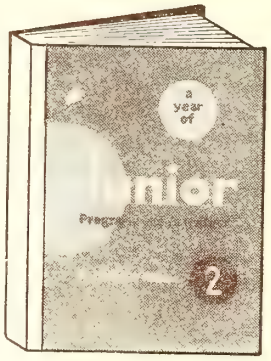
Brethren Historical Library
Manchester College
N. Manchester, Ind.



**Year 'Round Worship Aids Available—**

# "A Year of Worship" Books

## A YEAR OF JUNIOR PROGRAMS AND ACTIVITIES NO. 2




**By Catherine Ulstrum.** Keyed to the month in which they will be presented, here are 52 sparkling programs, plus handwork, quizzes, playlets, projects and stories. A wealth of the kind of material that Juniors love to do. Here, too, are sections on picture appreciation, talks for Juniors in their own vocabulary, object lesson talks, and lessons designed to teach Juniors to use the Bible. 8½ x 11 inches, the pages are perforated so program material may be easily distributed. Suggested illustrations for posters and other publicity aids are included. **No. 3368 $2.95**

## A YEAR OF JUNIOR-HI PROGRAMS AND ACTIVITIES NO. 2

**By Seth Harmon.** An excellent collection of 52 worship service programs, plus twelve pages of activities and projects correlated with the programs for the month. For instance, there are Fun and Facts for February, March Ahead in March, Big Doin's in September, etc. Two programs on Personal Evangelism are Tell the Bible's Story and It Pays to Advertise! Two called Growing Pains suggest that you Mind Your Manners! and Act Your Age! In the list are Must's for Christians, Christian Careers at home and abroad, and timely seasonal programs and projects. More than enough to keep your Junior-hi group busy all year! 8½ x 11-inch pages perforated for easy distribution. **No. 3378 . . . . $2.95**

## A YEAR OF HI-TEEN PROGRAMS AND ACTIVITIES NO. 2

**By Ronald Keeler.** A whole year's program of worship services, parties and projects for older high-school and college-age groups. In addition to 52 brand-new inspiring worship service programs, there is a chapter on puppetry: how to make and use various kinds of puppets, plus a complete play script. An outline on alcohol education suggests an interview-type program, learning about alcohol from influential persons in various walks of life. Three chapters of games and party suggestions complete the book. Pages are perforated. **No. 3388 . . . . . $2.95**

# Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio

The Brethren EVANGELIST

Official Organ of The Brethren Church

# One Day At A Time

)NE DAY at a time, with its failures and fears,
Vith its hurts and mistakes, its weakness and tears.
Vith its portion of pain and its burden of care;
)ne day at a time we must meet and must bear.

)ne day at a time to be patient and strong:
'o be calm under trial and sweet under wrong;
'hen its toiling shall pass, its sorrow shall cease;
t shall darken and die—the night shall bring peace.

)ne day at a time—but the day is so long.
And the heart is not brave, the soul is not strong;
) Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor tomorrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint.

Vol. LXXXI January 17, 1959 No. 3

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

RECENT APPEARANCES of Missionaries on Furlough from Nigeria, "Doc" and Jean Shank, include: December 28th, Linwood, Maryland for the W. M. S. Public Service; January 4th through 7th, Washington, D. C.; and St. James, Maryland, January 11th.

CAMERON, W. VA. Mr. Kenneth Marks was the speaker at the New Year's Eve Watch Night service in the Cameron Church.

## COMING EVENTS

**MIAMI VALLEY LAYMEN'S RALLY**

**New Lebanon, Ohio—January 19, 1959**

**Rev. John Terrel, speaker**

**NORTHEASTERN OHIO LAYMEN'S RALLY**

**Garber Memorial Brethren Church**

**Sherman Avenue, Ashland, Ohio**

**January 20, 1959**

**Food, fellowship, program, business**

**Martin Luther film will be shown**

**THE**

**71st General Conference of**

**The Brethren Church**

**will be held at Ashland, Ohio,**

**August 17-24, 1959.**

JOHNSTOWN, PENNA. (SECOND). Pastor Har Barnett was the WARD TV and Radio speaker on "Clergyman's Study" program the evening of Janu 4th.

JONES MILLS, PENNA. (VALLEY). Brother Eln M. Keck notes that a new W. M. S. has been organi at the Valley Church. It is known as W. M. S. No.

Valley Brethren were hosts to the Kregar-Valley Yo Rally on January 2nd. Rev. Chauncey Ickes, of Somer was the speaker.

LOUISVILLE, OHIO. The January 4th service of Union Week of Prayer services was held in the Lou ville Brethren Church.

SOUTH BEND, INDIANA. Brother J. D. Hamel devotional speaker the week of January 11th on WN Radio and TV.

Four new members were baptized and received i the Church recently.

NAPPANEE, INDIANA. Brother Virgil Ingraham speaker at the Monday evening Week of Prayer Serv in the Pilgrim Holiness Church, January 5th. Nappa Brethren hosted the service the evening of January 4th

ELKHART, INDIANA. Brother J. Milton Bown writes concerning the new parsonage: "The new pars age is really taking shape nicely. Today (January 5 they started plastering the various bedrooms. Last w they installed the furnace. The brick layers are busy the final finishing outside. It is very modern and lo ly, with a recreation room in the basement, two car g age, a large fireplace in the living room, another in basement, picture window, etc."

LANARK, ILLINOIS. "Hawaii Night" was held January 4th. This program, which featured pictures Rev. Donald Olson of Savanna, on Hawaii, music b men's choir, and participation by the Lanark B. Y. groups, was designed to accent the W. M. S. Book view on North American Neighbors.

STOCKTON, CALIF. Brother Alvin H. Grumbling c ducted services at the County Hospital on December 1 A number of the Stockton Brethren were scheduled help in this service.

Brother Grumbling notes also that he was schedu to speak at the State Hospital on December 28th.

From Brother Grumbling's news letter we learn that the Northern California District Conference is sch uled to be held at Stockton, January 22nd to 25th.

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## For Your Consideration

WHAT DO YOU consider to be your Most Valued Possession?

"In his childish mind, a seven year old boy in enver, Colorado, decided that he was being unairly treated at home. He approached his mothr, told her of his feelings, and of his decision leave home. With parental love and wisdom is mother observed the boy go to his room, here he packed his little bag and walked from e house. She watched the boy as he walked own the street until he came to the home of friend of his mother, where he paused hesiantly, then turned into the gateway. The friend nswered his knock and listened to the boy's tale f woe.

"Understandingly, she said, "You must be red and hungry. I have just baked some cookes. Would you like some, and a glass of milk?" hile he was eating, the woman called the mothr and told her what had happened. The mother replied, "I was watching. Would you mind letting the boy stay, and see what happens?"

"By dusk, of course, there was no place like home. The mother greeted the boy upon his return, fed him and lovingly put him to bed. Then curiously she opened the boy's bag to see what he had taken with him, keeping in mind that the boy, with the finality of youth intended to leave home permanently, and therefore had packed his most valued possessions. The mother found a Davy Crocket hat, a Roy Rogers pistol, a bag of marbles, a jack knife—and the boy's envelopes for the payment of his Church Building Fund Pledge!"

This incident, related by Curtis R. Schumacher, Director, Church Finance, of the Congregational-Christian Churches, in "Stewardship Facts," indicates an important facet of this little boy's life. He was conscious of his obligation to

(Continued on Page 19)

**AVAILABLE NOW: A NEW TRACT:**

**"THE BRETHREN CHURCH"**

**by REV. ALBERT T. RONK**

THIS TRACT has recently been printed through the "Brethren Revolving Tract Fund Plan," and is available from your Publishing Company, at the rate of 10c per copy, or $1.00 per dozen, plus postage.

This tract, a 16 page booklet, is a brief treatise on the teachings, beliefs and practices of the Brethren. It covers very comprehensively the basic teachings and practices of our Church, in a language easily understood by all. Will serve well as a booklet of information for prospective and new members of your Church, and as a "refresher lesson" on what we believe and practice as Brethren.

Order yours today, while the supply lasts.

Address: The Brethren Revolving Tract Fund, 524 College Ave., Ashland, Ohio.

# The "Deep Things of God"

1 Corinthians 2:1-16; 12---14.

Rev. H. William Fells

(Continued from last week)

### The "Deep Thing" known as HOPE

"Faith is the substance of things HOPED for, the evidence of things not seen." As we search, by the direction of the Spirit, this "Deep Thing of God" called "HOPE," we will not be able to exhaust all of our thought, or yours, though we were to speak of it until breath left the body. We can, though, express these few thoughts regarding it. In I Corinthians 13:13, it is said that Hope abides. Have you ever thought what this world would be like if HOPE would suddenly stop abiding? We have heard of people who gave up hope of one kind or another; that was the end of all things in that particular area of life for that person. The one who gives up hope of ever getting well after an illness, will not very likely get well, no matter what the doctors do for him.

The one who gives up hope of owning a home, or giving their children things they had to do without (and we should say here that it is not always wise to hope to give your children all the things you were deprived of) it is very likely that those children will have to do without a great many things.

That person who gives up hope of salvation through Jesus Christ will never receive salvation, nor any of the wonderful promises that with it.

What is HOPE? In Hebrews 11:1, it is the fu fillment of faith. One man has said that **fai** is the foundation, **hope** is the superstructur and **love** (which we are to consider next) is t crown. HOPE, in my own definition, is anticip tion—that which has not yet been made know It is that which has not yet been acquired. is that which we desire a great deal, but cann yet attain.

You see, the penitent sinner hopes for salv tion, and then, when he has believed, has co fessed, and has received the Holy Spirit a Christ, and is following the commands of Jes letting the world know he has received that ward cleansing and baptism of the Holy Spir by receiving the rite of water baptism (whi is an outward sign of an inward cleansing), KNOWS that he has acquired the salvation hoped for. Then his thought of salvation is longer hope, but knowledge. He Knows. And th he goes on to greater hopes. Even with the str within his soul, there is the hope that his v may be God's will; that the Holy Spirit may consume his very being that self will be lost co pletely and his will may be given just as co pletely to God. As he grows in the grace a knowledge of Christ; as he goes a little fart and falls on his face and prays, "Not my will

ine be done," he comes to know this hope re-
ized more each day. And as the sanctifying
owers of God's work, the knowledge grows that
hen he stands in the presence of Christ he
hall be like Him, and he shall be completely
st to self.

This thought brings the HOPE of the future
orld into focus. This is the HOPE that acts as
n anchor for the soul of a Christian. That longed
or, that anticipation of the eternal home, with
he many rooms Jesus speaks of in John 14, with
he resurrected, glorified body Paul speaks of in
Corinthians 15, that place where there will be
o more sorrow, no more death, neither crying
or pain, where all will be beauty and happiness
-this is the hope of the Christian. This is the
nchor that keeps the soul steadfast and sure
hile the billows roll. Yes, now abides HOPE.
ndeed, it springs eternal in the breast of God's
eople. May the hope of eternity keep you this
ay, and always.

### The "Deep Thing" known as LOVE

As we search the "Deep Thing" called LOVE,
e realize that we are treading where the saints
ave trod. Paul says, "Now abides love." (We
ill leave the last part of the verse for the final
art of this message.) Peter says, in his first
pistle, chapter four, verse eight, "Above all
hings have fervent love among yourselves." St.
ohn, as you will note in I John 4:7-21, says
vice in the few verses, "God is love."

This word, LOVE, is of utmost importance. It
ust be, for St. John to use it twenty-nine times
n these fifteen verses referred to. As he tells all
his about love in this place, our minds go back
o another scene where John speaks of LOVE. It
s in the twenty-first chapter of the gospel of
ohn where Jesus appears to the disciples after
His resurrection, and He is speaking to Peter.
After He has fed him—after they have broken
read together—once again the Lord looks at
eter and He asks three times: "Peter, lovest
hou me?" And of course we must draw back a
ttle further into the life of Christ to a scene
here Peter has said that he loved Him enough
o die for Him. In Luke twenty-two, verse thirty-
hree, Peter said, "Lord, I am ready to go with
hee, both to prison and to death." This is before
he crucifixion and resurrection. Now, at this
cene by the seashore, it is the desire of the
riter that you see the importance of the words
hich mean "Love."

The scholars, through commentaries and other means, have indicated that there was a difference in the words spoken by Jesus, our Lord, and the disciple, Peter, there that day. Jesus started the conversation by using the word, "Agapas," and Peter answered with the word, "Philo." Again the Lord enquires, using "Agapas," and the second time Peter responds with "Philo." The third time the Master uses Peter's word, "Philo," and again Peter answered with "Philo."

Let us examine the two words. "Agapas" means to love, to love with devotedness, to love with concern, generosity. A deep, devoted, generous love, filled with concern or dedication. "Phileo" means to manifest some act of kindness, to be fond of, to delight in, to love, to regard with affection.

We can see from this bit of study that on that day, Peter wanted to be friends with the Christ, but there was not that devoted, generous concern and dedication that Jesus was seeking.

As we search this word, "LOVE," and endeavor to plumb the depths of its meaning, this fact must be pointed out, that in I Corinthians 13:13, and I Peter 4:8, and throughout the fourth chapter of the First Epistle of John, the "LOVE" spoken of is not the friendly, brotherly affection type of love. No "Phileo" here. It is ALL a devoted, generous concern. Always it is different forms of the verb, "Agapeo."

Let us continue our search of this one more of the "Deep Things of God," with one more reference, and that is Matthew twenty-two, verses thirty-seven and thirty-eight. Here Jesus speaks of the greatest and second commandments, "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind; and the second is like unto it, thou shalt love thy neighbor as thyself." No brotherly affection and friendship, but deep, devoted, generous concern and dedication. That is what God is, and that is what is shown towards us in all the New Testament, and especially in those portions that we have examined together here.

### Having the Mind of Christ

"Now abideth Faith, Hope, Love—These Three" of the "Deep Things of God." We seek here to add some additional thoughts that will inspire you to continue your studying and searching the "Deep Things of God."

The first requirement for this is to have the mind of Christ as Paul expresses in I Corinthians 2:16. How do we acquire the mind of Christ? The answer is very simple. Practice being Christ-like, living as you think Christ would live if He were here today. Practice the presence of Christ. How often do you entertain the Christ in your thoughts each day? Is it those fifteen minutes you spend in devotion each morning and evening; or the three times you return thanks for your meal each day?

The Holy Spirit can never consume your being in order that you may be Christ-like until He is asked to take complete charge, during every waking moment, and in every hour spent in restful sleep that your body and soul may be restored. Incidentally, this is the only way to have restful sleep these days without the use of some modern drug or other aid. If people would just remember St. Peter's words in First Peter five, verse seven: "Casting all your care upon Him; for He careth for you," they would find restful sleep and an invigorated, useful waking life, also. They would acquire the mind of Christ. They would become fully connected to that transformer which we have called "Faith." Power would flow into their lives from Him.

Remember, He said, "ALL POWER is given unto me." They would not have to quibble over small decisions like whether the dime extra the clerk in the drug store gave in the change from that small purchase should be returned. There is no decision when we have the mind of Christ; that dime does not belong to the one making the purchase. It is the drug store's dime, and that clerk will appreciate the return of it so he does not have to make it up. Nor are there decisions of much larger proportion to be made. Christ, through the Holy Spirit, directs us as to what i right, and the right is done—if we have the min of Christ.

And what this increase in FAITH and powe for daily living really does to our HOPE! Indeec eye hath not seen nor ear heard the things tha God has prepared for them that LOVE Him. Bu God hath revealed them unto us by His Spiri The things that we have hoped for begin to ap pear. We have hoped to prosper, and God ha promised that the Godly shall prosper. Psalı 1:1 and 122:6, "They shall prosper that lov Thee. " Then we hope our children will live righ and bring honor to the family name. The man c God said, "Train up a child in the way he shoul go and when he is old he will not depart fro it."

Then, just a glance at the future. What is ou HOPE of the future. We can expect a mansic in heaven. Jesus said it would be there. We ca expect to be received into the presence of Go Read Matthew twenty-four and twenty-fiv Jesus says to the faithful, "Come, ye blessed my Father, inherit the Kingdom prepared f you from the foundation of the world." Matthe twenty-five, verse thirty-four. Indeed, now abi eth FAITH, HOPE and LOVE, these three, b the greatest of these is LOVE.

You say how is it the greatest when faith ar hope can mean so much to me? Here is the a swer. First, it was love that prompted God create our world and us. He wanted someone sp cial to shower His love upon and someone wl would love Him in return. And then when t creature fell, and it was impossible for him come before God, it was LOVE that furth prompted God to purchase, redeem and reconc that creature to Himself. He had no further r sponsibility to man. Man had betrayed Him disobedience, but He loved us so much that gave His only begotten Son that we might liv And we cannot have FAITH, nor HOPE witho LOVE. We must return that LOVE that God h for us. And it is not just a friendly, affectiona love, but it must be a deep, devoted, dedicat and consecrated concern for God and His cre tion.

These three, but the greatest of these is LOV And may that LOVE of God the Father, God t Son, and God the Holy Spirit continue to abi with you as you search THE DEEP THINGS GOD.

Ashland, Ohio.

# MISSIONARY DEPARTMENT

ISSIONARY BOARD OF THE BRETHREN CHURCH
30 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## VEDA LISKEY RETURNS

Miss Veda Liskey returned to the United States from igeria, Africa, arriving at her home in Harrisonburg, irginia, on December 23.

Miss Liskey, for reasons of health, will not be returng to Nigeria. The medical staff on the field and the ield Committee, after prayer and consideration, recnmended that she should not plan to return, inasmuch s illness had plagued her so much during her tours of ervice.

We deeply regret the loss of Miss Liskey to the Nierian work, but we commend her for the conscientious anner in which she has discharged her responsibilities; nd we want to express our sincere thanks for the eight nd a half years which she has given in service in Nieria as a nurse. We are certain that her presence with s here in the States will prove to be most valuable to ie cause of missions.

## PURPOSE AND PROMOTION

FROM THE TIME when George Drushal, together with Mrs. Drushal, set out for Lost Creek, Kentucky, more ian fifty-three years ago, until December 4, 1958, he was otivated by an overwhelming desire: to bring Christ to ie mountain people of Kentucky and Christian education the young people, thereby enabling them to live producve Christian lives.

The manner in which he worked to achieve this goal in ie face of obstacles and sometimes opposition is a matter f history known to many Brethren people; but one trait f character stands out unmistakably in the record of this ealous servant of God: He would not take **no** for an anwer, when he was impelled to carry out an undertaking behalf of the work.

An examination of Reverend Drushal's correspondence ith the Missionary Board over a period of years reveals n almost child-like expectancy of those things the work eeded and a corresponding gratitude when these needs ere provided. Occasionally, in his eagerness for the suess of the work, his requests were difficult, or even imossible to supply; in which case, he sometimes became npatient—feeling that the program was being neglected. ut, through it all—whether he was patient or impatient, ractical or impractical—one was always aware that his equests were made entirely in the interest of others—ever for himself. Understanding this zeal for the work o dear to his heart has helped the Missionary Board to aintain a good relationship through the years and to upply the work with all that it possibly could out of ie resources at its disposal.

George Drushal's entire life and purpose centered around ost Creek—the program of Riverside Christian Training chool, that of the Church, and the welfare of those in utlying areas. Scores of Christian people—young and old like—in widely varied activities and in numerous locations have testified to the blessing in their lives, received through the teaching and counsel of this man of God. The benefit to others through his ministry cannot be calculated except in the Lord's inventory.

Because of the unselfish service provided by his teaching and preaching ministry, many people have found Christ and will pass along the torch of Christian education to others around the world. We have all benefitted by his pioneering work and spirit, and we rejoice in his promotion into a higher level in God's University.

He took a child from out a wretched cot,
Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust,
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.

(Ray M. Johnson, contemporary American)

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL THE FUND BE ADMINISTERED?

A—The administrator of the fund, Dale J. Long, Associate Secretary, is charged with the responsibility of publicizing the fund throughout the denomination and keeping accurate records of all monies received, loaned, and expended. An annual audit of the records will be made, and a financial report will be given along with the regular report of the Missionary Board at General Conference. The loaning of funds to qualified churches will be handled by the administrator and a loan committee appointed by the Missionary Board. The administrator and loan committee will serve only as servants for the Missionary Board to carry out the program, according to terms and policies determined by the Board and developed through much prayer and study.

# THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

## Use of The Official Brethren Seal

IN THE SPRING of 1958, the May 10th issue of **The Brethren Evangelist** carried a temporary ruling about the use of the Official Brethren Seal. By action of the 1958 GENERAL CONFERENCE the ruling has become definite and should be clearly understood by the entire Brotherhood.

Following is the recommendation from the minutes of the CENTRAL PLANNING and CO-ORDINATING COMMITTEE which General Conference passed on Thursday morning, August 21, 1958:

"After some discussion, Delbert Flora made a motion that this committee recommend to General Conference that General Conference retain the copyright of the insignia. Also, that this committee recommend to General Conferenc that the sole point of distribution of this ir signia be the Brethren Publishing Company subject to review annually by the General Co ference. Motion was carried. It was decide that by way of an article in the **Evangelist** tha the Church should be made aware of the copy right regulations of this insignia and that it b understood that any permission to use this se must be given by the Brethren Publishing Con pany."

All committees and individuals at all involve in the distribution of the seal are very anxiou that more churches and organizations do mal use of the seal. Consequently, the Brethren Pu lishing Company has been very cooperative ar quite lenient when requests for such use ha been made. The important thing for all to remer ber is that you must contact the Publishing Cor pany and receive such permission before using tl seal. Otherwise, you are violating the copyrig ruling.

The Official Brethren Seal appeared frequent during our 250th Anniversary Year. You saw often in the **Evangelist**, on National Boards' st tionery, on Conference publicity and prograr and on bulletins for special local church even It is hoped that even greater use of this zeal w be realized during the coming years. Consequentl Editor W. St. Clair Benshoff is adding some e planatory remarks about the securing of perm sion for the seal's use and also he is suggesti ways that all of us might use the Brethren Se more effectively.

Rev. Phil Lersch, chairman
Seal Committee.

# Suggested ways of using the Official Brethren Seal

FOLLOWING are some of the suggested uses which can be made of the new Brethren Seal.

Church Bulletins and Programs for special services

Church Stationery and Envelopes

Youth Rally Programs

Note Paper—sold by church, like that with church's picture on it

Church Banquet and social programs—mimeograph

On "favors" at Church Banquets

On inside bulletin boards, S. S. Class bulletin boards—as permanent headings

Official Church documents.

* * *

In order to use the seal, write to the Editor of Publications, W. St. Clair Benshoff, The Brethren Publishing Company, 524 College Ave., Ashland, Ohio.

State the name of the organization, or church desiring the use of it.

State the use to be made of the seal.

State the reproduction method—mimeograph, offset, engraving, etc.

Upon receipt of your letter as outlined above, we will send you a letter of permission for use of the seal for the purpose stated in your letter.

Stock engravings are available in sizes of one inch, three inches and six inches. These can be rented from the Publishing Company. We can arrange to secure for you, for your purchase, an engraving in any size.

We would also like to put in a plug for one of the nicest and best uses you can make of the Brethren Seal in your locality, and that is to make arrangements to erect a number of the new Brethren Road Signs. Order yours now. For road signs, send your order to Rev. Phil Lersch, Ashland College, Ashland, Ohio. (WSB)

## Spiritual Meditations

**Rev. Dyoll Belote**

### GRACIOUS LORD JESUS

**"Yet did not the chief butler remember Joseph, but forgat him." Gen. 40:23.**

I NEVER DID HAVE MUCH regard for the chief butler, down in Pharaoh's court, who forgot Joseph's kindness in interpreting the butler's dream, and so saving his neck from the executioner's axe. The excuse that fellow offered for not mentioning Joseph's kindness sooner was one of the lamest excuses for failure to show gratitude that can be imagined. Some one has called it a guilty forgetting. Said another: "I've heard of hearts unkind, kind deeds with coldness still returning."

Why did he forget? Was it because he was so busied with the obligations of his office with the king, and the affections of his home? It was not surprising that the treasures he so nearly lost should engage his attention when once they were restored to him. But home and business are at their best when we remember the "Joseph" who rescued us from the prison-house of sin. Should we not remember Him?

Or was he afraid, in Pharaoh's court, to mention his obligation to a Hebrew slave? No question but that the slave had bestowed a fathomless boon on the butler, but among the lords and ladies of the court it required more than ordinary courage to tell out frankly his indebtedness to an alien prisoner. And in many circles it is almost forbidden to speak of Jesus. By many He is passed contemptously by, this by persons of culture and leaders of "so-called" society. Are we as timid to confess our Saviour?

Maybe it was because of the recognition in his own heart of the difference between his own character and that of Joseph. It may have been a relief to forget and banish thoughts of Joseph from his thought and memory. And so our "Joseph" is separate from us in holiness and He demands righteousness in us. I am glad of His benefits, but I may not like His injunctions. But the better I know Him the more willing shall I be to do His bidding.

If he was thoughtless and heedless, he had not been so when he was in the prison. It is no commendation of him that he could so soon become oblivious of his benefactor. And how greatly am I to be blamed if I fail to keep afresh the memory of the mighty things which Christ has done for me! No ingratitude so base as forgetting Him Who redeemed me. **Be ye thankful.**

# A BRIEF HISTORY OF THE INDIANA DISTRICT OF BRETHREN CHURCHES

## Given by MRS. U. J. SHIVELY at Nappanee Brethren's Anniversary Year Commemoration services

AFTER THE 1882 Annual Meeting of the Church of the Brethren or "Dunkard Brethren," many congregations were divided. In most places the Brethren were small groups and without places of worship. School houses, halls and homes were used for preaching services. Often as few as six or a dozen were in attendance, but what they lacked in numbers they made up in enthusiasm and determination.

A Committee was appointed by those who met in the Arnold's Grove School House, located a few rods east of Turkey Creek on Road No. 6, to make plans for a general meeting.

A Conference of the Brethren Church was called to meet June 29-30, 1882 in Ashland, Ohio. There were many questions to be solved and plans made for the future. A number of groups were represented and the meeting was very harmonious throughout, for a fraternal feeling was manifest in all the discussions.

Another Conference of the Church was again held in Ashland September 21-23, 1887, and at this time it was decided to hold a General Conference every five years unless the various districts demanded otherwise.

It was also recommended that each state or district should organize a mission board to report to the General Mission Board each year. Thus early the Church was interested in and supported missions.

The Sister's Society, later the Woman's Missionary Society, was organized at this time. The object of the society was the defraying of the expenses of an evangelist. Evidently the women had very little or no voice in the Annual Meeting for "it was decided that this conference extend to the sisters all privileges which the brethren claim for themselves."

H. R. Holsinger, in his history of the Tunkers and Brethren Churches printed in 1901, lists 44 congregations in Indiana. Practically all of them were organized between the years 1882 and 1900, each with from six to 35 or 40 charter members. Before too many years all had built church houses, costing from $2,100.00 to $3,750.00. All held revival meetings with increases of membership then totaling 3,200. Twenty-two, or half of these congregations were in the country. Today only seven of these rural churches are active. The others have disbanded or moved their membership to nearby urban churches.

A few congregations left the Brethren Church in the division of 1939. The report in the 1957 Annual gives Indiana 32 congregations, including Matteson, Michigan and Bryan, Ohio, with a membership of 7,734. Elkhart Indiana with a membership of 1,035 is not only the largest in the state but the largest in the Brotherhood. Matteson is a mission church and with the help of the District we trust will grow rapidly.

Records are meager, but we find in a year book of Indiana, published in 1904, that the first Conference was held in 1888 at North Manchester. It was the procedure of the Indiana conference to go where they were invited. Since the invitation was issued a year in advance, this gave the entertaining church time for making any improvements or redecorating, and a reason to beautify the church where the Conference would soon convene. Delegates were entertained in the homes and meals provided by the host church, usually in the basement. Nappanee has entertained the Conference three or more times.

### Incorporation

Although there had been some discussion about incorporating churches of the state, nothing definite was done until, according to instructions of the 1909 Conference steps were taken to file for incorporation in 1910. In a weekly newspaper, published at Eaton, Indiana, the "notice of meeting of Conference of Brethren Churches for the purpose of incorporation" was printed and circulated. The conference of 1910 was held in Oakville, Indiana.

At the proper time this matter was considered, and the following is the record, and I quote: "This Conference proceeded to the selection of name and trustees in accordance with the Acts of the General Assembly of the State of Indiana, in force since March 6, 1889, and being set out in Acts of 1889 on page 147, with a view of perfecting an incorporation of this Conference.

The name declared and selected is: The Brethren Conference of Indiana.

It was then determined to select a Board of five Trustees, and the following persons were unanimously chosen as such Trustees, to-wit: A. S. Menaugh, George C. Carpenter, G. W. Rench, P. M. Fisher and R. R. Teeter."

This was certified to by G. W. Rench, Moderator, and . W. Evans, Clerk, and filed in office of Secretary of he State of Indiana on December 15, 1910. Thus, the rethren Conference of Indiana became a corporate body ccording to the laws of the State of Indiana, and a seal as issued.

During the years, at least the following churches have een assisted by the State Mission Board: Huntington, eru, Muncie, Brethren Retreat at Shipshewana Lake, and latteson, Michigan. Some of our people have wondered hy the Mission Board seemed to do so little. The local hurches have tied their hands by not giving adequate upport. The Board asks for 50c a member, but many conregations either ignore or forget.

**Bible Conferences**

Some of the ministers had a vision of a camp meeting rounds. Mr. Tom Eash owned property on the south side f Shipshewana Lake and offered to donate ground for Tabernacle and for parking. Later some ground was urchased from Mr. Eash, extending from the lake to the ailroad and west to beyond the canal.

During the 1920 Conference, a resolution was presented y the ministerium as follows: "That the Indiana Conferace endorse the movement to build up a religious center t Shipshewana Lake, and we urge our churches to conribute toward material for a Tabernacle, and that this onference appoint a committee to solicit funds for said abernacle. Committee to consist of J. A. McInturff, the oshen pastor; A. E. Thomas, the Warsaw Pastor; and E. . Miller, pastor at Nappanee." The resolution was adopted s presented.

The committee proceeded with plans and the work was tarted. It was a building 46 x 85 feet, facing north, with vo rooms and a large platform at the south end. There as a sawdust floor which was replaced with a cement oor when funds permitted. The committee asked each hurch for 50c per member. Some gave, some did not. The abernacle was dedicated Sunday, July 9, 1922, at 3:30 . M., with the sermon by Dr. G. W. Rench.

At this time the deed for this property was presented o the Trustees.

**Mr. and Mrs. U. J. Shively, on Anniversary Day**

**Bell at the Shipshewana Tabernacle**

A Bible Conference and a Camp Meeting followed the dedication. For two weeks the pastors of Indiana, with some visiting brethren, brought wonderful messages, forenoon, afternoon and evening. Bible expositions and studies, evangelistic messages, praise and testimony services with Sunday School and Christian Endeavor programs, filled the days. Dr. Florence Gribble, missionary to Africa, was there and her messages were informative and interesting.

Many Brethren were in attendance, some for a day or two, others for the entire two weeks. They were so impressed with the beauty and advantages of Shipshewana, that many purchased lots and built cottages. The next year another Bible Conference and Camp Meeting were held.

It soon became evident that rooms were needed and the "Lodge" was the answer. Money from churches and individuals was given, and a three-story building was erected. The building used all the money available and nothing was left for furniture. The Woman's Missionary Society and friends came to the rescue, providing the furnishings. Nappanee was responsible for three rooms.

The first Youth Camp held at Shipshewana was 1925 or 26. Camps have been held every year since. These camps are partly sponsored by the National Sunday School Board of the Brethren Church and the White Gift Offerings. For many years the Ohio young people joined with Indiana, but now they have their own camp. No one will ever know how much these camps, with Bible classes, the morning watch, the vespers, etc., have influenced the youth of the Brethren Church.

Not too many years ago, the Sisterhood of Mary and Martha bought a large house to be used for the girls, and the trustees had already built a shelter house for the boys.

The first year the Indiana Conference was held at Brethren Retreat was in October 1933, and October was chilly

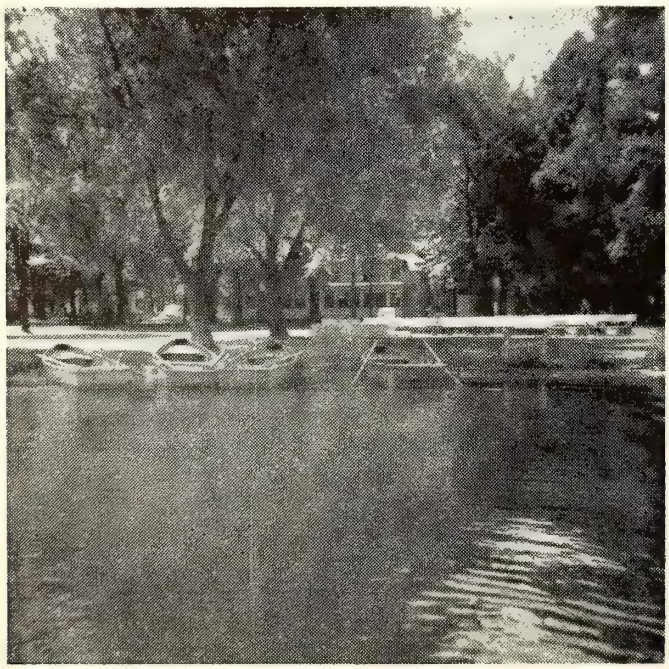
that year. The delegates decided to return to Shipshewana every third year in June and not October. Before too many years no church would invite the Conference, so the Lake is now the permanent Conference grounds.

Soon a hotel became a necessity. The trustees purchased the Webb property just a stone's throw west of the Tabernacle and the house was moved to the lake front property and the hotel was erected. It has been remodeled and added to several times. This hotel is a very vital asset to the Brethren Retreat.

West of the hotel was a marsh which was an eyesore, growing weeds and willows, and was a mosquito nest. When most of the lots owned by the Indiana Conference were sold, the trustees, with Chas. A. Colip as chairman, decided to dredge a canal through this marsh, going to the south 500 feet or more from the lake and throwing the dirt on the east side. Sand from the hill was used for filling and more lots were made. These were all sold and there was a demand for more. Well, the trustees solved that. There is a small lake a mile or more to the south, whose outlet runs into the outlet of Lake Shipshewana. In 1949 the trustees with Lagrange County officers, who were in authority, decided to dig a channel from this little stream west to join the south end of the canal. By using the sand hill again for filling, more lots were available. Many of these have been sold so that the project paid for itself.

For many years Tod Bontrager was the caretaker of buildings and grounds. Each year brought more responsibilities and with his advancing age, the work became too heavy, so Tod resigned. For several years the trustees have employed a year-round caretaker, who has charge of the church property, and in the summer, the hotel.

At a very conservative estimate this property is valued at $100,000.00 and it is yours, for it belongs to the Brethren Conference of Indiana. The Board of Trustees are always chosen by the District Conference. Since 1931, twenty-six persons have been elected who have served



Lakeside Scene at Shipshewana

CUTTING THE ANNIVERSARY CAKE

**Front Row, l.-r.: Mrs. John Culp, Miss Grayce Miller Mrs. May Gessinger, Mrs. Jesse Stuckman.**

**Back Row, l.-r.: Rev. Virgil Ingraham (Pastor), Me Jackson, Robert Spicher, and Max Miller, (Chairman o the Anniversary Committee).**

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from one to twenty-one years. All have served without an remuneration and have given of their time and substanc freely.

The Flora Brethren Home belongs to the General Cor ference and is located in Indiana.

Let us hope and pray that the Brethren Church occupie the place God has for it.

Editor's Note: The preceding report on the history the Indiana District of the Brethren Church, was presente by Mrs. U. J. Shively at the Nappanee Brethren Churc as a part of their 250th Anniversary of the founding the Brethren Church celebration, on April 27, 1958.

An anniversary dinner following the morning worsh hour, included the traditional birthday cake. The honor cutting the cake was shared by six of the Nappan Church's oldest members; all of whom are in ages ran ing from 75 to 92 years of age.

Pastor Virgil Ingraham comments: "The commemor tion gave occasion to re-acquaint people of the Chur with the history, development and present work of t Brethren Church. The program, both interesting and i formative, emphasized anew the great heritage provid by our forefathers, and the great opportunity for servi which is ours today."

Other informative talks throughout the day, in additi to Mrs. Shively's report of the history of the Indiana D trict, included, "Birth of the Brethren Church," by M George Sheets, at the Sunday School hour; Messa "The Brethren Church in Early America," by Pastor V gil Ingraham, at the morning worship hour, and "T Brethren Church Today." by Max Miller, at the afterno service. Mrs. Shively also at the afternoon service, gave brief history of the Nappanee Brethren Church.

# The Sunday School Looks at the World

**Message given by Dr. Clate A. Risley, executive ecretary of the National Sunday School Asso- iation at the 13th annual National Sunday School Convention October 8-10, 1958 at Des Moines, Iowa.**

(Continued)

Communication-wise our world is shrinking. Our world population is growing. Our responsibility is greater than ever before.

It is more important than ever that we awaken, that we get our directions straight, that we determine our goals, that we get our feet on the ground and keep moving.

We must redeem the time.

It is now or never!

There are approximately 40 million enrolled in the Sunday Schools of America.

Tonight I would like to challenge you as members and friends of the National Sunday School Association to take steps to reach another 40 million in the next ten years—to make our Sunday School enrollment 80 million by convention time in 1968.

That is really a mediocre goal. Can we do it? We can if we want to. Here is how we can do it.

Our basic problem is a spiritual one. It is easy for us to say that it is finance, its leadership, or its people: but basically our problem is spiritual.

Three million Sunday School teachers could set the world on fire for God. We don't have 3 million, but we do have 3 thousand. What are the 3 thousand here going to do? God says, "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways then will I hear from heaven and will forgive their sin and will heal their land." (II Chron. 7:14).

Revival must take place in the heart and mind of each of us. There is a price to be paid.

It means our all must be laid on the altar of sacrifice.

The next steps are simple by-products of spiritual revival.

A unity of spirit
A oneness of purpose.

No church alone—no Sunday School alone is going to reach the unreached millions in America. Whatever inroads we make into the unreached millions will be the result of our efforts together. If the job is done we must do it together.

Together we advance
Divided we fail.

Unity of spirit—oneness of purpose does not mean a supra-ecumenical church but it does mean cooperation without compromise.

It does mean that those of us in places of leadership in churches and denominational publishing houses are going to have to examine anew our motives.

What are we trying to do?
Why are we trying to do it?

I must confess my own heart is disturbed sometimes with the commercialism, the spirit of competition that we sometimes find in many of our churches, our denominations, and our publishing houses. Such is not the spirit of cooperation that will give us unity and oneness in revival.

Our next step toward accomplishment is a training program that will enable every member of the local church to be trained and working.

Training is the key to more workers.

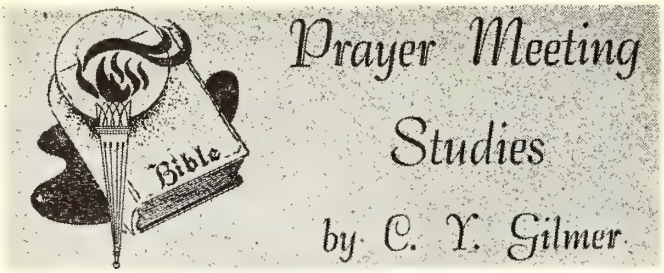
Training is the key to efficiency, and more efficient workers we must have if we double in ten years.

The denominations that have made the greatest progress, and the greatest growth have placed the greatest emphasis on training. Again leaders in local churches and the denominations are going to have to make up their minds to TRAIN.

The last step I mention is a natural by-product of spiritual revival, cooperation, and training, and that is the financial undergirding that such an effort will take on the local and national level for the local church, the denomination, the Sunday School Association and the NSSA. More church buildings, more training schools, more materials, equipment, literature—all of these are important and necessary today, even if the early church was without them.

Should Christ tarry, a doubled Sunday School enrollment in America would make an impact felt around the world, for there would be more workers and more money to reach the unreached millions of other lands.

(To Be Concluded)




# Prayer Meeting Studies

by C. Y. Gilmer

### MY SONG AT SEVENTY

I sing a song at seventy years,
O'erflowing with thanksgiving;
My soul its Ebenezer rears,
For life is worth the living—
A joyful heart, my fellow men,
Beats on at threescore years and ten.

The transient blossoms of the spring
Have now their golden fruitage;
The tree whose boughs the tempests fling,
Has deep and firmer rootage—
A ripened joy, my fellow men,
Abides at threescore years and ten.

By wear and waste, through wise design,
The granite gets its luster;
And pruning of the fruitful vine
Brings grapes in richer cluster—
The gain of loss, O mourning men,
Appears at threescore years and ten.

With hope triumphant over fear,
And faith's provision stronger,
And love sincere, I tarry here
To toil a little longer—
In Christian service, fellow men,
There's joy at threescore years and ten.

—Selected.

"THE DAYS OF OUR YEARS are threescore years and ten . . . " (Psalm 90:10). Old age is venerable, seasoned with wisdom and understanding (Job 12:12). The glory of youth is strength, but the beauty of age is snowy hair (Prov. 20:29). "A good old age" is promised to the faithful (Gen. 15:15; Job 5:26). In the millennium there shall be no "old man that hath not filled his days" (Isa. 65:20).

One's arrival at a happy and useful old age is preconditioned by the way his youth is spent (Eccl. 12:1). In youth there must be a wholesome and cheerful disposition (Eccl. 11:9), mindful of the sure consequences of every thought, word, and deed (Gal. 6:7). Youth is a time for proper restraint and right choices (Gal.6:8), —a time for satisfying the soul (Psalm 90:14). The way to eliminate the harvest of "wild oats" is to "abstain from fleshly lusts" (Eccl.: 11:10; 1 Peter 2:11). One can only be fortified against the evils of life by becoming a child of God, a partaker of the divine nature (2 Peter 1:4). The way to eliminate sorrow is to "overcome evil with good" (Rom. 12:21), repent (Luke 13:3), forsake the wicked world (1 John 5:19), "be born from above" (John 3:7), become "a new creature" (2 Cor. 5:17). And youth is the time in which to do this (Prov. 8:17). Youth is a time for finding God (Isa. 55:6). There is only one example of death-bed repentance in the Bible (Luke 23:42). And in this case "the evil days" had already come for he was a thief (Eccl. 12:1).

The human body must soon give way to deterioration (Isa. 38:12a). We live in a house of clay (Job 4:19; Gen. 2:7). Our "treasure" is in "earthen vessels" (2 Cor. 4:7). The saved are promised a glorified body, "eternal in the heavens" (2 Cor. 5:1).

Decrepit old age is pictured in Eccl. 12: "The keepers of the house shall tremble" (shaking palsy); "strong men shall bow" (become stooped); "the grinders cease" (no teeth); "those that look out of the windows be darkened" (eyes failing) (v. 3); "doors . . . shut" (hard of hearing); "rise up at the voice of the bird" (old folk get up when the rooster crows); "daughters of music . . . brought low" (vocal chords fail) (v. 4); "afraid" of height or of falling; "fears" of uncertainty; "almond tree blossoms" (white hair); "grasshopper . . . burden" (little things worry one); "desire shall fail" (interest and effort wane); "long home" (eternity); "mourners" (the bereft) (v. 5); "silver cord" and "golden bowl" (spinal cord and brain); "pitcher broken at the fountain" (heart ceases); "wheel broken at the cistern (respiratory powers gone) (v. 6). So, death comes (v. 7). How good of God to put eternity in the heart of man (Eccl. 3:11, see marginal wording)! To those who are ready death is precious (Psalm 116:15), and the prospect bright (Phil. 1:21). Otherwise, it is to face the judgment (Heb. 9:27; 10:31). Christians, keep your sins confessed (1 John 1:9, 10)!

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### VISITATION WORKS EVERYWHERE

"OF ALL THE WAYS TO BUILD ATTENDANCE NONE IS SO SURE-FIRE AS GOOD OLD-FASHIONED VISITATION." Many visitation experts insist on a uniform calling procedure. They say that a standard plan prevents unfortunate occurrences. Here is one suggested formula which may help you.

1. Before reaching the door, pray. No formula will work without prayer.

2. Introduce yourself as soon as the householder comes to the door. Do not enter at the call of a child.

3. Find a point of contact. Be kind to their children. Compliment the home or furnishings. Don't overdo talk about the weather.

4. Get to your reason for calling as soon as possible. Don't let time drag.

5. Avoid controversial subjects. Avoid criticism of church or persons. Keep confidential information sacred. Don't gossip.

6. Be alert for additional information about the family or the mention of names of other prospects.

7. Be enthusiastic and wholehearted in speaking of our pastor and work of the church.

8. Don't be afraid to give a testimony if opportunity rises. But give it briefly, sincerely.

9. Mention special features of your Sunday School—nursery for babies, cradle roll, adult classes, home department. Invite their participation.

10. Make arrangements for transportation to church f the family lives at a distance.

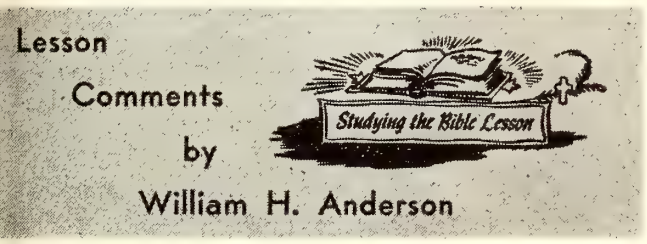
11. Leave some literature, if possible, giving more information on church and Sunday School. This will serve s a reminder.

12. Leave before the conversation lags or the people get tired of you.

13. As soon as possible after leaving, jot down acquired information on the visitation card.

14. Return the card to the proper person.

15. Keep in contact with those you have visited. It is he continual caller who gets response.




**Lesson for January 18, 1959**

## GREATNESS IN THE KINGDOM

**Lesson: Mark 10:35-45**

A TIMELY REBUKE to religious pomp and pride comes from the pen of G. F. Hedstrand in the **Covenant Weekly:**

"It might be a good thing to shorten our garments of pride so that they no longer drag or show when we attend church services. Let our honors, degrees, or diplomas be stored away in the closets. But let us adorn ourselves in humility of mind, and esteem others better than ourselves."

Perhaps this is what Longfellow meant when he wrote:

"Pride goeth forth on horseback
Grand and gay,
But cometh back on foot,
And begs its way."

### THE DESIRE FOR GREATNESS

"And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire."

Apparently these two brothers were unwilling at first to put their request into words. And no wonder! They probably were ashamed!

But Jesus, although knowing their hearts' desire even before it was uttered, required them to speak. "Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory."

Well, what was so wrong with this? Is it evil to desire to be close to the Master? Is it wrong to want to share in the glory of the Lord's Everlasting Kingdom? No, not at all.

Let's examine their request. The seating places on the right and left of the host were always the places of honor in the royal court or at a public dinner. **James and John, therefore, not only wanted to be with Christ in His Kingdom, but they wanted the positions of honor!**

### THE REQUIREMENT FOR GREATNESS

"But Jesus said unto them, Ye know not what ye ask: can ye (have ye the fortitude and power of endurance) drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

"The cup itself is a scriptural figure for one's providential portion or the lot assigned to him by God, whether this be good or evil" (J. A. Alexander).

In Psalm 11:6 we have an example of the cup of evil: "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." In Psalm 16:5 there is mentioned the cup of blessing: "The Lord is the portion of mine inheritance and of my cup."

Greatness is not given to those who **desire** it, but to those who **deserve it**; not to those who **seek** it, but to those who **merit** it! **To share the Master's glory we must be willing to share His shame, His sorrow, His sufferings, and, if need be, His death!**

"Can we pay the price of pain as we give ourselves to Christian service—the pain of sacrifice, of misunderstanding, of abuse? Will we accept the baptism of fire that comes when, in the name of Christ, we set ourselves against evil and dangerous men and powers? The Christian life is no bed of roses. We must do more than just 'consider the lilies'; we must drink the dregs of the bitter cup" (Frank S. Mead).

To His two aspiring disciples Jesus had this to say: "Ye shall indeed drink of the cup that I drink of . . ." Yea, how true were His words. James was the very first of the Apostles to die for the Gospel (Acts 12:2); and John was the last. They both shared their Master's cup and baptism.

### THE EXAMPLE OF GREATNESS

"You know," said Jesus to the disciples, "that the so-called rulers in the heathen world lord it over them, and their great men have absolute power" (Phillips).

"The essential idea here expressed is, that in worldly governments superiority of rank can only be maintained by force and by coercing or restraining those below" (Alexander).

"But it must not be so among you. No, whoever among you wants to be great must become the servant of you all, and if he wants to be first among you he must be the slave of all men!" (Phillips).

How different are the ways of God from the ways of men! The truly great in God's Kingdom prove their greatness by willingly taking the lowly place.

CHRIST was the very personification of true greatness. "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name . . ." (Phil. 2:8-9).

## WASHINGTON TV BIBLE STUDY FOR CREDIT, PROVES POPULAR: OVER 1,000 REGISTER

Sponsors of the first college course in Bible study over television in the nation's capital said they were "astounded" by the tremendous response it had received. More than 1,000 persons have sent in registration fees of $2.00 to the department of religion of American University for study guides and other supplemental material with which to follow the hour-long Saturday morning telecasts. More than 100 others have paid a $20 fee in order to receive two hours of college credit for taking the course. They will come to the campus for final examinations and will write term papers.

The National Capital Area Council of Churches, which is co-operating with Station WMAL-TV and American University in offering the course, expected that perhaps 200 listeners might send for the study guides. When twice that number signed up after the first telecast, extra secretarial help was recruited. More than 200 registrations were received following the next telecast and even more after the third and fourth weeks. American University, a Methodist institution, had to discontinue taking registrations for college credit when the number passed 100 because facilities were inadequate to handle more.

The college course on "The Life and Teachings of Jesus" is being conducted by Dr. Edward W. Bauman, chaplain at American University. A former pastor of Methodist churches in Ohio, Dr. Bauman has 12 students from the university in the studio with him each Saturday to give a classroom atmosphere.

## CHURCHES ALONG BAVARIAN AUTOBAHN KEEP DRIVERS IN CONTEMPLATIVE MOOD

One cannot travel many miles over the ancient network of roads linking the myriad villages of Bavaria without coming upon a gentle reminder that life's journey is short and precarious. At a treacherous curve or in a natural bower in a patch of woods are places for the wayfarer to rest and ask God's blessing for a happy end of the journey. They were built by devout peasants, some now long departed.

Tiny chapels, sometimes placed squarely in the middle of the road, stand in permanent danger of being smashed to bits by thundering motor cars such as the builders of Bavaria's country lanes never dreamed of. Until recently no such opportunity for restful contemplation was available to voyagers on West Germany's sweeping Autobahn system, where every day several lives come to an abrupt end.

Upon the initiative of an Augsburg industrialist George Haindl, who conceived the idea during one of his countless Autobahn trips, the superhighway traveler now has his own reminder of man's mortality.

Recently, the Bishop of Augsburg dedicated the Autobahn Church, a simple structure that looks down from a little hilltop on to the ribbon of concrete lying 200 yards away.

The wood-and-concrete chapel is a modern variation on the style of Swabian chapels built before the Thirty Years' war of 1618 to 1648. The eaves of the red tile shed roof droop so low that an 8-year-old could bump his head on them. The 50-foot tower thrusts high enough to catch the attention of the motorist half a mile away.

Inside, two wooden benches run the length of each wall. When the chapel is filled to its 200 capacity three out of four churchgoers must stand or kneel on the masonry floor.

An Augsburg architect, Baron Dobelhoff, so placed the building that the solid glass front and rear walls both look out on the Autobahn. At night bursts of light from automobiles passing at 80 miles an hour cast quick weird shadows on a life-size crucifix that is the only adornment in the austere interior.

Keep your Publishing Company Solvent. Support the 1959 Publications Day Offering!

**Goal—Not less than $5,000.00**

# EVANGELICALS, RADIO-MEN, AD-MEN, STIRRED BY RADIO LIQUOR ADVERTISING

The National Association of Evangelicals has asked he Federal Communications Commission to subject to special scrutiny" all applications for renewal of licenses rom radio and television stations which adopt a policy f accepting hard liquor advertising. The NAE took the ction in a letter to the commission after radio station VOMT, Manitowoc, Wisconsin, announced it would start roadcasting spot commercials in November advertising whiskey, gin, rum, and other liquors. Although beer and vine have been advertised with increasing frequency on adio and TV, the Wisconsin station was the first (followed by WCRB Boston) to break with the voluntary adio industry code against advertising hard liquor.

Dr. Clyde W. Taylor, NAE Secretary for Public Affairs, told the FCC that the widely-publicized decision f the Wisconsin station to break the code "represents othing less than a conspiracy to open all radio and television to a general practice of advertising hard liquor. Ve also believe," he said, "that to permit this practice o develop would be to invite great damage to public ealth, morals and safety."

In his letter Dr. Taylor recalled that the Federal Radio Commission formerly took the position that any station which carried liquor ads would have to defend its license t renewal time. He predicted advertisers would "glamrize" liquor and omit references to its harmful effects. His letter quoted the radio commission's 1934 statement, which reminded broadcasters and advertisers that "milions of listeners do not use intoxicating liquors, and nany children of both users and non-users are part of he listening public."

(The Commission's 1934 statement: "The commission vill designate for hearing the renewal application of all tations unmindful of the foregoing, and they will be reuired to make a showing that their continued operation vill serve the public interest, convenience and necessity.")

Radio industry leaders were quick to point out that ctions of the Federal Radio Commission are not bindng on the FCC, which came into existence in June, 1934. FCC's attitude on liquor ads was summarized in August, 949, in a letter to Sen. Edwin C. Johnson (D., Colo.), hen chairman of the Senate committee on interstate and oreign commerce. It noted that liquor advertising is not rohibited by law, and that the commission is not authorzed to censor individual programs or advertisements. t said acceptance of liquor ads by stations serving dry reas would be regarded as action contrary to the public nterest, but that liquor ads elsewhere would not be significantly different from any other program of limited nterest.

However, some of the older men in the liquor industry eel that magazines and radio stations are sticking their eck 'way out and that they are "asking for trouble." This may be expected to come from the Women's Christian Temperance Union and other dry organizations, which are likely to bring pressure to bear on congressnen and lead to committee investigations and attempts t restrictive legislation.

Moreover, many executives in the liquor industry do ot feel that broadcast advertising can be particularly helpful at this time. The basic economics are against it, one industry executive said. The brewers have been using radio and TV for several years and haven't increased their sales commensurately with their investment, he pointed out.

Meanwhile, Clayton M. Wallace, executive director, National Temperance League, commenting on the announcement that two radio stations, WOMT, and WCRB (Boston), have decided to broadcast hard liquor advertising.

"This action should be a direct challenge to the 86th Congress to enact a law to ban all forms of alcoholic beverage advertising in interstate commerce.

"Previous congresses have refrained from such action, depending on the voluntary codes of the National Assn. of Broadcasters and the Distilled Spirits Institute, both of which oppose hard liquor advertising on radio or television.

"The decision of the two stations to carry hard liquor ads on the air completely refutes the claim that self-regulation is adequate."

* * *

MINNESOTA—The Danish Baptist General Conference of America has decided to disband. Its 83 churches have been welcomed into the American Baptist Convention. In 1856, Baptists began their work among immigrants from Denmark. In recent years, however, the need for services in the Danish language had almost disappeared and many local churches had previously joined the American convention.

**BRETHREN ROAD SIGN "COUNT-UP"**
**Ordered: 89**
**Needed: 111**

THE BRETHREN CHURCH - 1708

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619 Park Street

# HOW ABOUT YOUR OFFERINGS?

PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## GOALS GAB

### Goal Number Seven

"GROUP PARTICIPATION IN THE NATIONAL BRETHREN YOUTH PROJECT. ($5,050.50 FOR THE PHOENIX BRETHREN CHURCH)"

Since the inception in 1949 of yearly NATIONAL PROJECTS, Brethren Youth have contributed nearly $40,000 to world-wide missionary endeavors. This year we will raise $5,050.50 to assist with the establishment of a Brethren Church in Phoenix, Arizona. A pastor, **Rev. Francis Berkshire**, is already on the field and the nucleus of a church is meeting regularly.

When looking at the amount of money raised through the years and remembering the progress accomplished by the recipients of this money, nothing more needs be said about the financial value of a National Project.

But there is more to these projects than dollars and cents. Notice that this is a GROUP PARTICIPATION, both in the local B. Y. C. and across the United States. Many of our Brethren Youth groups are widely scattered and, consequently, lack a close fellowship with other youth, causing a feeling of existing very much alone.

Working together on a project year after year helps to give everyone a sense of unity and continuing fellowship. It's not a case of the Hagerstown B. Y. C. trying to raise $5,050.50 alone. But Hagerstown knows that Goshen, Manteca, Mt. Olive, Brush Valley, Pleasant Hill and many others are helping too.

And we're all working together to help build a Church —a Church in which others might hear the Gospel preached, worship and serve. That's Home Missions! and Brethren Youth is proud to have a part in it.

Is your "Group" participating? ? ?

## "FUNDS FOR FOENIX"

Lanark, Illinois.

**Their goal of $550.50 for the NATIONAL YOUTH PROJECT has nearly been met by the Lanark young people. Counting two generous gifts from members of the congregation they have $450 to date. Other money has been raised with a public service, corn pick-up, and bake sales.**

## BRETHREN COLLEGE DAYS

### February 20, 21, 22, 1959

Letters and posters describing BRETHREN COLLEGE DAYS have been mailed to every pastor and should soon appear on Church Bulletin Boards. This is the THIRD time this special event on the Ashland College campus has taken place in as many years.

B. C. D. is planned as an invitation for Brethren hig school juniors and seniors to visit their college for weekend of activities arranged just for them. The pu pose is to acquaint these students with the availabl courses of study offered, job opportunities, scholarship entrance requirements, housing, and traditions.

In addition, our guests will enjoy a "progressiv party," basketball game, banquet and various worshi features. Plan now to be on the Ashland Campus f BRETHREN COLLEGE DAYS.

## PIC of the WEEK

### North Manchester, Indiana

On Saturday, October 25th, 1958, a number of the I termediate Brethren Youth Crusaders from the No Manchester Brethren Church met to rake leaves. Th were accompanied by their advisors: **Mrs. Smith, M Urschel, and Rev. and Mrs. Bates.**

They raked several lawns and had to make seve trips out to the dump in a pick-up truck to dispose of t leaves. They earned $25.00—all of which will go towa the National Brethren Youth Project for Phoenix.

**Maxine Bates, Secretary**

## January is Subscription Month

Subscribe to the **"Brethren Youth Magazine"** now. Se only $1.00 (no more) to Brethren Youth, Ashland, Oh

NEVER FORGET
"FUNDS FOR FOENIX"
**$5,050.50**

## CERTIFICATES READY

Freshly printed certificates for the FIRST and SE OND place winners of the local SPEECH CONTES are now ready for 10c each from National Breth Youth, Ashland, Ohio. Send for the supply for your chu today.

# The Women's Corner

by Helen Jordan

## WHEN THE BELLS RANG

HE IMPORTANT PART that the church bell has played in people's lives is best shown by the number ' ways the bell was formerly used. Just suppose that e could turn back the time a few hundred years and sit a little town in Old England. The bell in the village quare would ring so often that it might bewilder anyne who did not understand the different signals.

If you listened carefully it would go something like is—

The Gabriel Bell awakened the people of the parish rly in the morning. This bell also announced all church rvices during the day. Then the laborers were started f to work every day by the Harvest Bell. Again at the d of the work day about seven o'clock in the evening, rang to stop all work.

When the town crier passed through the town, the eople hearing his bell assembled in the town square to ear the news that he would read from a long scroll. The ier performed the same services that the radio and ewspaper do today.

When a bad storm was approaching the town, the Storm ell signalled the community to be prepared.

When the ovens of the Lord Manor house were ready d at the right heat, the Oven Bell told his tenants that e time for bread-baking had started.

On certain days of the week there was a time set for l selling and bargaining to begin. This time was regated by law, and the Market Bell rang to open the arket officially. Heavy fines and penalties were imsed on all those who disregarded the starting and opping time. This was supposed to give all a fair ance to bargain.

One of the most important bell signals to ring every y was the Curfew Bell. Houses in those days were ated by open fires in winter. The dwellings were made wood covered with straw, which of course made them fire hazard. The curfew bell was a warning signal for l people to cover their fires for the night. This bell lled at eight p. m. in winter and nine p. m. in summer. some communities the curfew bell was used to keep e inhabitants confined to their home after a certain ur.

Back in those times the church was an important inuence in the lives of the people. Everyone was expected observe the services of the church during the day, d there were many. One useful and very welcome bell as the Angelus. The Angelus bell tolled three times ch day. At six a. m., at noon and at six p. m. All ho heard it were supposed to stop all work, bowing eir heads in meditation and prayer.

We in our time could well listen to the ringing of a ll similar to the historic Angelus. It would remind us pause and reflect each day, enough perhaps to break e tension and strife so prevalent in modern life.—Suny Digest.

# THE EDITOR'S PULPIT

## FOR YOUR CONSIDERATION

(Continued from Page 3)

his Church. Even though, as stated in the incident, the boy was "leaving home for good," he was mindful that his Church needed his continued support.

Early training does much to instill in the hearts of boys and girls the blessing of faithful and liberal support of the Church and its program. It is training which pays off through the years, and should be encouraged by the home and the Church.

Right now, Christians are faced with the greatest challenge ever to confront a generation of people Christ died to save. That challenge, put in so many words, means that survival of civilization rests with the immediate and rapid push of the Gospel of Jesus Christ into the hearts of men everywhere. To do this, we must take our Church financial obligations seriously.

However, let us not look at it from the standpoint of dollars and cents; rather from the standpoint of dedication to Christian service. Where your heart is, there will be your treasure, your devotion, your support. Therefore, put your heart into the work of the Lord in dedication, and your time, talent and financial support will flow into the work. Multiply your devotion and dedication by ten, or by a hundred, as others join you, and see how much can be done.

Yes, the lad had his box of Church Building Fund Envelopes. They meant something to him. To us our responsibility for the support of our Church, should bear, in our adult maturity, the same measure of faith and dedication as expressed by the child.

Your dedication of life to the cause of Christ, is the Bible—the Gospel of Christ, in action. It is our living faith. This unreserved acceptance of responsibility, and the joys derived therefrom, can be our most valued possession. W. S. B.

**Read your Brethren Evangelist every week.**

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## Make Bible Stories "Live"

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## Pict-O-Graph

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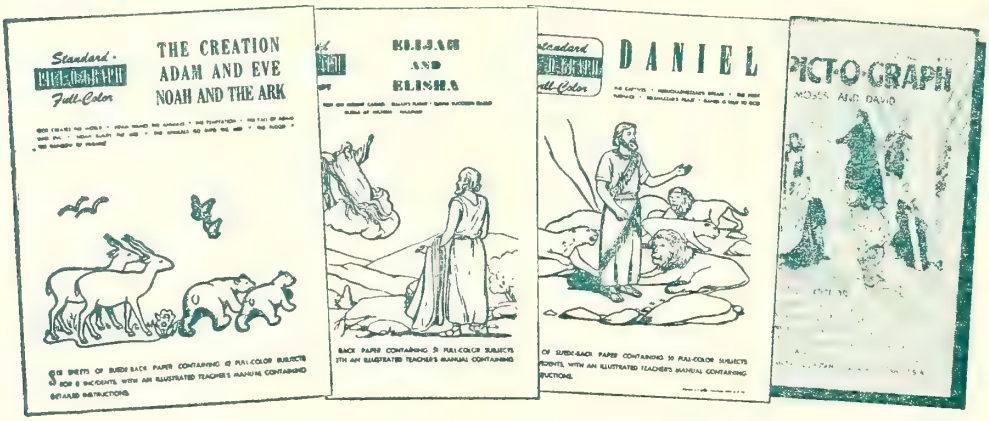


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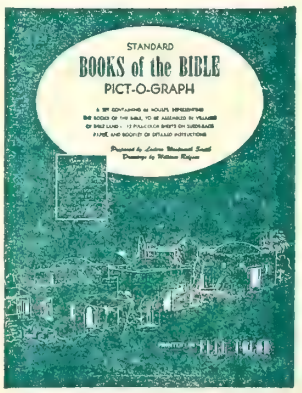


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# The Brethren EVANGELIST

Official Organ of The Brethren Church

# Christ's Hands and My Hands

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NORTH MANCHESTER, INDIANA

hands were filled with many things
at I did precious hold,
any treasure of a king's—
ver, or gems of gold.
e Master came and touched my hands,
he Scars were in His own)
d at His feet my treasures sweet
ll shattered, one by one.
must have empty hands," said He,
Vherewith to work my works through thee."

hands were stained with marks of toil,
filled with dust of earth;
d I my work did ofttimes soil,
d render little worth.
e Master came and touched my hands,
nd crimson were His own)
t when, amazed, on mine I gazed,
! every stain was gone.
must have cleansed hands," said He,
Vherewith to work my works through thee."

My hands were growing feverish
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
(With healing in His own)
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and touched my hands,
(And might was in His own!)
But mine since then have powerless been,
Save His are laid thereon.
"And it is only thus," said He,
"That I can work my works through thee."

—Author Unknown.

Vol. LXXXI January 24, 1959 No. 4

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

HAGERSTOWN, MARYLAND. A Missionary Conference was conducted in the Hagerstown Church the week of January 12th through 18th. Pastor George Solomon notes that Brother W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, was the speaker on Monday and Tuesday evenings and showed slides of Missions and Missionaries at work, on Wednesday evening, following a pot-luck supper.

Thursday evening, World traveler and missionary, Miss Hattie Hammond, was the speaker; on Friday evening, Rev. G. Barstow Harris, former missionary to India, was the speaker.

Brethren Missionaries, Glenn and Jean Shank, on furlough from Nigeria, told of their work at morning and evening services on Sunday, the 18th.

MATHIAS, W. VA. Brother Claude Stogsdill writes: "One first-time confession, the six year old daughter of the pastor, was made recently at the Sunday morning service.

"Rev. Glenn Shank showed slides and spoke of the mission work in Nigeria, at the W. M. S. public service on December 14th."

MASONTOWN, PENNA. Brother David Rambsel notes that time of service changes have been voted in the Masontown Church, with the worship service now beginning at 9:30 A. M., followed by the Sunday School at 10:30.

A Teacher Training Class, is now meeting on Wednesday evenings, in the Masontown Church. The first class was held on January 7th.

MARIANNA, PENNA. (HIGHLAND). From Pastor Arthur L. Rummel we have received the first several monthly issues of their new parish magazine. Shared with the Ten Mile Church of the Brethren, also pastored by Brother Rummel, each issue contains news of events, people and services, plus financial reports and other news of interest to the members.

LOUISVILLE, OHIO. Brother L. V. King reports the reception of two new members into the Church at their New Year's Eve service.

SMITHVILLE, OHIO. Simultaneously from the Louisville Church and the Smithville Church came announcements that these Churches are engaging in a Sunday School attendance contest to run from February 1st through March 8th.

MANSFIELD, OHIO. Brother John Terrell was speaker at a recent Saturday evening Youth For Christ meeting in Dayton, Ohio.

PLEASANT HILL, OHIO. The Laymen presented Dayton Youth For Christ Director, John Wheeler, as the speaker at their public service held Sunday morning January 11th.

(Continued on Page 19)

## NORTHERN CALIFORNIA DISTRICT CONFERENCE
### meets at Stockton—January 22-25, 1959

**Editor's Note: The complete program of the Northern California District Conference arrived too late for publication prior to the Conference, so we are here giving some of the highlights from the program.**

Brother Alvin H. Grumbling is the Moderator of the Conference; his Address was scheduled for 11:30 A. M., on the opening day of Conference, following the first business session.

Brother Clarence Fairbanks, of Ashland, Ohio, appears on the program in a series of messages, Thursday and Friday evenings, Saturday and Sunday mornings, and Sunday evening.

Other speakers include: Brethren J. W. Platt, Roger Darling and Jerry Flora.

A fellowship hour Thursday evening in charge of Brother Grumbling, colored slides by Brother Fairbanks on Friday evening, and a testimonial service by Brother Cecil Johnson on Sunday afternoon, are other features of the program.

Denominational and District interests of the Church received place on the program for consideration, as well as District Auxiliaries. Music was provided throughout the days of Conference, with a special one hour music program on Sunday afternoon.

THE BRETHREN EVANGELIST

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## Finding Time for God

TWENTY-FOUR HOURS a day for each of us from God. Each one has as much time as his r her neighbor. Yet what a difference in the esults as each day passes. Some say they can't nd time to read the Bible, or to pray. Others ay they don't have time to come to Sunday chool, or stay for Church.

This thought has been paraphrased by a person ho quoted people who said they had no time or God, no time for Church, no time for devo-ons, nor time for doing His will—yet every one f them found time to die. How true. The busy, usy, much-ado-about-nothing people with nary thought or concern for things spiritual, have a oment coming when their frail, mortal bodies ill no longer draw the breath of life; when the eart will have taken its last beat, and stopped, beat no more.

We are not much impressed by people who as-ert they have no time for God. We cannot im-gine anybody's day being so full of the caring or the necessary duties of life, that there is no me to lift the heart and head to God. We are ss impressed by people who claim that the eek's mad pace in earning a living, and keep-g a family and a home in liveable condition, eans that Sunday must be used for sleeping or ecreation. Some adjustment needs to be made omewhere if parents and/or children say they o not have time to honor God and worship Him His house on His day.

How dull, uninteresting and useless lives must eem to be which are lived week after week ithout the blessing and inspiration of daily ommunion with God, and being in the house of e Lord on His Day. One must feel like a mole rawling around underground. Always in dark-ess, no specific aim or goal in life, always claw-g, always digging, no future and not much resent.

We say, "How dull such a life must be," be-ause we can only presume, since our life finds us agerly looking forward to each Lord's Day and he services of His House. We find much joy and satisfaction each week in thinking back over the Sunday previous and in anticipation of the coming Sunday, when again, we plan to wend our way to the accustomed place of worship.

Finding time for God is easy once the habit is formed. Time spent in communion and worship comes naturally, with the rest of life being moulded around it. Needless to say, a life which places time for God in first place priority, has infinitely less trouble fitting the rest of life, with its problems, needs and longings, into the twenty-four hours. It is a secret blessing from God for those who find time for Him—in the same classification of special blessings as for those who find their nine-tenths of income going further because the first tenth has gone in offerings unto the Lord.

Perhaps the words of Thomas R. Kelly in "A Testament of Devotion," best expresses the thought of finding time for God. "Do you **want** to live in such an amazing divine Presence that life is transformed and transfigured and transmuted into peace and power and glory and miracle? If you do, then you can. But if you say you haven't the time to go down into the recreating silences, I can only say to you, 'Then you don't **really** want to, you don't yet love God above all else in the world, with all your heart and soul and mind and strength.' For, except for spells of sickness in the family and when the children are small, when terrific pressure comes upon us, we find time for what we **really want** to do."

Twenty-four hours a day for each of us. Lives with time for God, are spiritually rich lives. Joy fills the heart in the midst of troubles. Strength, there is, to do the labors of the day. There is understanding to enlighten the soul for the decisions which must be made. We covet for all, a deeper dedication of time and self and substance to Him. Somehow, for all who do this, life has a way of becoming a beautiful symphony of highs and lows, majors and minors, all with a beautiful response toward God and a Christian witness toward our fellowmen. W. S. B.

# EVANGELISM

by Rev. J. D. Hamel

# OPERATION LAITY --

## A Call to Mobilization!

THE VISITATION PROGRAM of the local church is one of the most important means available in building up any church! This program is needed right now by our churches throughout the land. Preaching will not evangelize the sinners unless they are present to hear it. With the exception of prayer in the evangelistic services, visitation is of the utmost importance. Perhaps we need to realize that Jesus was the first one who brought forth the fact that visitation was essential. Great multitudes followed Him because His was a PERSONALIZED MINISTRY. Each individual of those multitudes felt himself appraised in terms of infinite value . . . the individual was immeasurably important. When we stop to think that Jesus made it His business to go wherever there was a need, whether it was sorrowing in death, or a critical need in illness, or a soul that was blighted by sin, or a person who was needing encouragement, we are made to see our responsibility better as visitors.

There is no other method of exerting influence that gets more satisfactory results than through personality. There is no other way to reach the unevangelized in this new day, unless we can get the individuals of our congregations, in both city and country, to do visitation evangelism. So long as our people refuse to do this the great masses of men, women, and children will remain without the pale of the church. If sinners are to be brought to Christ they must be reached as individuals by individuals. As servants of the Master, Christians must "go out into the highways and hedges and compel them to come in . . ." Compel them by the tactful, earnest, and sympathetic Christlike touch. The Gospel of Jesus Christ is still "t power of God unto salvation to everyone that believetl It is a changeless Gospel, but the conditions are changi If we are to bring men to Christ, under the blessing God, in this new day we must use those methods b suited to our age. This has been called the new evangelis but it is the old evangelism. It was Christ's method. was the method of His disciples. Andrew brought Pet John brought James. Philip brought Nathanael. One one the church grew.

It is pleasing to a preacher to feel that he is the s agent in bringing people into the church, but that is n the best way. Members brought into the church by t pastor alone do not become so cemented into the chu as they do when brought in by the members. Too ma join the preacher rather than the church. If a preacher to widen his influence and make it permanent he m act through his church members. He should act as i head of his congregation, not in its stead. "He is to prea to the church from the Gospel so that the church m preach the Gospel to the world." Every properly cons tuted church is an evangelizing agency. It is a life-savi station and its members a life-saving crew. "It is Go ordained missionary society, and every member a l member."

Every pastor should be an evangelist—but through church rather than apart from it. Jesus Christ gathe about Him a few men, taught, trained, and sent th forth to tell other men. "They went everywhere prea ing the gospel." The Grecian-Roman world was not Ch

# THE VISITATION PROGRAM of the Local Church is one of the most important means available in building up any Church!

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anized merely by twelve Apostles but by twelve Apostles ctively assisted by ALL the followers of Christ. The marelous propagation of the Christian faith was traceable, nder the grace of God, to the unfaltering courage and reless zeal with which the early Christians, men and omen, threw themselves into the gigantic task of preachg Christ and His truths to all the peoples of the then nown world. It is precisely that Apostolic zeal of the first hristians that our Brethren Laity must recapture. They ust become vibrant with Christ's message; they must ring it tactfully and prudently but nevertheless courgeously and tirelessly to their fellow workers in the facry, on the farm, in the office and on the highways. They ust, as the Master said in the parable of the supper, Go out into the highways and byways and compel them come in that my house may be filled."

They must be "instant in season and out of season," roclaiming Christ's gospel to everyone with whom they me in contact. They must outdo the Communist in zeal nd fervor; they must surpass the Witnesses of Jehovah initiative and resourcefulness, and the followers of ary Baker Eddy in their eagerness to testify for Christ; ey must, in the words of St. Paul, "be all things to all en" to win souls for Christ. Only by recapturing that lost adiance of the first Christians will their faces shine with burning zeal to bring Christ and His saving truths into e minds and hearts of their friends and neighbors. Only y throwing themselves like their spiritual forebears, the rst disciples, into extending Christ's kingdom in the souls f men, shall we win America for Christ.

Since the number of ministers in the beginning Church as very small, it is evident that the majority of converts ere won by zealous lay men and women. They were not fraid to proclaim Christ's saving truths to their pagan riends; neither were they afraid to die for Christ. Indeed e vast majority of Christians martyred for their faith ere lay men and women; even in death they proclaimed hrist. Hence arose the saying current in those days: The blood of martyrs is the seed of Christians."

A NATIONWIDE CAMPAIGN: The first step in the obilization of our laity is the arousal within them of a urning zeal for souls, a clear realization that they are alled by God to extend His kingdom on earth and a willgness to labor, sacrifice and, if needs be, to die to win single soul for Christ. That means a nationwide camaign of education and preaching; for until that consumg zeal for souls takes possession of our laity and kinles them to action, the discussion of plans of action, techniques and types of organizaton is utterly futile. If zeal for souls be lacking, the best laid plans will crumble; if it be present, even poor techniques will yield a copious draft of souls.

"Joe," I asked at a meeting of Christians, "will you demonstrate an effective method of approaching a nonchurch member and invite him to our church?" "Pastor," he replied, "I'm startled at the request. I'm a salesman . . . sold insurance, refrigerators . . . now selling autos . . . have studied the technique of selling . . . but frankly I've never tried to sell a person religion. I've never even invited a non-church member to my church. I always thought we were to keep out of religious discussion and leave it to the preachers." "You mean then," I observed, "that you've never lifted so much as a finger to win a soul for Christ . . . never even thought you were supposed to try."

Therein is mirrored the mind of the over-whelming majority of our laity. What's the use of talking to them about techniques and organizations until we have first dispelled the false notion that they are to use their salesmanship to sell everything under the sun except Christ's saving truths? In the course of time, beloved, I have reached the conclusion that the greatest menace to the Church today is not the opposition or antagonism of those who attack it from the outside; it is the laxity and indifference of so many of its members.

It is one of the strangest and most ironic facts of contemporary life, certain to mystify the historian of future ages, that the Witnesses of Jehovah members of a religious organization with the weirdest concoction of error and falsehood, display the most aggressive zeal in winning adherents to their cult, while members of the Church founded by Christ, and in possession of the fullness of divine truth for more than nineteen centuries, display such crass indifference and apathy. We must struggle by might and main to replace that apathy with BURNING ZEAL: we must make clear the divinely appointed duty of all the followers of Christ to spread His Gospel of truth and mercy and love. We must hold before them the words of Christ!

CHRIST SPEAKS: To all His followers, Christ addressed the command: "Go ye therefore, teach ye all nations." Beloved, these words might well be placed over the portals of all our churches so that every Sunday they would echo Christ's mandate in the ears of all our laity. Shortly before His death Christ prayed for the entrance of the other sheep into His fold so that there would be but "one fold and one shepherd." He set the example for

all His followers by leaving His own flock to search for the one sheep that had strayed from the fold—and He searched until He found it. His ceaseless and unwearying concern was for the lost. Aptly did He describe His followers when He called them "fishers of men." How can a lay man claim to be a disciple of Christ when he fulfills none of these duties? The Apostle James reflects the mind of Christ when he says: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death and shall cover a multitude of sins."

THE LAYMAN'S CALL: All Christians are told to feed the lambs and the sheep in the words spoken to Peter and to preach the Gospel in the charge given the Apostles at the outset of their ministry. More or less clearly most Brethren admit this in principle. In a general sort of way, if pushed on the point, every Brethren would agree that our worship of God is not confined to one service a week. Casually all would agree that there exists a duty to "propagate the Faith." If this conviction were carried to its logical conclusion much of the world, I think, would be Brethren in the morning. Faith in Jesus Christ is the complete and absolute answer to everything: it solves all the problems that perplex the weary world today. It is definite and changeless!

The sad fact is, however, that Brethren in general do not perform this apostolic work. Where, then, is the weak link in the chain? Where is the leak in the dyke? Why do thousands of non-church members go to their graves, never having been influenced by the Brethren neighbors near whom they have lived their entire lives?

NAME YOUR PROSPECT NOW: Beloved, I think that the answer is that too many people are overlooking the obvious. Convinced in general that they should spread the Gospel, they have never PARTICULARIZED the conviction. They have never pictured their prospective converts in terms of living individuals whose names they know and whose faces they recognize. Nor do they realize that this convert-making is not the project of some future opportunity perhaps in some other place or context. They fail to see that they are in the vineyard HERE and NOW. As the Brethren youth say: "THIS IS IT!"

I ask the reader of this article to pause at this moment for a prayer for divine direction and light, and then to pick out by name the person or persons so within his sphere of influence as to be possible "prospects" for conversion. The greatest instrument of convert-making, of course, is not mere talk, however religious, however sound and sane it may be. People nowadays want RESULTS! The so-called "glories" of the Gospel leave people cold if Brethren or Christians themselves in their living are not gloriously faithful to it. Words are a thin whisper compared to the clamorous eloquence of good example. Words are mere signposts; example is a "lift" along the road. When we come to judgment, as each man must and as each Brethren or Christian must in a very special way, little attention will be given to what we have SAID about the Gospel; what we have DONE about it is what will be up for severest scrutiny. We must be prepared to render an account of our personal stewardship: whether we have increased our talents or buried them in the ground as useless. God grant that it be not the latter! Such are the words that I want to address to every Brethren man and woman.

A DREAM COME TRUE. It is surely high time th the winning of the churchless people in every communi be made the object of the enlightened zeal and ferve prayers of ministers and laity. In this way every chur becomes a vital link in the chain of missionary units whi fulfill the command of Christ: "Preach the Gospel to eve creature." We must not merely keep the faith; we mu share it with others.

How then can we make clear to our laity and minist the divine obligation of winning souls for Christ? Firs by preaching it from the pulpit in season and out of se son. Rarely, if ever, have many congregations heard sermon on this subject in many churches across Americ Somewhere along the line, perhaps in the midst of the e grossing work of building churches, many Christian co gregations have allowed the consciousness of this oblig tion to become blurred, if not completely obscured. B loved, we Brethren must make up for lost time; we mu preach it often and refer to it repeatedly.

Secondly, our Sunday School must inculcate this duty the minds of our children. They must be trained fro childhood to regard the winning of a soul as one of t most important duties resting upon every soldier of Chri Hitler was able to inoculate the youth of Germany wi the doctrines of the Nazis and build them into regimer of power to support his tyranny. We must lodge in t minds of our youth the beautiful teachings of Christ co cerning the infinite worth of the human soul and the s preme duty of winning souls for the divine Master.

And thirdly, by sermons, class-room instruction, pamp lets, books and example we must drive home to our co gregations their divine and inescapable duty of cooper ing with Christ in the fulfillment of the work of the I demption through the winning of Souls.

When we accomplish that, we shall then have taken t first and most important step in the winning of the m lions of non-churchgoing people in our land for Chr We shall have plugged the greatest loss which the Chu in America has been suffering for generations—the l

f the potential zeal and the missionary activity of the ity. Beloved, the Brethren have as loyal and devoted a ity as is to be found in all Christendom. With those ongregations mobilized solidly behind their spiritual eaders in the systematic and well organized effort to ring the fullness of Christ's truths to the churchless peole of our land, the annual number of converts will rapll climb, and the winning of our beloved country for hrist will be a solid and enduring reality.

Dr. George W. Truett once said: "We are at the dawn f the world's greatest tomorrow." That can be made posble only if America becomes Christian. I do not know ny way to make it Christian, other than by a widespread, ontinuous visitation evangelism in city, town, and counyside.

Can you really call yourselves Christians if you do othing to extend Christ's kingdom among men?

What the Brethren Church needs today are Christian en and women, boys and girls, who will prove their loylty and devotion to Christ by winning their friends for im.

It is Christ or chaos, brotherhood or enmity, world peace r global war and the destruction of civilization. The call or the mobilization of our Brethren laity for such a cruade can no longer be delayed.

—South Bend, Indiana.

**Read your Brethren Evangelist every week.**

### IS CHRIST IN YOU?

Has someone seen Christ in you today?
Christian, look to your heart, I pray.
The little things you have done or said,
Did they accord with the way you prayed?
Have your thoughts been pure and your words been kind?
Have you thought to have the Saviour's mind?
The world, with a criticizing view, has watched
—but did it see Christ in you?

Has someone seen Christ in you today?
Christian, look to your life, I pray.
Look! There are aching and blighted souls
Being lost on sin's destructive shoals,
And, perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope or cheer?
Look to your light—does it shine out clear?

**AVAILABLE NOW: A NEW TRACT:**

## "THE BRETHREN CHURCH"

**by REV. ALBERT T. RONK**

THIS TRACT has recently been printed through the "Brethren Revolving Tract Fund Plan," and is available from your Publishing Company, at the rate of 10c per copy, or $1.00 per dozen, plus postage.

This tract, a 16 page booklet, is a brief treatise on the teachings, beliefs and practices of the Brethren. It covers very comprehensively the basic teachings and practices of our Church, in a language easily understood by all. Will serve well as a booklet of information for prospective and new members of your Church, and as a "refresher lesson" on what we believe and practice as Brethren.

Order yours today, while the supply lasts.

Address: The Brethren Revolving Tract Fund, 524 College Ave., Ashland, Ohio.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

## UP-TO-DATE MISSION GIVING

We have been receiving more frequently than before extra mission gifts from individuals across the brotherhood. Many of these people are regular contributors to missions, but make additional gifts because they have caught a vision of the unlimited demands for missionary work and because the Lord has blessed them and they want to be good stewards of the things entrusted to their care.

We commend this kind of giving whether it comes directly to our board or is given through the local church to be sent to our board. Furthermore, we appreciate the spirit and understanding of these individuals in their giving, inasmuch as they generally suggest that their money be used where it is needed most. This certainly is an expression of confidence on their part as well as an acknowledgment of their growing understanding of the principles involved in operating an expanding missionary program. We herald this type of giving, and the thinking that prompts it, as the beginning of a new day in missionary giving in the Brethren Church.

Now let me explain what happens to contributions of this nature. First, the time of the year may have some influence upon how the gift is used. If the regular offerings from the local churches have not been sent in promptly, then the extra gifts may be used to help meet our monthly and/or quarterly obligations to the home mission or world mission program—whichever the case may be. If the churches have sent in their regular offerings on time and if these are adequate to fulfill our program's obligations as expressed in the annual budget (a guide for spending and not a guide for giving), then these extra contributions may be used for some part of the advance program. The advance program is simply projected expansion in some areas of the work which has been approved by the board, but for which funds are not yet available.

Sometimes these gifts are used to meet emergency needs on the fields which, because of inflation and other unforseen circumstances, were not provided for in the regular budget planning.

For those of us who administer the missionary work as planned by the board, these extra gifts throughout the year bring real rejoicing. They do so primarily because they have no strings attached to them and therefore are readily usable to meet the most urgent demands that weigh heavily upon us. In these gifts we see the ultimate fulfillment of projected outreach and in the donors we see those to whom God is speaking that His will may be done more completely.

The missionary work of the Brethren Church wil grow more consistently and more rapidly if you will kee your giving to missions up to date. Give as frequentl as possible and be assured that every gift of every natur is appreciated and will be used where needed most, ex cept when we are instructed otherwise by the donor.— W. C. B.

## AN ARGENTINE "THANK YOU"

**Thank you, Brethren,** for your support in the past yea

Now that we have arrived on the field and hav started our work here, we realize more than ever th need for the prayers and interest of the brethren a Home. We thank you for your letters and cards; fo the prayer support which we have received; also for th financial support shown in your reaction at National Co ference this past year.

We are looking forward prayerfully to the new ye with three couples on the field and with our governme recognition obtained. We ask that you continue to r member the work here in your prayers and that y continue the fine support of the budget of the Missio ary Board which you began this past August. May t Lord bless you during this new year as we continue o work together for Christ.—John D. Rowsey, Sec'y Argentine Council.

(Note: Anyone wishing to write to the Bylers, Ro seys or Solomons may address them at O'Higgins 31 Buenos Aires. This address will reach all three families

questions and answers about ....

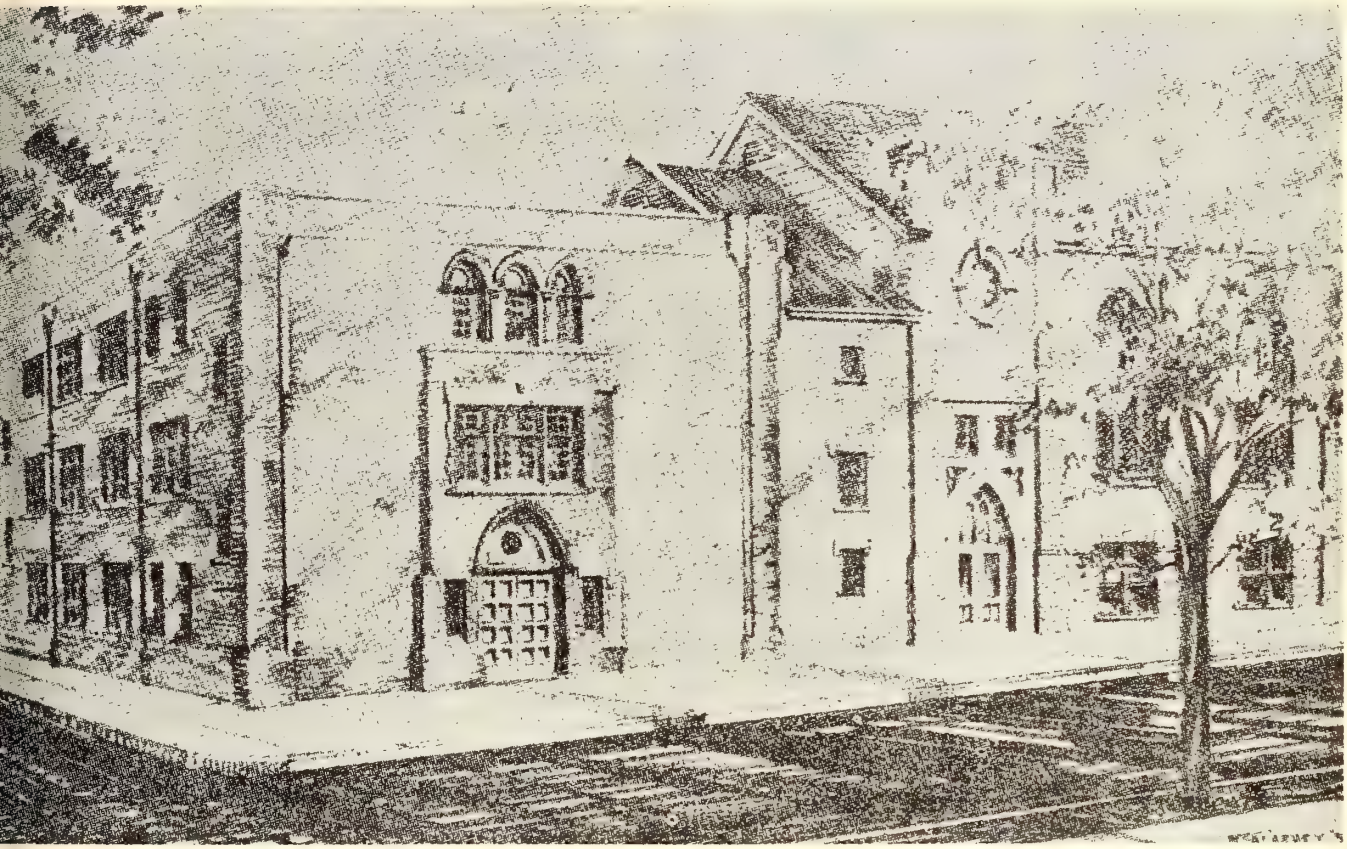
BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—CAN MONIES CONTRIBUTED OR LOANED TO THE B. H. M. REVOLVING FUND BE USED FOR ANY OTHER PURPOSE?

A—No! Anything designated for this fund is received in trust, and will be used by your Missionary Board to accomplish the purpose as set forth in the resolution adopted.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

# HAGERSTOWN BRETHREN PLAN NEW ADDITION



**Pictured above is an architect's conception of the proposed educational or Sunday School building to be erected this spring by the congregation of the First Brethren Church, Hagerstown, Maryland. The drawing shows the present church and the addition which will adjoin the church on the east and front of East Antietam Street. The church fronts on South Mulberry and extends back along East Antietam. The building program will cost about $150,000.**

THE CONGREGATION of the First Brethren Church, Hagerstown, Maryland, pastored by the Moderator of the General Conference of the Brethren Church, Brother George W. Solomon, has voted overwhelmingly to proceed with a building program that will add a three-story brick structure to the church property and renovate the church proper.

The brick addition will be known as a Sunday School or educational building, and will be 42 by 85 feet in size, and of a full three stories, and will adjoin the church on the east, fronting on East Antietam. It will replace the row of former dwellings now used for Sunday School purposes.

The entire program is expected to cost around $150,000.00, and present plans call for starting the work on or about March 1st.

The first floor of the proposed educational building will consist of a fellowship hall and an adult assembly auditorium, a baptism pool and robing areas. It will also provide a church office, a Sunday School secretarial office and rest rooms. The present church kitchen will be made accessible to this auditorium.

The second floor of the building will allow for a nursery department and crib area, beginner's department, primary department and for rest rooms and choir gown and robing area.

The third floor will accommodate the junior and intermediate departments of the Sunday School along with rest rooms. Each department will have its own worship center. Class rooms will be divided by modern fold doors.

The building will be brick-cased; the design will be such as to blend with the present church structure.

The program for renovating the church proper will provide for a 50 percent increase in seating capacity by moving the choir and altar back into the new addition. The entire nave will be redecorated.

The building committee of the congregation is made up of Amos Alger, chairman; Andrew Amos, Fred Monga, Clarence Smeak and Roland Stoddard.

## GEORGETOWN, DELAWARE BRETHREN hold first service in New Building, December 21, 1958.

FROM BROTHER S. E. CHRISTIANSEN comes word of the completion of the New Mt. Olivet Brethren Church. Brother Christiansen says he feels that this announcement is new to the Brotherhood. He says, "The members have volunteered on their own initiative to build this Church. There was no question as how or where they may get all the money, but, they got to the doing of it, and it was built, and, as you see, the building is free of debt."

A financial report enclosed with Brother Christiansen's communication indicates that contributions of $27,018.09 were received; the cost of the new building was right around $27,000.00, according to the report.

Brother Christiansen continues: "I thought that you would be interested, and it may spur others on to do likewise. If so, I am sure that it will be a great blessing to the Brethren Church as a whole. As for myself, I had no share in it, beside the joy of seeing it going up.

"The plan of the members is to dedicate the building in the month of March if the weather condition is permissible. I, with many others, thank God for this fine and well-fitted Church and Sunday School building."

Brother Christiansen has promised pictures of the new Church later.

# The Sunday School Looks at the World

**Message given by Dr. Clate A. Risley, executive secretary of the National Sunday School Association at the 13th annual National Sunday School Convention October 8-10, 1958 at Des Moines, Iowa.**

(Concluded)

Stop and think a moment. Are you seeing to it there will be more workers ten years from now?

Ten years from now every junior boy and girl will be 19-21 years old. Are you making missionaries out of those juniors? And insuring money to send more workers?

There are young people today waiting to go to the field but they lack the funds.

In the next ten years let us begin a teaching and training program that will give us a generation of Christians that understand the New Testament principles of giving.

First let's discover for ourselves, and second let's teach our boys and girls and young people what the Bible says about stewardship responsibilities. You can teach the adults, too, but you won't teach them much.

God has no financial problems. There is plenty of money in the pockets of Christians to support His work and do what He wants to do. Whenever we are short at this point—either we are doing something God does not want done or we are failing to give as God wants us to give.

It is just that simple.

Sunday School is important?

If we believe it is, we must make others believe it:

our churches believe it,
our community believe it,
and the world believe it.

They must know that we believe it is impor tant. Individually we must seek revival in ou hearts. Cooperatively we must seek unity, one ness in Christ. Together, in Christ we can d what God wants us to do.

Wherefore he saith, "Awake thou that sleep est, and arise from the dead, and Christ sha give thee light. See then that ye walk circum spectly, not as fools, but as wise. Redeeming th time, because the days are evil. Wherefore be y not unwise, but understanding what the will o the Lord is. And be not drunk with wine, where in is excess; but be filled with the Spirit; Speak ing to yourselves in psalms and hymns and spi itual songs, singing and making melody in you heart to the Lord; Giving thanks always for a things unto God and the Father in the name c our Lord Jesus Christ; Submitting yourselves on to another in the fear of God." Eph. 5:14-21.

# What's Doing in the Churches

## SOUTH BEND WATCH NIGHT SERVICES HONORED NEW MEMBERS

On New Year's Eve, December 31, 1958, the First 3rethren Church of South Bend, Indiana, had a recep- ion honoring all new members who have been received nto the Church the last five years. During the ministry f Rev. J. D. Hamel, we have received 191 members nto our Church.

Beginning at 8:00 P. M., we had a one-hour film en- itled, "The Second Chance," followed by brief messages rom our Moderator, Mr. Harley Firestone, and Pastor, . D. Hamel. Refreshments were served at elaborately ecorated tables.

At 11:30 P. M., the entire congregation reverently en- ered the main sanctuary for a sacred Candlelight Ser- ice entitled, "The Land of Beginning Again."

This entire Watch Night Service was under the direc- ion of Mrs. Donald Kollar, chairman of the Special Ser- ices Committee. Her Committee was: Mr. and Mrs. John 'orte, Mr. and Mrs. David Stickler, Mr. and Mrs. Charles 3chrader, Mr. and Mrs. R. E. Taylor, Mr. and Mrs. Willis 3river.

Lillie Garwood, Sec'y. to the Pastor,
South Bend First Brethren Church.

## HUNTINGTON, INDIANA

This church enjoyed a season of special blessing with ur esteemed friend and brother, Rev. and Mrs. Harry I. Richer, of Peru, Indiana. This was our fourth time o have them in meetings, but the other three times the Richers provided the music and he freely quoted appro- riate poetry in his devotions and I did the preaching, ut this time he also did the preaching.

We can truthfully say that the stormy weather re- luced our attendance but we had a good meeting, fine inging and preaching. We had guests from other hurches, but the outside people, who are not Christians, lid not attend, which is the usual trend these days.

Three were baptized and received into the church and our are waiting our next baptism. That seems small to o this preacher who has held more than sixty revival neetings in his regular pastoral work and outside meet- ngs, when we had packed houses and always a good umber of confessions of faith.

Our greatest number was at one of five meetings at Leon, Iowa, when we had one hundred and twenty-three irst confessions of faith in a three weeks meeting; sixty-five of these were baptized and received into the church, forty-one being heads of families. This meeting was in 1924. The change is very evident.

We did have a good meeting with the Richers and they are such delightful people to labor with; we greatly enjoyed the meeting.

Our local program continues with a full program of morning and evening services, midweek Prayer and Bible study and constant visitation. We have not been able to keep our young people organized and at work. We have redecorated the church, repaired the art windows and converted the parsonage furnace to oil, and have made various smaller improvements.

Faithful work always produces results and the task is big enough and important enough and the reward is great enough to command all any preacher has to give.

Our prayers go out to every church and pastor.

Claud Studebaker.

## BRIEF NEWS FROM TOPEKA KANSAS

This is Sunday, Janary 4, 1959; Friday I thought if I felt as well all year as I did that day it would be wonderful. But today my report is not so "hot." After you get to be fifty (?) you are bound to have "Up and Down" days.

However, Mom and I have been quite well for most all fall. Think I have had two sick days since summer time.

October 11, 12, we were privileged to attend the Midwest District Conference at Ft. Scott, with an extra opportunity to give the Sunday morning Conference message. That was thrilling to be in the pulpit again from several standpoints. We had been guest speaker there a number of times in the past, and to renew old friendships from the various churches in the District.

We were happy to visit and have a little service with Mrs. L. G. Wood, and also Mrs. E. E. Otto, whom we have known for a half-century. Praise the Lord for sainted mothers of Israel. We also met many former parishioners. Among the friends were Mr. and Mrs. Bud Hunter of Indiana. Say folks, Mr. "Bud" can sure put it out when it comes to doing solo work—the best I ever heard—"How Great Thou Art."

My twin brother, who lives in "Harry's town," had a stroke not long ago. We hired our grandson to drive us down to see him, and found him some improved. At present he is able to sit up in a chair twice a day. We talked "reminiscently," read scripture and had prayer; also sang him my new chorus song I invented last October. He requested I sing it the second time so he could remember the tune.

We try to attend Sunday School and Church every Sunday, but do not get out much of nights any more. Others of the family do most of our driving when we go. Best regards to all of God's people.

Rev. & Mrs. W. R. Deeter,
Rt. 5, Topeka, Kansas.

# Louisville Brethren hold Ground-Breaking Services

Pictured in the foreground, 1 to r.: Rev. L. V. King Sunday School Superintendent, Bill Williams; Buildin Committee Chairman, Glenn Miller and Church Mode ator, Albert E. Schwab.

LOUISVILLE BRETHREN met Monday evening, November 10, 1958 for a brief but impressive outdoor service. The occasion was a "groundbreaking" ceremony for the erection of the Educational addition to the east of the present edifice.

After singing, "Praise God From Whom All Blessings Flow," Rev. L. V. King, the pastor, read scripture and led in a responsive litany.

As the spiritual leader, Rev. King, took his place at the foot of the cross which had been placed upon the ground, the church moderator, Mr. A. E. Schwab, took his place at the right arm. Mr. Bill Williams as general superintendent of the Sunday School, stood at the left arm. Mrs. Glenn O. Miller, chairman of the Building Committee, was at the head of the cross. Each spoke briefly of the significance of the occasion, and the s rious responsibility of each group represented.

The service concluded with the singing of a hymn an prayer by Mrs. A. E. Schwab, secretary of the Buildin Committee.

Construction is now in progress, and dedication planned for June 1959.

—Herald Story and Photo.

## ICCC SAYS KJV "DOOM" NOT JUSTIFIED; CITE COMPARATIVE SALES, DISTRIBUTION

Forecasts that the King James version of the Bible is rapidly going out of style are wishful propagandizing, spokesmen for the International Council of Christian Churches declared recently. Referring to a Novemb 10th United Press International story by Claire Co ICCC officials said they thought attempts to "doom the King James Bible are not only early, they are u warranted in the face of facts not revealed in the U story. The statement also blamed failure of RSV pr motional programs to produce increased sales, for t optimistic statements in newspapers cheering the r placement of the earlier translation by the RSV.

Criticized was the National Council of Churches, hold of the RSV copyright, for attempting to mislead t public as to the increasing desirability of the new tran lation, when, in reality, the King James Bible is still f ahead in total sales and distribution. ICCC men base their statement on a comparison with RSV Bibles so from 1952 to 1957. Up to that time, some six and half million RSV Bibles were distributed. According

distribution figures given the International Council by the Philadelphia branch of a national Bible distributor, eight to 10 million King James Bibles are distributed yearly in the U. S. by this one retail agency. There are approximately 10 major Bible distributors in this country.

Accurate figures on the sale of the King James Bible are not available, Dr. Carl McIntire, ICCC president pointed out, because publishers of the Bible do not release them. The only evidence of the Bible's popularity comes from the number sold by book stores throughout the country. On the basis of the Philadelphia source, Dr. McIntire declared, the RSV still has a long way to go to catch up.

The ICCC executive called the effort to replace the King James with the RSV the most controversial issue in English-speaking Protestantism on the grass roots level. Dr. McIntire commented, "Despite the greatest promotional program ever given a new translation of the Bible, the NCC has not been successful in getting the rank and file to accept it." International Council members do not approve the new translation and say it contradicts the divinity of Christ.

Official church channels related to the National Council, Dr. McIntire continued, have introduced the RSV into Sunday school literature and sought to secure its acceptance from the top, but encountered resistance in the churches. He cited instances in which officers, Sunday school teachers, and superintendents across the country have refused to touch it (the RSV Bible). Where pressure has been induced, Sunday school teachers "have resigned, and churches split." "The separatist movement, growing in the country," Dr. McIntire claimed, "has been clearly aided."

Contrary to the UPI source, Dr. McIntire emphasized, conflict over the new Bible cannot be compared with the introduction of the King James. "The 'doctrinal issue' was not involved." He accused RSV translators of having refused to heed the objections of responsible scholars in the elimination of "virgin" from Isaiah 7:14. In its present form he declared, the RSV makes the Bible and the quotations of the Apostles ridiculous, even to small children. Slow acceptance to the King James translation is blamed to the expense, primitive printing conditions and distribution of the time.

ICCC men see a growing resistance to the RSV and no prospect of it replacing the King James. The beauty and power of the King James' English gives the older translation a lasting appeal, and it is continually commended by English professors and reputable educators, they say.

## PASTOR TO LEAVE MILWAUKEE FOR ARIZONA; ENTIRE CONGREGATION OF 90 WILL FOLLOW

When the Rev. Bennie Morris starts a new church in Arizona, he won't be leaving his flock behind. The Wisconsin congregation has voted to sell its church and move to Phoenix with the pastor. "We're all thrilled about it," said Mrs. Florence Cornish, who has sold her home and plans to leave later for Phoenix. "It's like one big family," she said. "Mr. Morris has been like a shepherd to us. I have the greatest faith in him."

Some of the 90 parishioners already have left for Phoenix. Most of them hoped to be there for the opening service on Thanksgiving Day. They were to be guests at an existing church there.

Mr. Morris said that by January 1st all 90 probably would be in Phoenix. He said he knew of only one parishioner who was staying in Milwaukee, a woman whose husband is not a member of the congregation.

The pastor has been pastor of the Gospel Chapel Congregation for the last 15 years. Several months ago he received a call to start a new church in Phoenix. His congregation, faced with finding a successor, decided to sell the church, sell their homes, give up their jobs and move to Arizona with Mr. Morris.

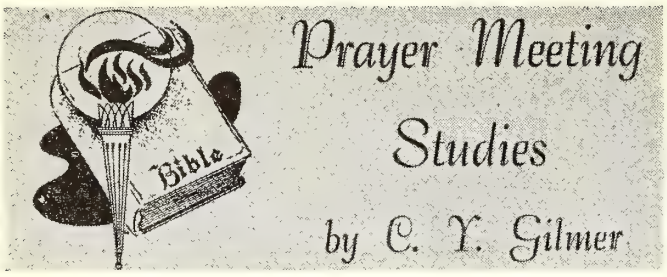
## OTHER LATE NEWS

**WASHINGTON, D. C.**—The United States Court of Appeals upheld the awarding of a television station to Loyola University in New Orleans by the Federal Communications Commission. The right of Loyala to hold a broadcast license was challenged by an unsuccessful applicant for the television channel. He based his appeal on the contention that a Jesuit educational institution is ineligible to hold a broadcast license on the grounds that it is controlled by alien powers—in this case, the Vatican. He was supported in his suit by the organization "Protestants and Other Americans United for Separation of Church and State" which filed a friend-of-the-court brief in the case.

**HALIFAX, Nova Scotia**—Dr. Watson Kirkconnell, president of Acadia University, told 200 delegates to the national convention of the Canadian Women's Christian Temperance Union that Canada is rapidly becoming "one of the most alcoholic of nations." He said the number of drinkers had risen to 75 per cent of the population, as compared with 59 per cent in 1943. On the other hand, he said, the drinking population in the United States has declined from 67 per cent in 1945 to only 55 percent last year.

WASHINGTON—More than 100,000 foreign nationals are now temporarily residing in the United States according to figures compiled by International Students, Inc. "Thus one of the greatest foreign missionary opportunities of all time" according to ISI, "is here on our doorstep." This total does not include transients and temporary visitors such as tourists or business men. It is only those who have established residence for a specific purpose, who plan to stay for a definite period, and then return to their homelands.

MALAYA—British paratroopers, on the trail of communist terrorists, have discovered a tribe in the Malayan jungle that has never had contact by white men. The tribesmen, Jahai Negrito aborigines, have been known to exist for many years but contact had never been made with them until the paratroopers stumbled on their tracks. The tribesmen were reported very frightened of the soldiers but the troops gave them food and calmed them down.




# Prayer Meeting Studies

by C. Y. Gilmer

### HOW HE DIED

So he died for his faith. That's fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride:
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led;
Never mind how he died.

—Selected.

GOD IS BEGGING for a living sacrifice (Rom. 12:1). Paul gave his body as a "living sacrifice" (2 Cor. 6:4, 5) by a daily "dying" (1 Cor. 15:31). He "crucified" himself in order that Christ might be living in him (Gal. 2:20). He was always subjecting his body to the rigors of Christian service (1 Cor. 9:27; 2 Cor. 6:9). His daily dying meant life to the dead (2 Cor. 5:9-12). True living is in sharing "the afflictions of Christ in my flesh" (Col. 1:24). Thus is "Christ magnified" in the bodies of the saints (Phil. 2:20). True values were dearer to Paul than life (Acts 20:24). It is a Christ-honoring life that honors Christ in death (Phil. 2:21). He who puts up a good fight in the Christian life is prepared for physical death (2 Timothy 4:6-8).

Paul was a fearless, powerful, loving, intelligent Christian (2 Tim. 1:7). He was not afraid of life or of death (2 Tim. 1:12). He was fully aware that men are to be judged according to the deeds done in their bodies (2 Cor. 5:10). He expected the Lord to return while he was yet living (1 Thess. 4:16, 17; I Cor. 15:52). Such a hope always purifies the life (1 John 3:3). The commandment to live for Christ's return applies to all Christians (Matt. 24:42).

All are living in the face of death (2 Peter 1:13), and should therefore live, not foolishly for the lusts of the flesh (Luke 12:19, 20), but run the race of life vigorously, objectively (1 Cor. 9:26) and sacrificially (Heb. 12:1, 2). For life is a "charge" (2 Tim. 4:1). It is a charge to a good warfare of faith and conscience (1 Tim. 1:18, 19; 6:12). It is a solemn life-long charge (1 Tim. 6:13, 14). It is a life of serious singleness of purpose (2 Tim. 2:3, 4). If our loved ones object to this, we must let Christ be paramount (Matt. 10:34-36). The price may be the hatred of all men (Matt. 24:9), and our becoming the "offscouring" of the earth (1 Cor. 4:13).

The Christian life is a continual fight against one's own carnal nature (Rom. 7:15-25). It is a struggle against conformity to this world (Rom. 12:2; 2 Tim. 4:10, 11) Some preach Christ to forward their own interests, while we should be "set for the defense of the gospel" (Phil. 1:15-17). We are even arrayed against the powers of darkness (Eph. 6:12). The Christian life requires effort for growth and achievement (Phil 3:10-14). The Christian life is not easy (Acts 20:22-24). It is a debt we owe that we can never pay (Rom. 1:14).

"When on the cross those cruel nails
Gave me a Christ that never fails,
And from His wounds there came a flow
That saves from sin—how much I owe!

"When I shall reach that golden shore
To dwell with Him for ever more:
Ten million years may come and go,
I cannot tell how much I owe.

"How much I owe for Love Divine!
How much I owe that Christ is mine!
But what He did for me, I know,
I cannot tell how much I owe."

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

by Jim Rowsey

### THOUGHT PROVOKING STATEMENTS

"I am building a church," said a small boy playing with a set of blocks, "And we must be very quiet." His father, eager to encourage this unexpected reverence asked: "Why are we to be quiet in church?" "Because the people are asleep," was the boy's response.

* * *

### AMERICANS ARE READING

In spite of TV's popularity and radio's bounce back American people are setting new reading records. News paper sales are riding sales crest of nearly 59 million U. S. Office of Education reports circulation of library books at nearly 225 million copies per year,—an increase of 18% since 1952. Magazine Advertising Bureau says domestic magazine circulation of 186 million is increasing at a more rapid rate than our population.

One wonders how much time the American people spend in the reading of God's Word. Another observation indicates the reading taste of the American people. "According to a University of California survey, about 10

illion dollars is spent for comic books in the U. S. each ear; this is more than is spent for textbooks for all the ation's elementary and secondary schools.

* * *

God sometimes puts us in the dark to prove that He s light.

* * *

A Sunday School worker without compassion for the ost is like a watch without a spring.

* * *

### WAS THIS ONE TALKING ABOUT YOUR SUNDAY SCHOOL?

"I am one who dropped out of your Sunday School. walk past the building once in a while now and recall hat I used to go to Sunday School there. I meet some riends from time to time and find that they also have eased to attend. Occasionally I meet people who contin- e to go but never seem able to get from them any eason why I should return.

You who continue to guide the school do not know hat caused me to drop out. Perhaps I needed a friend -and found none. Or maybe I wanted help to live my ife, and did not find it. At any rate, I dropped out of our Sunday School. AND YOU DID NOT EVEN TRY O FIND OUT WHY."

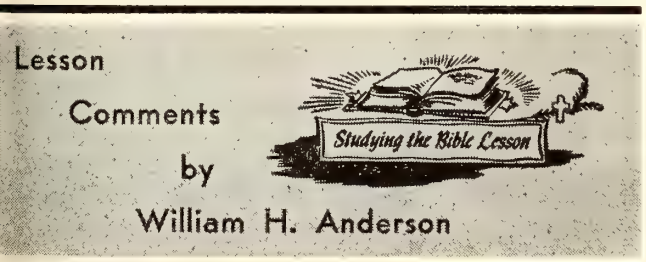
* * *

One hundred years ago, we are told, it took an aver- ge of five Christians to lead a new convert to Christ. n 1900 it required 14 Christians to get one new convert. nd during a typical year today only one soul is led to hrist for each 33 Christians in our country.

* * *

PLAN NOW to attend one of the three 1959 National unday School Conventions:

an Jose, California—October 7-8-9
Atlanta, Georgia—October 21-22-23
Columbus, Ohio—November 11-12-13




**Lesson for January 25, 1959**

### CHRIST'S RIGHT TO COMMAND

**Lesson: Matthew 21:12-13, 23-27**

"ALL POWER (authority) is given unto Me in heaven nd in earth," said Jesus to His disciples just **prior** to is ascension (Matt. 28:18). The Apostle John on the Isle f Patmos had a vision of Christ **after** His ascension. hrist spoke to him and said: "I am Alpha and Omega . . . hich is, and which was, and which is to come, the Al- ighty" (Rev. 1:8). These verses should settle all doubt s to Christ's power and authority!

**Christ demonstrated His divine authority over His House** hen He cleansed the temple in Jerusalem.

When Solomon built the original temple this was his desire and purpose: "I have built an house of habitation for Thee, and a place for Thy dwelling for ever" (II Chron. 6:2). God was pleased with this, for He spoke to Solomon and said: "I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice . . . For now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually" (II Chron. 7:12, 16).

How far removed this was from the scene which Jesus beheld when He entered the temple! Men buying and selling! Moneychangers! Animals!

But even worse than all these things was the profiteering which accompanied the necessary selling of sacrificial animals. By cleansing the temple, Jesus was not necessarily condemning those who engaged in this business, but rather, the **place** in which it was done.

**God's House is ever to be a place of worship! A place where men can meet God! A resting place for tired and depressed souls!**

Should there be a cleansing of our churches today? If the Master should come, what would He discard in our religious systems? Could He possibly be pleased with what He sees? **What about the fleshly, carnal leadership that dominates the scene? The religious rituals that have lost their spiritual significance? The man-made schemes to raise money? The dead orthodoxy that robs our churches of all spiritual life?**

We must not wait for the Master to come and cleanse our churches! This is **our** task; **But if we won't, He will!** Remember what God said through Peter: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17).

**Christ demonstrated His divine authority over all created things** when He cursed the fig tree. Actually this event is not in our lesson, but it was the reason for His clash with the religious leaders.

**Christ demonstrated His divine authority over His earthly subjects** when He refused to answer the question asked by the religious leaders, "By what authority dost Thou these things? and who gave Thee this authority?"

What did they want Him to say? Did they expect Him to proclaim His Lordship, Sonship, and Messiahship so that they might accuse Him of blasphemy?

**Who is man that he dares to defy Almighty God!** The psalmist had an altogether different opinion of himself: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Ps. 8:4).

Jesus would not be trapped. He countered with His own question, and when His accusers were unable to answer He said: "Neither tell I you by what authority I do these things."

**Man has ever tried to resist the authority of God!** Rebellion against divine authority will always be condemned and judged by God. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry," said God to King Saul through His servant Samuel (I Samuel 15:23).

**But God and Christ have the final authority!** "Then cometh the end, when (Christ) shall have delivered up the

kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet" (I Cor. 15:24-25).

**Lesson for February 1, 1959**

## TWO KINDS OF CITIZENSHIP

**Lesson: Luke 20:19-26**

FROM THE PAGES of the **Grit** comes this noteworthy gem of wisdom: "It's hard to remember these days that our country was founded partly to avoid taxation."

Many people tend to resent taxes. Such an attitude is easy to understand when we think of the strange and varied ways our tax money is employed these days. But, as has been so often said, death and taxes are inevitable!

It was the problem of taxes which confronted Jesus in this week's lesson.

### RESPONSIBILITIES TOWARD MAN

"Is it lawful for us to give tribute unto Caesar, or no?" This question, asked by the Pharisees, seemed innocent enough. But just a glance at the context will show us the spirit in which the inquiry was made.

"And the chief priests and the scribes the same hour sought to lay hands on Him . . . And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor."

So it is clear to see the question asked Jesus was not spoken in all honesty! They wanted to trap Him!

**How silly men are to think they can fool God. They do not stop to consider that nothing can be hidden from the All-Knowing, All-Seeing God.** Jesus knew **who** the Pharisees were, and **what** they were trying to do. "He knew them all. He did not need anyone to tell Him what people were like: He understood human nature" (John 2:24-25—Phillips).

What was their question? "Is it lawful for us to give tribute unto Caesar, or no?"

"The Christian has a two-fold citizenship. He has an earthly citizenship, but he is also a citizen of the Kingdom of God. Paul declares 'Our citizenship is in heaven,' yet he always proclaimed his Roman citizenship, boasting that Tarsus, his native city, was 'no mean city.'

"Because of this two-fold citizenship, the earnest Christian often finds himself in the midst of a conflict of duties. IF THE KINGDOM OF HEAVEN WERE ESTABLISHED UPON EARTH, WE WOULD NOT HAVE THIS ETERNAL CONFLICT; INSTEAD OF THE MANY DISTRACTING SITUATIONS WHICH CONFRONT US DAILY, WE WOULD HAVE A PROPER ENVIRONMENT IN WHICH TO LIVE; but as long as the Kingdom is in abeyance, we find ourselves often in mental quandary and in moral conflict" (Dr. Wm. Ward Ayer).

How did Jesus answer? "Shew Me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And He said unto them, Render therefore unto Caesar the things which be Caesar's . . . "

"Says Christ in effect, 'My brother, the penny itself has settled that question. It has, stamped upon it, an image or medallion which is Caesar's likeness. It is current here because this is Caesar's country; and you use it, whether you choose to own the fact or not, because you are Caesar's subjects. Give Caesar, therefore, his due. Pay your taxes, obey the laws, honor the civil authorities' " (Bishop H. C. Potter).

### RESPONSIBILITIES TOWARD GOD

Our responsibilities do not cease, however, when we have rendered the government its due! When Jesus said, "Render therefore unto Caesar the things which be Caesar's," He also went on to say, "And (render) unto **God** the things which **be God's."**

The world is only too ready to give unto man his just due. **But oh how slack we have been in giving unto Almighty God the things which rightfully belong to Him!**

"The penny bears an image; so do you. The penny bears the mint of the emperor; you are from the mint of God. You are God's child. You bear His image. Render to Him your supreme and unceasing tribute; and in doing that, all other and minor questions will settle themselves" (Potter).

Perhaps many of us are not the kind of earthly citizens that we **should** be. Undoubtedly we could exhibit a greater zeal and interest in our government and country. **But what kind of HEAVENLY CITIZENS have we been?**

We pay our taxes to Uncle Sam because he demands them, and forcibly extracts them from us if necessary. **Do we cheerfully render unto God our tithes and offerings?**

We obey the law of the land, knowing full well the penalty if we do not. **Do we obey the law of our Heavenly King out of love for Him?**

## Wedding Announcement

ROHDE-DUNHAM. Jerry Rohde and Judy Dunham were united in marriage at the Ardmore, Indiana, Brethren Church, on November 26, 1958, at 6:30 P. M., in a quiet wedding ceremony. Parents of both were present. Robert and Lou Ann Armour were their attendants.

Miss Frances Dale, Corr., Sec'y.,
Ardmore Brethren Church.

* * *

HINEGARDNER-HAUCK. Miss Elaine Hinegardner, daughter of Mr. and Mrs. B. D. Hinegardner, exchanged vows with Will Rogers Hauck, son of Mr. and Mrs. Charles Hauck, at 2:00 P. M., December 21, 1958. The marriage was performed by the bride's pastor, the undersigned, in the Mathias Brethren Church, before a large audience. Miss Hinegardner is the church pianist and attends Potomac State College; her husband attends West Virginia University. She will transfer to the University after the first semester. A reception was held following the ceremony.

Claude Stogsdill.

# Laid to Rest

HOOKS. Mrs. M. Grace Hooks, life-time member of ıe Brush Valley Brethren Church, who was loved by all, assed away to be with her Lord, Nov. 17, 1958. Her eath was unexpected and her help and faithful assisance is, and will be missed very greatly at the Church. 'uneral services conducted at the Church by the underigned, assisted by a former pastor, Rev. David Rambsel.

JOHNS. Wayne Cleveland Johns, 16 day old infant son f Mr. and Mrs. Russell Johns, was taken back to be ith his Giver, Nov. 22, 1958. The father is a member f the Brush Valley Brethren Church. Services conducted y the undersigned.

Paul D. Tinkel, Pastor.

* * *

SINK. Mrs. Amy Sink was called home to be with her ord, Nov. 9th. Life-long resident of the Flora community; aithful member of the First Brethren Church for many ears. Died after reaching her home following an accident ı which her car had the misfortune to hit a deer. Husband receded her in death, 1952. Survived by one daughter. ervice in the Flora Church, conducted by the undergned.

CRUME. Mrs. George Crume, resident of the Brethren's Iome, Flora, Ind., passed away very suddenly, Dec. 10th, hile sitting in her chair. Services conducted by the ndersigned in the Brethren's Home, Dec. 12th. Further ervices in Elkhart by Rev. J. Milton Bowman, on Dec. 3th. Was a member of the First Brethren Church, Elkart.

FETTERS. Mrs. Charles Fetters passed away in the ome of her daughter, near Galveston, Ind., Nov. 17th. Iemorial services held in Galveston, Nov. 19th, conducted y the undersigned. Member of long standing in the Loree, nd., Church.

C. A. Stewart.

# Spiritual Meditations

Rev. Dyoll Belote

## WHAT IS IT LIKE?

**"In my Father's house are many mansions . . . " John 14:2a.**

WHAT WILL IT BE LIKE in heaven? Again and again that question is raised. In answer we can only say that there is no detailed description of life after death. But there is comfort in the fact that Jesus counsels His followers not to be troubled about it nor to be afraid. From the words in this fourteenth of John's gospel we gather the assurance that whatever it is like, it is good.

I think I am safe in saying that any who have loved ones "gone before" have sometime indulged in imaginary dreams of what it is like where their "dear departed" are in the unseen hereafter. Jesus assured the thief on the cross (the repentant one) that he should be with the Lord in Paradise, that very day. And wherever and however it will be in "Paradise," it will be "glory" if He is there.

A Christian doctor sat at the bedside of a patient in his last illness. The sick man was questioning his physician what he thought the future would be like. The doctor looked in the direction of the door where his dog could be heard scratching and begging to come in. "That dog," said the doctor, "doesn't know what is going on in this room. What he wants is to be near his master. So it is with the future life. I cannot tell what it will be like, but just to be with the Master of life will be satisfaction complete."

Jesus did not give us a preview of life after death. He did something infinitely better. He declared that where He is, they would be also.

"Anywhere with Jesus I can safely go,
Anywhere He leads me, in this world below,
Anywhere without Him dearest joys would fade,
Anywhere with Jesus I am not afraid."

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**Goal—Not less than $5,000.00**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## WEATHER REPORT

Though wintry winds and stinging snow may still be pushing you in the face every time you venture outside, our hearts must turn to thoughts of summer—and Brethren Youth SUMMER WORK.

LAST YEAR'S National Project was to "X-pand Summer Crusading" and that is just what is being done —not just Crusading, but every phase of B. Y. Summer Work . . . even including some new fields. The money given for this project last year is being put to good use as every possible area of service is being explored.

**This means that more volunteers are needed.** Would you be interested in any of the following projects?

a. Manual Labor around a church
b. Church visitation or Community survey
c. Study Conferences
d. Pastor's Helper
e. Slum Clearance
f. Sunday School Emphasis Work
g. Migrant Work
h. Teaching Bible School

**Write to National Brethren Youth,** Ashland College, Ashland, Ohio, for more details and an application blank.

## BRETHREN YOUTH COVENANT REPORT

Only one-half (½) of our Brethren Churches (50 to be exact) are using the BRETHREN YOUTH COVENANT BANNERS at their B. Y. C. meetings. In addition to being the requirement to meeting "Goal Number 12" the Covenant Banners are important because of the promises made by those who repeat it.

If your church is not among those listed below, be sure to order your banner soon. Send 25c to Brethren Youth, Ashland College, Ashland, Ohio.

SOUTHEASTERN DISTRICT
Cumberland, Maryland
Hagerstown, Maryland (Int. & Sr.)
Linwood, Maryland
Lost Creek, Kentucky
Maurertown, Virginia
Mt. Olive, Virginia
Oak Hill, W. Virginia
St. James, Maryland (Jr. & Sr.)
Washington, D. C.

PENNSYLVANIA DISTRICT
Berlin, Pennsylvania
Brush Valley, Pennsylvania
Calvary, New Jersey
Johnstown, Pennsylvania
Masontown, Pennsylvania
Vinco, Pennsylvania
Waynesboro, Pennsylvania

OHIO DISTRICT
Akron, Ohio
Ashland, Ohio (Park Street—Jr., Int. & Sr.)
Ashland, Ohio (Garber Memorial)
Canton, Ohio
Dayton, Ohio
Fremont, Ohio
Gretna, Ohio
Louisville, Ohio (Jr. & Sr.)
Newark, Ohio
Smithville, Ohio (Jr. & Sr.)
West Alexandria, Ohio

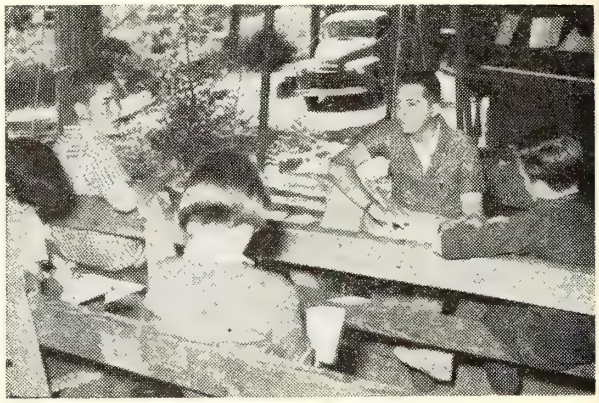
INDIANA DISTRICT
Ardmore, Indiana
Brighton, Indiana
Bryan, Ohio (Jr., Int. & Sr.)
Center Chapel, Indiana
County Line, Indiana
Elkhart, Indiana (Int. & Sr.)
Goshen, Indiana (Int. & Sr.)
Loree, Indiana
Milford, Indiana
Muncie, Indiana
Nappanee, Indiana (Jr., Int. & Sr
New Paris, Indiana
N. Manchester, Indiana
Peru, Indiana
South Bend, Indiana
Teegarden, Indiana
Warsaw, Indiana

CENTRAL DISTRICT
Cerro Gordo, Illinois
Lanark, Illinois (Jr. & Sr.)
Milledgeville, Illinois (Jr. & Sr.)
Waterloo, Iowa

MIDWEST DISTRICT
Falls City, Nebraska
Mulvane, Kansas

Workers are needed now! This is open to high school juniors and older.

Many have served as B. Y. Summer Workers in the past. For example,



## Camp Berea, California

**Byron "Bill" Hildreth,** a Brethren Youth Ambassador is seen teaching a class at the California Camp Berea last summer. This Brethren Youth team traveled from Ohio to California and back, holding church services teaching at a Bible School, and assisting at camp.

Here is what the California pastors say about their work:

> "I think the Ambassadors did a wonderful job in our camp. They conducted themselves at all times as Chrstian gentlemen should. They did whatsoever was asked of them willingly and well."
>
> **Rev. Milton Robinson, Manteca, California.**

> "I feel that this program is an excellent opportunity for those participating and for our Church . . . for those participating, a chance to serve and know our Church; for our Church, a service rendered and a need met."
>
> **Rev. Alvin Grumbling, Stockton, California.**

# The Women's Corner

by Helen Jordan

WOULD LIKE to share with you an article I read entitled "Ask Yourself This Other Question." I pray it ill be food for thought for you as it was for me.

"If Christ came to our city today? is often asked, and he things He would find wrong in our churches and in ur homes are all too many, and yet, because there are nany pessimistic souls—or unbelieving ones—inclined to ake too low a view of the progress Christianity has nade, it is well to ponder the other question that was sked recently: "WHAT IF JESUS CHRIST LEFT OUR ITY TODAY?"

What would happen if His spirit and His teachings ere utterly withdrawn? Every church would close, very free hospital would shut its doors, every benevoent and philanthropic enterprise would come to a standtill, half of our literature would be barred, business ould undergo swift change and deterioration. It would e as if a blighting frost had swept over the land laying ow everything fair and beautiful in its course. We too eldom pause to think how much of the comforts, the afety and the sweetness of our everyday life we owe o the fact that Christ has lived, and that He still lives, nd is the controlling power in our world today. Millions here are who, more or less perfectly, are shaping their ives according to His teachings. Countless enterprises ill be begun because of faith in Him, unnumbered rongs will be forgiven because of love of Him today. There will be uncounted deeds of heroism for His sake etween the sunrise and the sunset, and many a soul will e forgiven because of love of Him today. We should ray with a new and exultant faith: "Thy kingdom come—t is coming!"

Mrs. Russell Rodkey,
Burlington, Indiana.

## INTERESTING ITEMS

(Continued from Page 2)

ELKHART, INDIANA. Scheduled for a concert in the Elkhart Church the evening of January 23rd, was the Wheaton College Women's Glee Club.

MUNCIE, INDIANA. Rev. Ellis Hargraves, Superinendent of Indiana Temperance League, was the schedled speaker in the Muncie Church on January 11th.

SHIPSHEWANA, INDIANA. A recent note from Brother H. D. "Bud" Hunter indicates that he is able to e up and around a little. He says he is feeling fine, is t home, and is waiting the time when the Doctor will ermit him to be out.

"Bud" says, "I've received cards from about all over he Brotherhood, and my thanks to them for their inerest and prayers. I have every reason now to believe I shall have a very good repair job with some curtailed activities."

WATERLOO, IOWA. Brother Albert T. Ronk notes that nine Circles of the King's Daughters of Waterloo, worshipped as a group with the Waterloo Brethren on January 18th.

STOCKTON, CALIFORNIA. Brother Alvin H. Grumbling reports the reception of six new members into the Church on December 21st, five by baptism and one by letter.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 89**

**Needed: 111**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

It looks as though the COUNT-UP has stopped "upping" (or is it "uping"). The same figures confront us again this week. Those of you who are holding-back, are holding-up the orders of all the rest, for we must have orders for 200 signs before production can fully begin. Send your order in now.

EXPLANATION: In the December 20th issue of the **"Brethren Evangelist"** the churches and their orders were listed. The number of "signs" ordered is actually determined by the number of "sides" you are having painted. For example, if your church ordered both sides of one piece of metal painted, that was counted as "two signs" because the seal impression had to be made twice. This should clear up some misunderstanding at this point.

Phil Lersch, president
Brethren Sign Putter Uppers Association.

## HOW ABOUT YOUR OFFERINGS?

**PUBLICATION DAY OFFERING**

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address **The Brethren Publishing Company**, 524 College Avenue, Ashland, Ohio.

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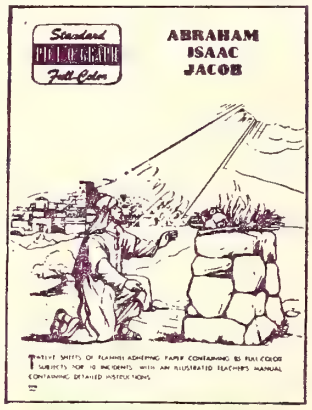


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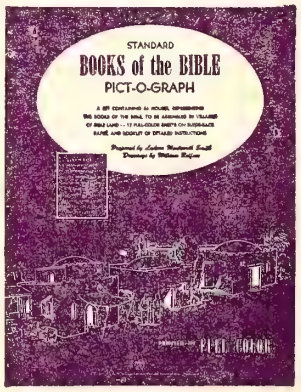


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# The Brethren EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

NORTH MANCHESTER, INDIANA

Vol. LXXXI January 31, 1959 No. 5

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# Dr. William S. Bell called Home January 21st

## Items of General Interest

MAURERTOWN, VIRGINIA. Brother Robert L. Hoffman writes: "The annual Christmas program was presented by the Sunday School on the evening of December 21st, with approximately 130 in attendance.

"About 60 people were present the following Sunday evening for a candlelighting service and program by the Choir.

(Continued on Page 11)

## A SPECIAL REPORT FROM THE MISSIONARY BOARD ON THE BYLERS' FURLOUGH

In reply to a number of inquiries as to when Rob and Jane Byler will be returning on furlough, here is the latest word on the subject:

The Bylers' furlough is really due this year—February 1959; however, they have decided to remain in Argentina until the end of this year or the beginning of 1960.

The Field Council in Argentina has been eager to have Rob and Jane remain a while beyond the time for their furlough, until our new missionaries (the Rowseys and the Solomons), who so recently arrived on the field, become more adept with the Spanish language and until they are properly oriented to their new situation.

The Missionary Board has permitted the Bylers to make the decision, and they have agreed to remain for this additional interval. They are certainly to be commended for their loyalty and concern for the work as well as for their spirit of helpfulness to the new missionaries.

**OUR COVER PICTURE: "Winter at Grand Canyon's South Rim brings an occasional snowfall, adding a touch of beauty that most visitors never see." Nature is at the height of its splendor during late fall, winter or early spring, according to the Fred Harvey Company, of Chicago, which has supplied us with this picture.**

**ELDER WILLIAM SPENCER BELL, of Milledgevil Illinois, passed to the greater life with his Lor on January 21, 1959, at Sterling, Illinois, Hospital, whe he had been a patient. No further details on his passi are available at publication deadline time.**

**Dr. Bell served the Brethren Church as no other m has done, giving his whole life and talent to its cau Only in recent years, when failing health decreed his r tirement, did he relent from his strenuous activities behalf of the Church and the work of the Lord. Ev in retirement he maintained a keen interest in the wo of the brotherhood.**

**Dr. Bell was a Life Member of the Ashland Colle Board of Trustees, and of the Missionary Board of t Brethren Church. He was a former member of the Bret ren Publication Board, and served as its President three years. Served four years as Endowment Secreta for Ashland College. Served also as General Conferer Moderator, and in the same capacity in a number of c districts. Pastored many of our Churches, conduct many revival meetings, and served the Church in ma other ways.**

**Dr. W. S. Bell was born, July 27, 1876, at Phelps, N York. He was baptized and received into the Breth Church by the late Dr. Charles F. Yoder in 1900 at Chicago Brethren Mission.**

**Our sympathies, prayers and words of comfort hope to his widow, Mrs. Fannie Bell, his children, other loved ones who survive. (W. S. B.)**

## COMING EVENTS

### BRETHREN COLLEGE DAYS

**Ashland College** **February 20, 21,**

Learn more about your school!
Enjoy a progressive party!
Create new friendships!
Know of the courses offered!
Recreate in the gym!
Go to a college basketball game!
Meet college students and officials!
Come to B. C. D.

SEE YOUR PASTOR FOR DETAILS

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## Every Man As He Purposeth

THERE ARE MANY PRINCIPLES of Christian Stewardship, but the most mysterious of these appears in the words of St. Paul in II Corinthians 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." There is more to this thought of Paul's, as can be found by referring to this passage of scripture, but we are interested for the moment in this phrase, "to make all grace abound toward you."

The phenomena of Christian Giving is one of the most amazing things, yet one on which churches, colleges, mission stations, publications, sunday schools and benevolences have been built. Look around the land today; in your mind scan the pages of Christian history. What do you find? The Church of Jesus Christ supported by the free-will gifts of her members. Gifts have spread the gospel from generation to generation on the simple formula of "Every man according as he purposeth in his heart, so let him give . . . " (II Corinthians 9:7).

There is another amazing phenomena in reference to Christian Giving which is not always looked at as such, and that is that most of this tremendous Stewardship of Substance comes, and has always come, from a very small portion of those who claim to be followers of Christ. One can but imagine what the results would be if all followers of Christ gave according to the verses we have quoted.

Still another phenomena in Christian Giving is the mysterious results coming from a person's deep dedication to the scriptural formula for giving. What Paul has to say in the sixth verse of II Corinthians 9, can apply to churches as well as individuals. Too long have we operated on the basis of ten cents return for every nickel given to the Lord. Consider the plight of the farmer who went out to sow wheat in a field. He thought to save on his seed grain by sowing only half as much grain as the field really should have had. Well, you can imagine what kind of a crop he received. You can't fool the formula—sparse sowing means sparse reaping. All in all, he had to prepare the ground, he had to harvest—for all his work, he could have doubled his crop if he had not sown so stingily.

We are told to "Give until it hurts," and we are told to "Give until it doesn't hurt," or "Give to get richer." Many other formulas are advanced to ease the so-called pain of giving to the Lord. One need only to be in any assembly of Christians when the question of raising money is brought up to realize the painfulness that accompanies the action. Yet it need not be that. "Entire Consecration," is the secret formula for joyous Christian Giving. First the heart and soul, then the life, the talents, and likewise all substance and possession. Cannot we remember that all we have is a gift from God. We own nothing—we are told, legally, that we never really own the house or land we say we own—we just have a deed to it. We must remember that the rightful owner of all things is Jesus Christ. We are but the stewards of what we have.

So, in the interests of getting more and more Christians to enter into the "joyous circle" of Christian Giving, these few thoughts are given. There is a mystery to giving, and it is found in the multiplied blessings which come to us for liberal giving, percentage-wise, to the Lord. Read verses six, seven and eight of II Corinthians 9, and study them. God blesses our giving, and rewards us many times over, so that we might give ourselves more fully to Him in service.

In other words, what is the purpose and intent of our Stewardship? Is it just to get by the embarrassment of the offering plate? Is it an effort to satisfy a conscience which says we should give and a heart which desires not to give? Or is it with a wonderful desire in our heart to see the Lord's work prosper and the gospel proclaimed in word and truth? We establish our own category, and the results are in accordance with our choice. W. S. B.

# OUR BUSINESS for 1959 and HOW TO DO IT

THERE ARE MANY BOOKS and booklets for sale today entitled, "How To Win Souls." Most of them are very good, but the Bible gives us all the answers. In Acts 2:42-47, the first church carried out God's plan perfectly for winning souls. We read that they continued stedfastly in teaching, fellowship, worship, prayer and working together for the spiritual and physical good of others. They gave their testimony of Christ DAILY, not occasionally. They praised God in their homes and in the temple, daily, not just one hour on Sunday as some today would advocate to be sufficient. Isn't it strange how we can only spend one hour, out of the week's 168 hours, in God's house? We have all the modern, automatic gadgets and speedy means of transportation to save time today, and yet some Christians feel they have done God a real favor by spending one of their busy hours in God's house! They seem to think that God should be real thankful for such consecrated Christians. There is no time today for family altars in our homes. Little wonder that people are starving to death spiritually.

Thinking again of the first church, we find they continued daily in worship, prayer and praise, and as a result they found favour witl ALL the people. "And the Lord added to th church daily such as should be saved." The were not busy attending club and lodge meet ings. They had plenty to take care of in th church, and so it is today if we will do it. Ther is a lot of work for our youth; also for the me as well as the women.

There are so very few souls saved today fron the eternal fires of Hell because too many preach ers have to run around with the milk bottle trying to keep the professing Christian "babies' living in harmony. By the time he gets aroun to all of the absentee church members, and hear the excuses why they aren't coming to church his time is all taken up and he is unable to con tact the unsaved.

The unsaved look at the carnal Christians o unborn people in the church today and sa "That's not for me. I'm just as good as the are!" And so it takes more hours to explain t the unsaved what a change takes place when w experience the new birth and that we are all re sponsible for ourselves as well as others. Oh, i the churches of today would be like the firs church! They were "praising God, and havin favour with ALL people, (living truly Godl lives) and the Lord added daily to the churc such as should be saved!"

Many people today are confused on the que tion, "What is church work?" Our younger ge

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**Rev. Herbert Gilmer**

eration would, in many cases, answer, "Having a bake sale, rummage sale, annual fish fry, turkey supper, etc." Many churches in America are known as good restaurants, but the true church is supposed to be a soul saving station.

A born again person is not only concerned about his own salvation but the salvation of others. The story is told of an artist painting a picture which showed a person clinging to the cross. Underneath were the rolling roaring waters. The picture portrayed salvation by the way of the cross of Christ. When he had finished the picture he asked one of his friends his opinion of it. The friend said, "One thing is missing. Paint the picture with one hand clinging to the cross and the other hand clinging onto another person. Thus both will be saved."

I always love to read the account of Andrew bringing his brother, Peter, to Jesus. John 1:41, 42, "He first findeth his own brother Simon and saith unto him, we have found the Messias, which is being interpreted, the Christ. And he brought him to Jesus and when Jesus beheld him, he said, Thou art Simon the son of Jona: Thou shalt be called Cephas, which is by interpretation, a stone."

How many parents do we have today who fail to bring their own sons and daughters to Jesus? Many people say to the minister, "I wish you would speak to my children, or my brother, or my husband, relative or friend." It is a privilege to bring our loved ones to Christ as Andrew brought his brother. Andrew did not say to John the Baptist, "I wish you would speak to Simon Peter about Jesus." WANTED: MORE ANDREWS! Andrew stood in the background while his brother made the headlines. There are at least four things to remember about Andrew. (1) He discovered Jesus, which is the most important discovery anyone can experience. (2) He saw the Lamb of God and abode with him. (3) He brought his brother and others to Jesus. (4) He followed Jesus with his brother and thus both were saved.

John 12:20-22, reveals that Andrew may have been one of the first foreign missionaries, for it was he who introduced the Greeks to Jesus when Philip seemingly would not. Andrew had no prejudice against class or nationality. He may have lacked public speaking ability, but he could say, "Come, I have found the Messias." He didn't wait for an opportunity, he went after the opportunity! WANTED: MORE ANDREWS!

Personal Evangelism is what I believe to be true church work. Sometimes it takes more than one to bring another to Christ. Turn to Mark 2:1-12. In verse 3 we read, "And they came unto him, bringing one sick of the palsy which was borne of four." The press (or crowd) kept them from getting this needy man to Christ. (There is a press of excuses keeping people away from Jesus today.) They went on top of the house and "raised the roof" and let him down to Jesus. The church of today needs the same compassion toward the needy. This man was spiritually sick and Jesus cleansed him of sin before he healed his body. The soul is far more important. The body is secondary but we humans so often have it in the reverse.

God help us to see the perishing souls in the world and may the church of today do more to feed the souls of men than the bodies. The church must live in the world but it is wrong for the world to be in the church! In 2 Timothy 3, Paul said to Timothy, "This know also, that in the LAST DAYS perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . lovers of pleasure (the satisfying of the body) more than lovers of God. Having a form of Godliness, but denying the power thereof; from such turn away . . . ever learning, and never able to come to the knowledge of truth."

While the church (a sleeping giant) is making strides in new buildings and being a financial success, it is losing out, in too many cases, spiritually. I believe it is the business of the ministers and the laity to WIN THE LOST FIRST. Communists are making great strides toward sending thousands to hell. Let the church awake and pray for God to send a Spirit-filled revival.

Let the church be revived, and evangelism will thrive with Spirit-filled messengers of God being sent to the millions of lost souls over the world. The lost, upon seeing and hearing the joyful courageous witnessing of possessing Christians, will respond to the glorious Gospel of Jesus Christ and will walk in the light with the Light of Life for eternity!

We may work for a living, but our business, as ministers and laity, is to win the lost. Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Roann, Indiana.

# Why I Believe In The Sunday School

By Dr. A. S. London
National Sunday School Evangelist

MY MOTHER started me to Sunday School when I was three weeks old. I did not miss more than a dozen Sundays in attendance in 49 years. I was a teacher in the school when I was 14 years of age. I was a superintendent when I was 15 years old. I do not strain a point when I say that the Sunday School is one of the greatest forces on earth for the saving and training of youth. As Roger Babson, the great statistician, says, "I appreciate the time and efforts of teachers and Sunday School workers. They are a noble lot. Next to mothers—America owes them an untold debt."

I believe in the Sunday School because it brought me to a saving knowledge of the grace of Christ when I was only nine years of age. As a result of that saving grace, I have never used a cigarette, or a curse word in my life. I have been kept clean in my moral life, and have never used a word in public or private that I would be ashamed to use in a mixed audience.

Senator Capper of Kansas says: "For generations the Sunday School has been the cornerstone in the foundation of American character-building. There is no substitute for it that I can see. There is a greater need for it today than ever before."

I believe in the Sunday School because it has helped me to find a place of Christian service in the world. It brought me in touch with leading men of church and state. I have now traveled in every state in the union, and Canada in Christian work. The Sunday School helped me to have a working knowledge of the Bible, and made life richer and burdens lighter. As an ex-governor of Florida says, "I often think of the Sunday School as the laboratory of the church where we learn to apply our religion in everyday life, and at the same time get an intelligent vision of the life to come." I see the Sunday School as Mr. Carlton states it.

I believe in the Sunday School because it has helped me to answer three of the major questions of life. First, Where did I come from? Second Why am I here? Third, Where am I going? I came from the hands of God. I was taught this in my earliest formative years in the Sunday School class. I am here to make preparation for the life to come. I am going to a place that Christ has gone to prepare for His children. This is the only satisfactory answer I have ever found to these three profound questions.

I believe in the Sunday School because it has helped me to be an asset rather than a liability to my country. There are 6,000,000 criminals listed in the Department of Justice in Washington They cost the taxpayers $16,000,000,000 annually This equals $120 per head for every man, woman and child in the nation. The average age of a criminal is 18 years. John Dillinger, the noted gangster of a few years back, cost the government $1,750,000. Pretty Boy Floyd, of gangster fame, cost the taxpayers $700,000. He lived within 200 miles of where I was reared. As a result of my early training in the home and school, and an early conversion to the Christian religion, I have never cost the nation a single dollar for wrong doing. The Sunday School helped to give me the right conception of the values of life, and saved me through the wobbling, formative years of life

I believe in the Sunday School because it has helped me to have a horror for evil. It has shown me through the study of the Bible the sinfulness of sin. I was taught to shun bad company, and associate with those who would lift rather than drag me down. Sin has dug every grave, filled every penitentiary, and crowded every brothel. It has broken one home out of every six in our country and sent them to the divorce courts. The Sunday School helped me to escape the many pitfalls for youth. A former editor of a great daily says: "It has been my experience that youth of both sexes, men and women in adult life, are almost in every instance better citizens because of the influence of the Sunday School." It is a fact that

nly about 2% of the criminals listed in our nation came out of Sunday School classes.

I believe in the Sunday School because it helped me to find the right kind of a companion in life. I married a girl out of a Sunday School class. Her father was a Sunday School superintendent for 25 years. Statistics show that where both parents are Christians, 66% of the children become Christians. Where only one parent is a Christian, 33% only of the children become Christians. Where neither of the parents are Christians, only one child out of 10,000 becomes a Christian.

For 39 years our home has been blessed with the choice I made out of a Sunday School class. The Book of Ezekiel says, "as is the mother so is her daughter." A great divine once said that there is not a man who has gone down in history without great qualities back in the life of the mother. "Like produces like." Abraham Lincoln said, "What I am today I owe to my angel mother." Parents transmit as Christians, tendencies in that direction.

The president of a great manufacturing concern says, "I feel that a child who has not been a member of a Sunday School class during his formative years has not had a square deal nor a fair chance for normal development." I was given a square deal. The mother of my children was also given a square deal. My children have been given that same opportunity to make useful Christian citizens.

I believe in the Sunday School because it has helped me to stand for right living and clean citizenship. The late Judge Fawcett of New York says, "Out of 4,000 boys who were sent to state institutions from my court, only three of them were regular Sunday School pupils." He further says, "The growing tendency of an increase of juvenile delinquency is proof of a deterioration of character and an indictment against the home, the parents, and the schools. It is a breakdown in the moral and religious education of the young." Thirty-six million youth out of Sunday School is the blackest cloud on our national horizon today.

I believe in the Sunday School because it has brought me to a place where the religious life makes my life worth living. I am as happy as a man can be in a war-stricken, suffering, sorrowing world. It has taught me the noble way of living. I have been able to make a contribution to the age in which I live.

As ex-President Herbert Hoover says, "The Sunday School, I believe, is at the very root of the religious life, with all its benefits to the individual and to the nation." I believe through my early teaching in the school that God lives and reigns and that His purpose for mankind cannot ultimately be defeated. As our Chief Executive says, "We are fighting today for security, for peace, for progress, not for ourselves but for all men, not for one generation but for all generations. We are fighting to cleanse the world of ancient evils, ancient ills." This is my desire, my goal, my ambition.—Pilgrim Holiness Advocate, via Herald of Light.

# Spiritual Meditations

Rev. Dyoll Belote

## HOW DO YOU THINK OF GOD?

**"Thou art my God, and I will praise thee: thou art my God, I will exalt thee." Psalm 118:28.**

THE THOUGHT of this verse is most beautifully set forth by the Psalmist in Psalm 23, but it occurred to me to see if we might discover some added truth and beauty in the text of our study. It is the Psalmist again who is making his declaration of relationship to God in the text.

"Thou"—thou—None other. To the writer there is no other God in his consideration. He has heard of other gods, the gods of the heathen round about. But these other gods are not to be compared with, nor considered as in any way approaching the Psalmist's God. "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture?" Here the Psalmist again declares his estimate of God in Psalm 100:3. And it is this God whom the Psalmist refers to in our text: "Thou art my God." And he uses the personal designation "Thou."

"Thou art." And David suggests simple faith in the declaration "Thou art." His God has existence, being, life—"art." He is a being and holds a place in David's life. "Thou art My God." No matter how many people may or may not claim and appropriate the Lord God, He is to David a personal possession. He is MY God; He is mine, with all the prerogatives and powers that belong to deity. God may be—and would be—to each soul an individual possession. And each soul may claim possession to all that God is; all that God gave to the world in Jesus Christ He offers to each soul. Christ died for MY sins, all the salvation He provided through His death is MINE (for the taking, the appropriating.) All the blessings of assurance, of confidence, are mine for "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." My utter faith I have committed to Him, and He has promised me complete and final salvation for that committal. "How do you think of God?" Is He yours, Yours, YOURS? Why not?

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## IMPRESSIONS IN ARGENTINA

### Kenneth L. Solomon

Dear Evangelist Readers:

We have been kept quite busy since our arrival here on October 30; so you have not read much from our typewriter. However, we do hope the first form letter has reached many of you by now—either directly or through your pastor.

First of all, we wish to express our prayers and desires that God grant to each of you a very prosperous and happy 1959, especially in the realm of the Spirit. Then we wish to request that you join us right now in a prayer of thanksgiving to God for the many blessings we as a church and as individuals have received during this past year. We are especially grateful for your prayers and your very fine response at Conference this past fall that made possible the financing of our trip here. We are confident that we are here by Divine Call and Divine Guidance, and we rejoice that it is so. We appreciate very much your willingness to be used of God to make possible the fulfillment of God's plan for our lives.

We also wish you would join us in thanksgiving to God for our two missionaries here—the Bylers. Few of us really know the struggles, hardships, problems, and discouragements that they have faced alone in these past ten years. I personally am only beginning to see and appreciate all they had to endure for the cause of the Brethren Church in this difficult area of the world. Let us thank God for His sufficiency in their behalf and for their faithfulness through it all. A word of appreciation to them by mail would help tremendously, I am sure.

Last, we would like you to join us in praise to God for the tremendous opportunities that the Brethren Church faces in this great Republic of 20 million people. Just to mention one area—in the realm of broadcasting, we Brethren are going to have one of the few radio studios for religious purposes in all of Argentina, and one of the best radio technicians in all of Latin America, in the person of John Rowsey. These are going to be instruments in the hands of God for the salvation of thousands, of this we can be confident.

Also, in the realm of praise to God, but likewise in the realm of information, I will now briefly share with you a rich experience I wish you all could have had with me. On November 26, 1958, Rob Byler and I left Buenos Aires in the Mercedes Benz station-wagon to make my first visit to the churches scattered in the northern part of Argentina. This 1953 vehicle operates quite economically on a very inexpensive fuel called gas-oil, since it has a diesel engine. The Pan American highway on which we travelled was rough and under repair in a few areas, but overall it was quite smooth and in good repair. Once a person gets out of the province of Buenos Aires, in which nearly 8 of the 20 million people live, he finds the homes few and far between. The land is quite flat, like parts of Indiana. These vast, unoccupied areas are used for grazing large herds of beef cattle, for which Argentina is noted.

We arrived at our first stop—Villa Constitucion (some 300 miles north of Buenos Aires) about 3 o'clock in the afternoon. We had a nice visit with the pastor, his wife, and two sweet children, plus some other faithful brethren before the evening service. The pastor here at present is Ricardo Rivera, who also serves our church at Colon quite some distance from Villa. He and his wife are doing a very good piece of work with the cooperation of the consecrated brethren that we have in these two areas. We enjoyed the fellowship and service of inspiration with these people before going on yet that first night to Rosario, the second-largest city of the Republic.

We arrived about midnight, quite tired, but eagerly anticipating the two services planned for the church in Rosario. After a good rest we visited with Pastor Varela and his wife, talked over problems and plans for the future with the official board of the church, and had two evening services. Pastor Varela also serves four annexes (mission points) some distance from his home, and he has no car. The names of these annexes are Bombal, Mugueta, Bigand, and Maria Teresa. Thus you can see the burden of responsibility that is his and the great need for more workers to lighten this load and to make possible a more effective ministry in each of these needy areas.

(to be continued)

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

# "My Daddy Does It"

Freddie's words seemed to put a damper on the whole lesson. Miss Norris almost had the Primary Department convinced that drinking liquor was wholly un-Christian, because it was harmful to the body. A drunkard, she said, could not go to heaven.

"But a bottle once in a while does not hurt anything," insisted Freddie.

And then Miss Norris had patiently explained that the trouble lay in the fact that so few could stop at one bottle. One bottle led to two; and then two called for three, she told the children, successfully overcoming Freddie's objection. Then the bombshell of finality had exploded:

"My Daddy does it! My Daddy takes maybe two bottles a year!"

That settled it. Drinking could not possibly be wrong—his daddy did it, said Freddie.

The heart-breaking part of this story is that Freddie is not unique. He is just one of the countless thousands of boys to whom Daddy's daily life is **the** pattern to live by, regardless of the Bible or Sunday school teachers.

Johnnie, another Primary lad, was tearfully confessing to his mother that he wanted to learn to pray. "But I can't, Mommie; I try to hear what Daddy says when he prays at the table, but he talks so fast I can't get it." And if he could not pray like Daddy, there just was no use praying!

And soon, teen-age Davie will announce to his mother: "Aw, I'm not going to Sunday school any more. Daddy doesn't go, and I'm gettin' big enough so I don't need to go, either."

It is no wonder that God has delegated to the father the responsibility of acting as high priest for the home—of leading the family in the right way. Joshua decided for **his** family that "as for me and my house, **we** will serve the Lord." Many a father has decided that by his action, and has led a godly family to the house of the Lord, and into His service. On the contrary, many a man has, by his example, led his children away from the house of God, away from God and into the world, down the broad way that leads to destruction!

Two Bible fathers, in glaring contrast, were Noah and Lot, with eight in each family, both living in wicked places.

Noah built the ark at God's command, brought up his family in the nurture and admonition of the Lord, maintained a family altar, and was respected by his sons when the rest of the world scoffed at him. Every member of Noah's family was saved!

Lot left God and went into Sodom to get gold, and lost every member of his family. To his children he was "as one that mocked," and even his wife had her heart so much back in Sodom that she looked back when they were fleeing from the burning city, and was turned into a pillar of salt!

Father, there are a lot of mistakes which can be corrected, but one mistake can never be made right: There is **only one opportunity** to mold the characters and lives of your children. When it is done, it is done. When the clay is hardened, it is then too late to start over and re-mold it.

Sad and bitter was the cry of an aged father who was saved in a revival meeting: "Oh, if I only had not wasted my life and allowed my boys to grow up without God! Now every one of them is unsaved and out in sin!"

"Behold, **now** is the accepted time." If you will seek the help of Him who said, "All power is given unto me," and, "Lo I am with you alway," you can have boys and girls who will be proud when they say, "My Daddy does it!"

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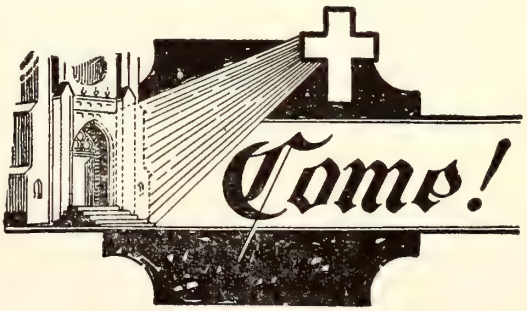
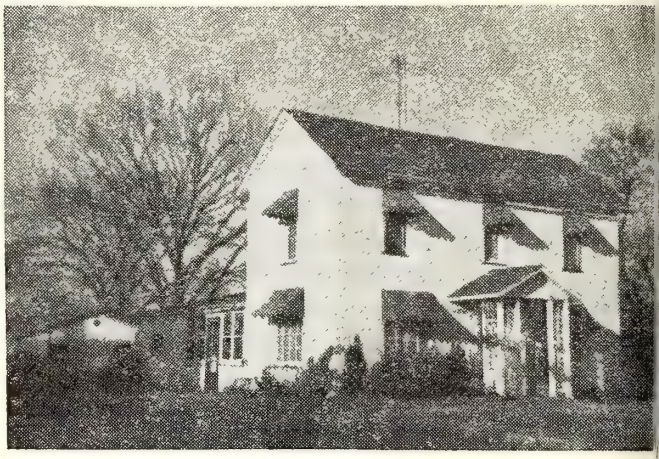
Attend Church regularly every Sunday of the year

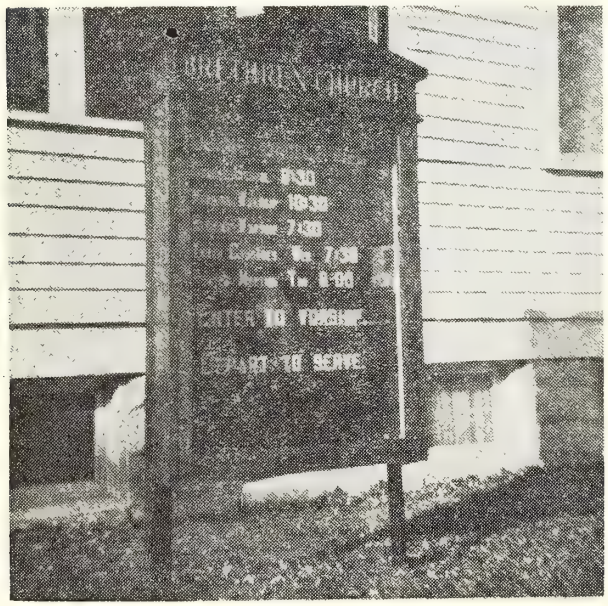


# CERRO GORDO, ILLINOIS, BRETHREN CHURCH, ACQUIRES PARSONAGE NEXT TO THE CHURCH

A RECENT WEEK found the pastor and his family moving into the newly acquired parsonage. This modern and redecorated building was recently dedicated along with a new outside Bulletin Board.

The new parsonage right next to the church has eight rooms. The living room stretches the length of the front of the house. Also downstairs is the dining room, kitchen, bathroom, a small closed in porch, and utility room. Upstairs are two big bedrooms, one small bedroom, and another small room to be used as the study. A garage is attached to the house.





The Bulletin Board was a gift to the church in memory of the late Edwin McDonald who was a very active member of the church here. Rev. Phil Lersch delivered the dedicatory address.

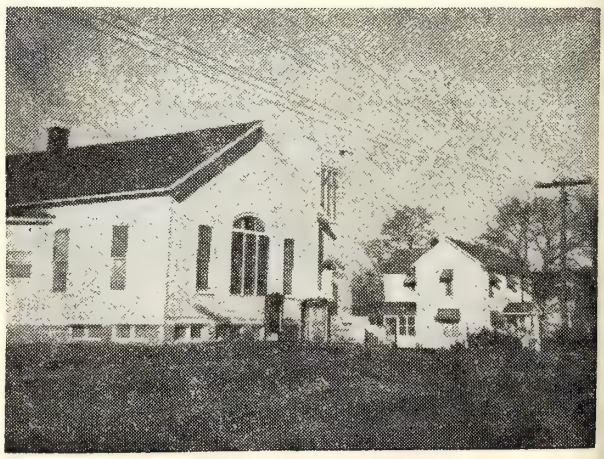
On the rear of the property is a cement block building After a few repairs have been made, this building wil be used for the youth meetings, and as a temporary hel to the crowded Sunday School condition in the presen church building. In the meantime plans are being mad for a new Sunday School addition.

This is a great step forward for the church here. I will be an advantage to the church and to the pasto and his family. We are looking forward to great thing for the Lord in 1959.

For all Brethren concerned:

Since his accident in October Simeon Stogsdill has im proved remarkably. He has been home from the hospita now for some weeks. The skin grafting on his head an back was successful. Simeon stands as a blazing ensig to the miraculous healing power of faith in God an prayer in our modern age.

Duane Sholly, Pastor.



**The Cerro Gordo Church and the recently acquired parsonage**

## INTERESTING ITEMS

(Continued from Page 2)

"Increased interest is evident in both our Sunday chool and worship services."

MEYERSDALE, PENNA. A note of correction is in rder relative to the arrival of Brother Guy F. Ludwig s pastor of the Meyersdale Church. The Editor's inormant was correct in that Brother Ludwig is going to Meyersdale, but was incorrect on the date. Instead of anuary 1st, as previously announced in this column, Brother Ludwig will make his transfer from the Pittsurgh Church in March. Brother D. C. White will coninue as Meyersdale pastor until then. We apologize to he parties concerned for passing on the incorrect inormation.

CANTON, OHIO (TRINITY). Our sympathies and rayers for Brother Robert L. Keplinger, pastor of Trinty Brethren, his family, and Everett Keplinger, of Dayton, in the passing of Brother Keplinger's mother, Mrs. Everett Keplinger, on January 3rd. Services were eld at Dayton, with burial at West Alexandria, Ohio. May the God of peace and eternal life, through Christ, ring comfort and assurance to sorrowing hearts.

PLEASANT HILL, OHIO. The Men's Gospel Team of Ashland College, was in charge of services the morning f January 18th.

The Pleasant Hill B. Y. C. was in charge of the eveing service on the 18th, presenting a film.

NEWARK, OHIO. Brother William S. Crick conducted Moments of Devotion" programs over WCLT, Monday hrough Wednesday, January 12th through 14th.

NEW PARIS, INDIANA. Brother E. M. Riddle writes: Four were received into the fellowship of the First Brethren Church of New Paris, on Sunday, January 11th; three by baptism, and one by relation.

"The new sanctuary is now being used. The work on he old church, preparing it for class rooms, will coninue.

"The first of a series of 'Week of Prayer' services was eld in our church the evening of January 11th. The ew church was crowded to the very last seat; between 60 and 70 people were cared for in the old church. No late is set yet for the dedicatory service."

Brother Riddle brought the message at the Tuesday evening service of the Week of Prayer; the service beng held in the Methodist Church.

LOREE, INDIANA. The Loree bulletin carries the ote to the effect that plans are in the making for a uilding addition, 40 by 60 feet, to be erected north of he present edifice; and connected to the church by hallvays. It will contain a full basement, plus class rooms on he main floor. Estimated cost is between $35,000 and 40,000.

WABASH, INDIANA (COLLEGE CORNER). An allay meeting was held by the W. M. S. on January 15th, vith Mrs. G. B. Hanna reviewing the mission study book n the afternoon. Rev. Shields, of the Somerset Methodist Church, was the guest speaker at the morning prayer service.

Brother G. B. Hanna notes they were in Sarasota, Florida, over the holidays, and attended services in the Sarasota Brethren Church on December 28th.

Brother Hanna was the speaker at the Sunday evening, January 4th, Week of Prayer service, held in the Wabash Methodist Church.

OAKVILLE-MUNCIE, INDIANA. A United Missionary Conference between the Oakville and Muncie Churches was held the week-end of January 17th and 18th. W. Clayton Berkshire and Dale Long, of the Mission office in Ashland, were in charge. The Sunday morning service at Muncie was the W. M. S. public service, with Brother Berkshire as speaker. Brother Dale Long spoke at Oakville for that service. Other services were held at Oakville Saturday evening, and at Muncie, Sunday evening.

HOWE, INDIANA (BRIGHTON CHAPEL). Congratulations to Rev. and Mrs. John Mills, of our Brighton Chapel Church, on the arrival of John Curtis Mills, on January 13th.

SOUTH BEND, INDIANA. Statistics reported from the South Bend Church, comparing December 1958 with December 1957, shows a membership increase of 4½%, Sunday morning worship attendance increase of 13%, Evening worship attendance increase of 62%, and a Wednesday Prayer Meeting attendance increase of 200%. These figures were supplied by Miss Lillie Garwood, Secretary to the Pastor.

LANARK, ILLINOIS. The B. Y. C. Public service was held the evening of January 11th. Pictures of the 1958 Anniversary Pageant were shown.

WATERLOO-UDELL, IOWA. Brother A. T. Ronk, Waterloo Pastor, writes: "I will go to the Udell Church for a few sermons, baptism and communion services, January 22nd through the 25th. The Laymen will have charge of our services at home. This visit will be in my capacity as District Evangelist."

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 93**

**Needed: 107**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

# CAMP (BLANK), OHIO, NOTES

Sisterhoods, Brotherhoods, Laymen's groups, W. M. S. groups, Youth groups—if you are collecting money, or planning for any project at Camp (Blank), Ohio, please tell us immediately of your plans by card, letter, or phone. We need to know how many of you are planning to help in a special way.

Building plans are complete, and are in the hands of Ohio State Officials for approval.

Check with your Sunday School Treasurer to see if your Sunday School answered the 1958 call for development funds. This call is to be made each year over a five year period, and is to be paid on the basis of $1.35 per Sunday School member. If this has been paid for 1958, see what plans are being made for 1959. Remember, you can pay ahead, if you want to do so.

Drilling for gas on the camp site has now bee started as of January 20th, after unavoidable d lays.

Two week-end retreats at the camp have bee planned for college students under the directio of Phil Lersch, National Brethren Youth Dire tor. Since the house has been winterized, su meetings are possible. If you are interested using the camp house for such a meeting, wri for details.

Camp begins on July 19th, and will run f four weeks.

We need a name for Camp (Blank), Ohio. Ke thinking!

On above matters, write to: Charles Munso 616 Park St., Ashland, Ohio.

## AS THE SNOW

Florence Crumpacker

As the snow falls, imperceptibly, lightly,
Covering the filth and muck of the city,
So come the years, unnoticeably, surely,
Covering the failures and faults of our lives.

As the spring sun will melt the snow, deftly
Exposing the dirt—and the gay crocuses,
So in the end God removes the years, gently
Exposing the bad—and the good things we've done.

Two men were walking along a crowded sidewalk a downtown business area. Suddenly one of the men e claimed, "Listen to the lovely sound of that cricket But the other could not hear. He asked his compani how he could detect the sound of a cricket amid t din of people and traffic. The first man, who was a zoo ogist, had trained himself to hear the marvelous voic of nature. But he didn't explain. He simply took a co from his pocket and dropped it to the sidewalk, wher upon a dozen people began to look about them. "V hear," he said, "what we listen for."

Kermit L. Long in STREAMS OF HEALING compiled by Lester R. Liles (Fleming H. Revell Company).

## 00-YEAR OLD ANABAPTIST MANUSCRIPT EING MICROFILMED BY MENNONITES

A 400-year-old book of Anabaptist writings formerly navailable to scholars has been found among the Hutrian Brethren of Western Canada and has been brought Goshen, Indiana, where it is being microfilmed by the Mennonite Historical Library. It contains about 1,250 ages of letters and writings of some 40 early Anabapst and Hutterian leaders. After being microfilmed the and-written 1566 volume will be returned to its owners Manitoba.

The book will be extremely valuable for Anabaptist esearch. The term "Anabaptists" means "re-baptizers." was given as a nickname to various Protestant groups Europe in the 16th century who refused to admit that fant baptism was valid; they baptized only believers. ne of the Anabaptist leaders was Jacob Hutter, who ved in Moravia and died in 1536. His followers, known s Hutterites, are still following a form of Christian ommunal living which he developed four centuries ago. hey now have about 100 colonies in the United States nd Canada, with a total membership of nearly 10,000 ersons.

## GYPTIAN ARCHAEOLOGISTS ACING BUILDERS OF DAM: ET "MORATORIUM"

In an unprecedented archaeological "moratorium," the gyptian Antiquities Department has suspended for the ext three to five years all excavations elsewhere to nobilize international scientific forces in ancient Nubia efore the area is flooded by storage waters of the proosed Aswnan High Dam.

Though the $1,300,000,000 high dam is currently stynied by a political wrangle with Sudan and Ethiopia ver who gets how much Nile water, Egyptian engineers re confident the huge hydroelectric and irrigation project vill be started "shortly."

To archaeologists, that means the temples and cemeeries of historic Nubia will be doomed to a watery grave fter withstanding time, tempest and tourism for cenuries. The Nile River waters that will back up behind he proposed 400-foot-high barrier 550 miles upstream rom Cairo will create the world's largest artificial lake, lmost three times the size of the one formed by Amerca's Boulder Dam.

In the path of these storage waters as they turn back nto the upper Nile valley along the Egyptian-Sudanese rontier will be many of the monuments of the ancient haraohs, with their unrevealed secrets of a civilization ating back to the dawn of history, 5,000 years ago.

How to save them, or at least preserve this great mine of historical wealth, has become a burning issue in history-conscious Egypt.

After an exhaustive study of possible preservation plans, the antiquities department declared the suspension on all other excavations and rushed out invitations to archaeological societies around the world to join in saving at least some of the Nubian treasures. Archaeologists in Italy, Poland, Germany and the Soviet Union already have answered the appeal.

The department itself has given "urgent priority" to new Nubian excavations. Since it is impossible to remove all the great monuments, the Egyptian plans call for salvaging what can be moved and photographing the rest.

## NEW "RUSSIA FOR CHRIST" BROADCAST INCORPORATED BY CALIFORNIA PASTOR

In Los Angeles, California, a new kind of religious broadcasting endeavor became officially incorporated recently. Directed by the Rev. David V. Benson, the nonprofit organization will be known as "Russia for Christ." Its purpose is to broadcast the Christian message to the people of Russia. Each week, five half-hour programs are now being broadcast via the Voice of Tangier into the heart of Russia.

Sermons are painstakingly drafted by Benson, a Presbyterian minister who has spent ten years studying the Russian language and culture. The messages are then expertly translated by a skilled Russian-born linguist. The translator carefully studies each sermon, using the best possible Russian phrasing and idiom to make them as perfect as possible.

Enthusiastic participation in the "Russia for Christ" program is also being offered by a number of Russian evangelicals in the Los Angeles area, who sing and read scripture for the transcribed broadcasts.

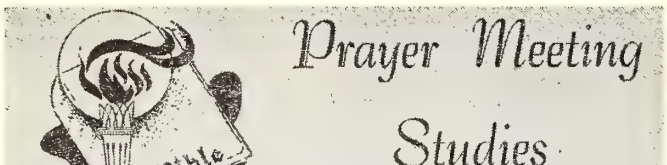
Already many letters have been received by the organization from Moscow and as far north as Archangel, near the Arctic Circle. All confirm that the Russian people have radios and are listening, and that the program is not being jammed. The aim of "Russia for Christ" is to present the Gospel clearly, intelligently and concisely. Nothing of a political nature is mentioned on the program.

## MOODY INSTITUTE STUDENTS SPONSOR "OPERATION PRINTED PAGE" PROJECT

Accepting the challenge to meet the urgent need for missionary literature, students at the Moody Bible Institute, Chicago, have pledged to raise $11,500 for missionary literature projects during the coming school year. This project, called "Operation Printed Page," is a joint venture with Moody Literature Mission which will match the students' giving dollar-for-dollar. These funds will be applied toward printing a French Bible dictionary in Switzerland and other special literature needs in Italy, Spain, Greece, Germany and North Africa.

Last year the students at MBI raised more than $7,000 to furnish "portable missionary" radio sets for the Far

(Continued on Page 16)




### ASHAMED OF JESUS

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!

Ashamed of Jesus! that dear Friend
On whom my hopes of Heaven depend?
No; when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then, I boast a Saviour slain!
And oh, may this my glory be,
That Christ is not ashamed of me!

—Joseph Grigg.

WE ARE TO OPENLY CONFESS Christ before men, so He said (Matt. 10:32, 33). However, there were some in His day who believed but made no confession (John 11:42). Such persons loved themselves more than they did the Son of God (John 11:43). It is not easy to confess Christ openly before all men (Matt. 26:31). Through a bitter test Peter found this to be true when he shamefully denied his Lord three times (Matt. 26:69-75), and this despite Christ's forewarning (26:33-35). Not only Peter, but all of the disciples, were offended because of Christ (26:31, 35). Peter discovered that it takes a lot of heeding to be true under trial (1 Cor. 10:11-13). What Peter lacked he later obtained (Luke 22:32). For on the day of Pentecost he boldly convicted the enemies of Christ (Acts 2:23, 36, 37). A ten day prayer meeting (Acts 1:12-14) is more conducive to holy boldness than following "afar off" (Matt. 26:58), and warming one's self by the enemy's fire (Mark 14:54).

We are to gladly confess Christ with the "mouth" (Rom. 10:9, 10) "before men" (Luke 12:8, 9). A so-called "good life" without a verbal witness amounts to a denial (Psalm 107:2). Some are not only ashamed of Christ but also of His words (Mark 8:38). Of His life and works He said, "Blessed is he who shall not be offended in me" (Matt. 11:6). As soul winners we are to faithfully confess him before prospective converts in personal work (John 1:40, 41, 42). Continual confession is valued as an expression of our loving gratitude to Christ (Mark 5:18-20). The secret disciples, Joseph of Arimathaea and Nicodemus, by implication of the Scriptures (John 19:38, 39), made their confession of Christ when they took the body of Jesus, prepared it for burial, and laid it in Joseph's new tomb (Matt. 27:59, 60). Though this Joseph was "a good man, and a just," and had not consented to the condemnation of Christ (Luke 23:50, 51), the time came when he had to take a positive and bold stand (Mark 15:43). He had to take a clear-cut position to separate himself from the enemies of Christ and the world (2 Cor. 6:17). The light refuses to shine under a bushel (Matt. 5:15, 16). Our confession of Christ may mean suffering as well as acceptance with Him (2 Tim. 2:12). Confession means open allegiance with Christ and His Church and is the proof of a converted life (1 Cor. 12:3). The Christian confession is a sign of the indwelling Holy Spirit (1 John 4:2). Thus the Spirit led Peter to make the good confession of Christ as the Son of God (Matt. 16:16, 17).

We confess Christ by accurate and loving obedience (Matt. 7:21). Water baptism is a confession of going all of the way with Christ, turning from sin and putting on Christ (Acts 2:38; Gal. 3:27). Baptism shows that we are dead to sin as Christ died for sin, that our sinful past is buried, and that we arise to walk in newness of life (Rom. 6:1-5). "If we have been planted together (buried, baptized) in the likeness of His death (John 19:30), we shall be also in the likeness of His resurrection" (Rom. 6:5). Baptism is the desired rite of every genuine convert (Acts 10:47, 48; 16:33; 8:26-39). Read Acts 2:41.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### CLOCK-CONSCIOUS?

TIME IS A COMMODITY THAT CAN BE AS DEDICATED AS DOLLARS! Why is so much said about tithing income and so little about consecrating time?

Although millions of citizens in our land are paid for their time, so much an hour, no such value is placed on those "leisure" hours that belong to nobody but ourselves. There are the hours where we improve time, where we improve ourselves, and improve others too when we have a spiritual ministry to them.

If we follow the revealed will of God we will always have time to do the work of the Lord. Many of us have learned that God can stretch dedicated dollars, but so few of us have found He will also s-t-r-e-t-c-h dedicated hours.

The time we spend in devotions is as well spent as other periods when we study our lesson for the class for seed will not take root in unprepared soil, nor souls. People who know why God has given them time, will not begrudge the time they give back to Him.

**Time that is not dedicated is wasted time!** This does not mean that all waking moments must be devoted to that which is altogether spiritual. One must have recreation, and God is not opposed to rest and relaxation. If some pastors would learn this they would live longer and preach better.

Has God given us time simply to make friends, to hold two jobs and make more money so we can pay more taxes, to entertain and be entertained?

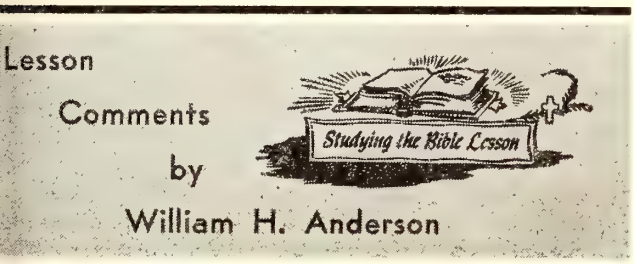
Habits of prayer and study, of concentrated thought d consecrated meditation are difficult to form in this lter-skelter world; but we will never develop into men d women of God, able to teach others who will in turn come dedicated, in any other way.

**We are not consecrated until we have consecrated our ock as well as our purse.** After all, having the time to the Lord's work whether it be teaching or painting e parsonage is simply a matter of putting first things rst; it is just a matter of what we really want to do. ere is time to do everything that the Lord wants us do.

If we do not give "spare" time to praying for that tow-aded wiggler in our class, who will? Who will pray r, and visit, that elderly, gray-haired member who is aring the Celestial City? Such grand ministries are anted to those who have purposefully set aside the me for it, and allow no lesser things to enter. "I am ing a great work, so that I cannot come down"—ehemiah 6:3.

Don't be ashamed of being clock-conscious. **Unless we e time purposefully and prayerfully it will be lost for-er.**

—Reprinted from "Link"




**Lesson for February 8, 1959**

**DEATH IS NOT THE END**

**Lesson: Luke 20:27-38**

"JOHN BAILLIE relates how a man in his last illness ked his doctor what the future life would be like. Just en the physician heard his dog, which had followed m to the house, scratching on the door. So he told the an that his dog knew nothing of what was happening hind the door but merely wanted to be with his mas-r. 'Is it not the same with you?' he asked. 'You do not ow what lies behind the door, but you know your Mas-r is there.'"

"But if there be no resurrection of the dead, then is rist not risen: . . . Your faith is vain; ye are yet in ur sins . . . But now is Christ risen from the dead, and come the firstfruits of them that slept" (I Cor. 15:13, , 20).

The Sadducees, in an attempt to trap Jesus, asked a ly and involved question concerning the resurrection s. 28-33). According to Dr. Charles R. Erdman, the Sad-cees of Jesus' day "were the priestly and most power-l party among the Jews. They denied the immortality the soul and believed neither in angels nor in spirits; ey represented the modern materialists."

Josephus, the famous Jewish Historian of that period, ys the Sadducees denied the resurrection of the body, e immortality of the soul, and all retribution after ath.

**If they did not believe there would be a resurrection, why did they ask Jesus this question relative to the resurrection?**

"They hoped that Jesus would either deny the orthodox belief as to the resurrection or would make some statement which would contradict the Law of Moses in accordance with which the successive marriages were made. They implied that this accepted Law was inconsistent with the belief in a resurrection" (Erdman).

In the answer which Jesus gave to these men we have a number of important doctrinal truths set forth.

1. **There will be a resurrection!** Jesus did not even bother to refute their unbelief in this. He had made it clear, on another occasion, what He believed about this matter:

"Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28-29).

2. **Life in the resurrection day will be far different from this present life in that marriage will no longer exist.** Glorified, resurrected men are "equal unto the angels," in two respects: no death, and no marriage. "The object of marriage," says F. Godet, "is to preserve the human species, to which otherwise death would soon put an end."

3. **Having put on incorruption and immortality, the righteous man in the resurrection will be a true son of God.** In reality he will become a partaker of God's divine nature.

Then Jesus proved from the words of Moses, which the Sadducees accepted unreservedly, "that the dead are raised." God had made a covenant with Abraham, Isaac, and Jacob while each lived. But even after they had died, God considered the covenant valid and in force. For these men, though physically **dead**, were nevertheless spiritually **alive**, and would one day be resurrected.

"If He is truly our God and we are His people, the triumph of death is not real and permanent but will be ended by the glorious immortality of the body and of the soul" (Erdman).

**No, death is not the end! Thank God for this assurance!**

We close our chapel prayer period in the Linner Chapel each night by asking all to be very still. A huge plate-glass window above the altar permits us to look out across the still lake to the spruce-spired hill beyond. As this period begins, I ask the children to form a mental image of Jesus. "Picture Him," I say, "as if He stood right there, as big as life, beckoning to you from over yonder on the hill." Again and again after this period they have come to me, saying, "Pastor, I really saw Jesus out there on the hill." I believe they truly did, for I know that I could not endure a single day without the reality of His promise, " . . . lo, I am with you alway, even unto the end of the world."

Reuben K. Youngdahl in TURBULENT WORLD, TRANQUIL GOD (Fleming H. Revell Company).

## WORLD RELIGIOUS NEWS

(Continued from Page 13)

Eastern Broadcasting Company in the Philippines. Previously they furnished an operations base for the Missionary Aviation Fellowship in Brazil and a dormitory for a Bible institute in British East Africa.

### REPORT U. S. PROTESTANT CHURCH GIVING UP 40 PER CENT IN FIVE YEAR SURVEY

In the United States, over a five year period the average Protestant's contribution to his church has increased by 40 per cent according to the National Council of Churches' latest report on giving. Total contributions to 52 Protestant denominations reached an all-time high of more than two billion dollars in 1957. This total, however, is not as meaningful as the average contribution per church member, which rose last year to $63.27. That is an increase of 40 per cent over 1953. This percentage increase, however, cannot be attributed to inflation. The increase in giving is nearly eight times as high as the rise in the cost-of-living index. It is nearly four times as great as the rise in personal incomes over the same five year period. Mainly the increase is attributed to the response of church people to the "stewardship education programs" underway in nearly every major denomination.

An ancient Christian concept, Stewardship means that each person is in effect a "steward" or trustee of whatever material wealth God has given him the ability to acquire. Rather than having a "right" to spend his money according to whims and fancies, the steward feels obligated to use it as he believes God would have it used.

Some churches leave it up to the individual's conscience to apply this principle. But a growing number now recommend the Biblical standard of tithing—giving 10 per cent of the family income to church and charity —as a sort of minimum yardstick for stewardship.

### GERMAN EXILES IN SIBERIA SEND 100 LETTERS DAILY TO RELATIVES

As many as 100 letters a day are received from Germans living in Siberia, according to Bishop Theodor Heckel of Munich, director of Evangelisches Hilfswerk for Internees and Prisoners of War. In a recent address to Germany's 45 full-time army chaplains, Bishop Heckel spoke of the strong religious attachment and love of country which the exiles' letters indicate. "God looks into our need, and everything is changed," he quoted one of the letters as saying. Another, written by a child, said: "Mum got a parcel today. She had us come, then opened it, tears in her eyes. We all cried as it was opened. It contained three kinds of cloth and a pair of stockings. Mum gave the stockings to me. If God doesn't want us to be reunited, they shall be a souvenir for life."

Postal services to Siberia function perfectly, it was reported, allowing for such gift parcels to be sent and for letters to be received. Despite the separation, which for some has been for as many as 40 years of war and illness, Bishop Heckel believes that the Germans ha been able to endure, in part due to their pietistic he tage. Included in the group are a large number of Lut erans and Baptists, as well as some Mennonites.

Although Germans in Siberia are no longer listed Soviet statistics, Bishop Heckel reports that due to rece Russo-German negotiations, many of them may so have a chance to return to Germany. He adds that the homecoming and re-integration will pose some peculiar difficult problems.

### NORWEGIAN CHRISTIANS DISMAYED OVER MOHAMMEDAN MOSQUE AND CENTER IN OSLO

The Mohammedan Mission to Scandinavia plans erect a mosque in Norway's capital city of Oslo, it w announced last November. The temple would serve as center for Moslems in the northern countries of Euro Earlier plans had called for its construction in Stoc holm, but it was switched to Norway for reasons currency exchange.

Moslem missions in the Scandinavian lands have be "most encouraging," reported Kamal Yousuf of Pakist missionary of the Ahmadiyya Movement. He said sev Swedes and one Norwegian had been converted to Isl in two years.

Norway's Christian newspaper **Vart Land** express dismay over the Moslem invasion. Christian people shou not be satisfied with protests, but should take up t challenge with "the pure weapons of the Spirit," t paper urged. Moslems weren't likely to make much hea way in Lutheran Scandinavia, the paper said, "but the other hand one must be careful of prophesying an thing. The religiously different masses may be stirr and then will constitute a sadly great mission field so-called Christian Europe."

### PRE-PATRIARCH TREASURES DISCOVERED IN JERUSALEM CAVES; MAY BE HORITE ART

French archaeologists, digging near Jerusalem, ha discovered treasures of cave dwellers who lived ne Beersheba 5,000 years ago. The objects, sacred bowls blue basalt and figures in ivory of men and women, a among the most valuable yet uncovered near this ancie crossroads. They may shed light on the shadowy peo who dwelt in subterranean caves 2,000 years bef the age of the patriarchs.

The Book of Genesis mentions the Horites (or ca dwellers) who lived "beside the wilderness" and we smitten by the King of Elam. Just south of Beershel archaeologists already have found several chalcolit cave dwellings which may have been of the Horites, a which contained jewelry, vessels and carved figures. T new find in the same area contains some of the fin figures yet brought to light. For the first time a la number of them were found together.

In a small well under one of the caves, diggers fou a strongbox filled with ivory figures about 10 incl high, boxes, and an ancient scythe. Despite their gr

e, the figures were clearly detailed—the work of a illed artisan.

The objects appeared to have been owned by a wealthy ve-dweller who hid them in the wall and pulled them t only on special occasions. The vessels probably were ed in worship. The figures, which were evidently fer- ity symbols, may have been used at weddings and at nes of planting or harvesting.

The Tel Aviv newspaper Maariv says the new finds ove that the ivory carvers of the wilderness of 5,000 ars ago surpassed even the Egyptians of that period.

## JTHERAN PASTORS LIBERALIZE STAND N SOCIAL DANCING FOR MEMBERS

Pastors of the Lutheran Church—Missouri Synod have eralized their traditional stand that social dancing immoral. The St. Louis Lutheran Pastoral Confer- ce last week adopted a statement declaring that such ncing is permissible for young Lutherans "if properly pervised."

The conference, representing about 80 Lutheran con- egations in the St. Louis area, put limits on times and ces where social dancing is permissible. It frowned dancing in parish houses but said that dancing in ools and private homes, if approved by parents, is not jectionable. The statement said that social dancing ould not be allowed under conditions "which provide sy opportunity for engaging in immoral acts" and ged that each congregation face the question openly d frankly.

## ther Late News

ST. LOUIS, Missouri—During the past year the Luth- an Hour gospel broadcast has been sent to 11 new nds in five new languages. These include Thailand, To- land, Nigeria and several other African countries. Al- gether the Lutheran Hour is released by 1,044 radio ations around the world. It is broadcast in 68 countries d in 59 languages, at a cost of $1,545,000 annually.

WASHINGTON—Postal officials expressed concern er the number of obscene and indecent Christmas cards ing sent through the United States mails. The cards ere described as "extoling drunkenness and sexual li- nse" as a means of celebrating the Christmas holiday, d "otherwise mocking the observance." It is illegal to ail such cards, but when they are mailed first class the st Office is powerless to open the envelopes for inspec- n. Publishers and vendors have been avoiding persecu- n by transporting the cards to dealers by means other an the mails.

NEW YORK—If it were possible to add 129,600 people the Church every 24 hours, there still would be as ny unchurched people in the world as ever. The latest timate from the United Nations tells us there is a net in of 129,600 in the world population during every 24- ur period.

WASHINGTON—The Methodist Board of Temperance rked the 25th anniversary of repeal of the prohibition endment by publishing a 20-page boooklet entitled, "Here We Stand . . . " It compiles for the first time the official statements of 18 major Protestant denominations condemning alcoholism and urging that alcoholic beverage advertising be curbed. At the same time the board announced that there are now 437,933 places where beer or liquor is sold in the U. S., compared to only 306,893 places of worship.

COLUMBUS, Ohio—Christian Stewardship programs using dinners, car washes, and other commercial schemes were opposed by the Luther League of America's executive committee at its annual meeting The youth organization, an auxiliary of the United Lutheran Church, unanimously adopted a statement declaring that commercialism "has no place" in any Christian program to raise funds for churches.

PHILADELPHIA—Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, testified before three federal judges hearing an injunction suit over the practice of reading the Bible and repeating the Lord's Prayer in public schools. The suit was brought by Unitarian parents who contend the practice is unconstitutional. Dr. Weigle defended the practice, saying that in addition to helping to perpetuate high ideals that have become a part of the American way of life, Scripture reading has educational value in that it relates to "the experience of people who discovered the nature of God." The 78-year-old Bible scholar said there is "nothing sectarian" in the Lord's Prayer. "Everything in the prayer has parallels in the Jewish Scriptures," he said.

ST. PAUL, Minnesota—Eighty-four percent of Minnesota's public school systems participate with local churches in weekday religious education programs, according to a recent survey. Nearly all of these programs are conducted on a released-time basis, one hour a week. The survey also revealed that distribution of Gideon Bibles is allowed in 42 per cent of the state's school systems, and 74 per cent of the systems permit school observances of religious holidays such as Christmas and Easter.

On the face of Stone Mountain in Georgia the famous scupltor Gutzon Borglum carved out a great Confederate Memorial. It is cut into an eight-hundred-foot wall of granite, and in order to start his work Borglum needed to throw on the face of that rock the outline of the figures of the marching men of the Confederate army. He tried one experiment after another, with no success. Then he constructed an enormous projection machine that weighed a ton. He anchored it eight hundred feet from the mountain, and from a slide three inches high threw on the rock a clear picture two hundred feet high. No other machine like this has ever been made; with it the stone-cutters had a scale and a plan . . .

It is a parable of the church at work in the world. The piercing flame of the Spirit sends through the church a pattern of the Kingdom of God on the hard, granite face of the world.

Frank S. Mead in TARBELL'S
TEACHER'S GUIDE
(Fleming H. Revell Company).

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

**Jerry Flora leads singing at a previous BRETHREN COLLEGE DAYS' gathering in the Student Union. Good times, such as this, are only a part of the B. C. D. activities. Read on!**

## THE DOPE ON B. C. D.

The 3rd Annual BRETHREN COLLEGE DAYS will be held at Ashland College on February 20, 21, 22, 1959. This year, as before, high school juniors and seniors are being invited from our Churches to visit the campus for the weekend.

The three-day program is being arranged to provide Christian fellowship, fun, and a close look at the opportunities for Brethren young people here at their school. Here are some of the special events:

**Friday morning and afternoon**—Visit college classes in session.

**Friday evening**—Progressive Party. See the Music Department, Seminary Building, and Little Theater.

**Saturday morning**—a tour of the campus and visits with college officials about entrance requirements, costs, and courses of study available.

**Saturday afternoon**—a session with department heads and recreation in the gymnasium.

**Saturday evening**—Brethren Youth Banquet and Ashland College-Defiance Basketball game.

**Sunday morning**—Church services at Park Street Brethren Church.

Housing and breakfasts will be arranged without charge. Consequently, our guests' only expenses will be their other meals and transportation. The local church can help here.

Pastors and some high school students, whose names and addresses the college has, have received letters of information about B. C. D. Will you come? Will you help someone else to?

## PENNSYLVANIA RALLY

**Saturday, February 28** **Berlin Brethren Churc**

THEME: "Launching Out"
Time: 1:30
Banquet: In the evening

## GOALS GAB

### Goal Number Eight

"A REPORT OF YOUR ACTIVITIES SENT TO THI NATIONAL B. Y. OFFICE IN ASHLAND AT LEAS TWO TIMES A YEAR (Include pictures if possible).

We can only grow in ideas when we are willing t share our ideas with others and accept the ideas the are willing to share with us. This is best possible i Brethren Youth work when each local B. Y. C. meet GOAL NUMBER EIGHT.

The received reports are published in the BRETHRE YOUTH MAGAZINE and on Page 18 in **The Brethre Evangelist.** This pooling of ideas from East and Wes about programs, projects, parties, and special feature should give everyone who reads about them new insight into what can be done to keep the B. Y. C. active.

Don't be selfish with the good times you have had an the things for Jesus Christ that you have done. Send i a report. And then read what other Brethren Youth ar doing. You're not in this work alone. There are countles others across the country active in the Brethren Yout programs. Read and learn. It will be a source of strengt and unity for us all.

## NEO MEETS AT MANSFIELD

NINETY-FIVE snow blown ralliers plowed to Man field on January 18th for a well-prepared B. Y. RALL A few highlights were **Rev. William Allen,** speaker; fir banquet of creamed chicken; and the film, **"Goir Steady."** Ten young people rededicated their lives to th Lord after Rev. Allen's message.

The following officers were elected and will be installe at the April Rally, at which time the District Speech co test will be held.

President—**Bradley Weidenhamer** (Ashland)
Vice-Pres.—**Paul Steiner** (Smithville)
Secretary—**Ann Miller** (Smithville)
Asst. Sec.—**Marjorie Van Horn** (Louisville)
Treasurer—**Mike Drushal** (Smithville)
Asst. Treas.—**Daren Sheets** (Louisville)
Advisors—**Rev. Don Rowser** (Smithville)
**Rev. John Terrell** (Mansfield)

## COMING YOUTH CLINICS

NEW LEBANON, OHIO—**February 5, 6** (Thursday Friday)
JOHNSTOWN, PENNSYLVANIA—**February 13, 14,** (Friday, Saturday, Sunday)
NEW PARIS, INDIANA—**March 8, 9** (Sunday & Mo day)
WATERLOO, IOWA—**March 11, 12** (Wednesday Thursday)
MILLEDGEVILLE, ILLINOIS—**March 15, 16** (Sund & Monday)

# The Women's Corner

by Helen Jordan

## BEYOND DEATH THERE IS LIFE

A PARTY talked with Mrs. Thomas A. Edison about her husband's view of the after-life. The famous inventor believed profoundly that the soul is an actual entity that leaves the body at death.

When Edison was close to the moment of death, his physician saw that he was attempting to say something. He bent over him and distinctly heard the dying man say, "It is very beautiful over there."

The observed experience of men and women as they pass into the so-called valley of the shadow indicates that on the other side there is both life and beauty. In St. John 14:2, 3, we read, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

It is a marvelous feeling to know we will see our loved ones again.

Clearly, God's answer to death is life. In fact, the Bible teaches a faith based on life, not death. It tells us that what appears to be death only seems so, that the real fact is life eternal.

Mrs. Harold Lynch,
Warsaw, Indiana.

## In Memoriam

KEPLINGER. Mrs. Everett (Charma) Keplinger, 320 Witherby Drive, Dayton 29, Ohio, died suddenly, Saturday evening, January 3rd. Survivors include her husband, Everett, a son, Rev. Robert L. Keplinger, pastor of the Trinity Brethren Church, Canton, Ohio, and one grandson; also by one sister and three brothers. Services conducted by Rev. Richard Miller, pastor of the Prince of Peace Church, Kettering. Burial, Sugar Grove Cemetery, West Alexandria, Ohio.

## GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

### BETTER THAN STATEHOOD

THE ROAD FROM ALASKA to Washington has long been paved with the increased intention of adding the 49th to the high field of "Old Glory," but just as quickly someone or something has driven across from the political sidelines to send star-studded hope o'er the disappointing precipice. But just as quickly the pieces are picked up and put together, and now at last! at last!

Investigation and research has uncovered bursting deposits of wealth "just crying" for the release into value and production and industry. Oils, minerals, timber, low-cost electric power have marked Alaska as a market with a world of meaning. As the anchor of the far-north defense line, as a vital bridge to Asia, as a significant doorway at the northwestern frontier of Canada . . . well, it all adds up to tremendous total!

As Alaska becomes personally linked with the other States, there will be development of large significance and magnitude. Let that sentence stand by itself as a sinking into the thoughts, in order that spiritual application may be more closely realized.

"Personally linked" . . . no man can ever "operate" at his best, nor employ his possibilities and capabilities to full measure unless and until there is that personal linkage with the Lord of life. In final count, underscored by all the bitterness of hard personal experience, life without the Lord Jesus Christ is really not life after all, for life at high-level, new-hope, top-peak comes along from Himself (John 17:3). A mirage rather than a miracle; a groping rather than grounding; a nagging sense of something wrong, off-center, out-of-focus—such verily is "lifeless" living ne'er closed in tight with delivering Calvary.

The best of all comes to a man, a woman, a boy, a girl, when by faith, there is the personal entrance into the precious experience, "for to me to live is Christ" (Philippians 1:21) rejoicing in, "the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me" (Galatians 2:20). Better than State-Hood—here is "Son-hood" in all of the glory of the grace of God Himself.—(Copr. ERA, 1958)

# HOW ABOUT YOUR OFFERINGS?

## PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

Brethren Historical Library
Manchester College
N. Manchester, Ind.

# NEW TESTAMENT

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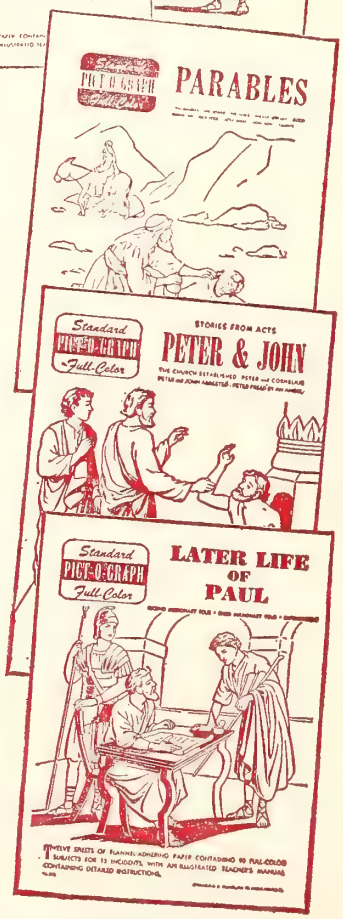

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# The Brethren EVANGELIST

Official Organ of The Brethren Church


**This is your Brethren's Home.**

**Let's give it full financial support.**

## *Benevolent Board Offering this Month*


Vol. LXXXI February 7, 1959 No. 6


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Four new members were received into the fellowship of the Church on December 21st.

OAK HILL, W. VA. Morning Worship Services of the Oak Hill Church are scheduled to be broadcast over WOAY during the month of March.

Brother Robert Madoski notes that there was a total of sixteen received into the Church during 1958, fourteen of these were by baptism, and two by letter. He notes also that there were eleven who rededicated their lives to Christ during the year.

HAGERSTOWN, MARYLAND. The Sisterhood study book, "The Moffat," was scheduled to be reviewed by Mrs. Carl Stouffer at the Sisterhood public service the evening of February 1st.

## COMING EVENTS

NORTH MANCHESTER, INDIANA. Revival and Evangelistic Services—Mar. 2-15—Rev. Virgil Ingraham, Evangelist; Rev. Henry Bates, Pastor.

LOUISVILLE, OHIO. Revival Meetings—Mar. 8-15—Rev. Harold Barnett, Evangelist; Rev. L. V. King, Pastor.

### ANNUAL BIBLE CONFERENCE
### RIVERSIDE CHRISTIAN TRAINING SCHOOL
### Lost Creek, Kentucky

**The principal speaker will be L. Ernest Otter, of Asbury College, Wilmore, Kentucky. The music will be in charge of Mr. and Mrs. Derel Owens, of Mt. Vernon, Kentucky.**

**Free board and room will be given guests living at a distance, if they inform us ahead of time of their coming.**

**Mrs. G. E. Drushal.**

JONES MILLS, PENNA. (VALLEY). Morning evening messages on January 25th were brought Deacon Hays Stahl.

JOHNSTOWN, PENNA. (SECOND). Word fr Brother Harold Barnett indicates that he has resig the pastorate of the Second Brethren Church, in order accept the call to the pastorate of the Lost Creek, K tucky, Brethren Church. Brother Barnett, a native Lost Creek, will succeed the late Rev. George E. Drus pioneer missionary to the Kentucky field. The change scheduled to take place the latter part of August.

VANDERGRIFT, PENNA. (PLEASANT VIEW). Missionary Conference, with Missionary Glenr Shank, speaker, is scheduled for this week-end, February 6, 7 in the Pleasant View Church.

ASHLAND, OHIO. (GARBER MEMORIAL). The qu terly Rally of the Northeastern Ohio Laymen's Organi tion was held in the Garber Memorial Church on one of "worst weather nights" of the winter, January 20th. A result the attendance was down a little. Following a licious supper served by the ladies of the Church, a b iness session was held. The film, "Martin Luther," shown as the program of the evening.

MUNCIE-OAKVILLE, INDIANA. The week-end February 14th and 15th, a Men's Gospel Team from A land College is scheduled to conduct services in the M cie and Oakville Brethren Churches.

### BENEVOLENT OFFERING ISSUE

**THIS ISSUE of the EVANGELIST conta the annual appeal of the Brethren's Ho and Benevolent Board for funds with which operate through the coming year. We dare break faith with those who have served us w —our retired ministers, their wives or wido and other faithful servants of the Church years past. The need is very great this ye Through prayer and liberal giving on the part all Brethren, the need will be met. Read ca fully, pages eight through sixteen, pray mu and give much more. W. S. B.**

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

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Rev. H. Francis Berkshire, Church Methods
Rev. Woodrow B. Brant, Brethren Beliefs
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# The Editor's Pulpit

## "I Shall Not Die, But Live"

THE CLOSING SONG of the Jewish Passover observance, the 118th Psalm, gave to the peo-e of God a note of eternal triumph. It is no ss true for us today—"I shall not die, but live." vs. 17). This is in direct contrast to the state-ent of God to Adam and Eve in the Garden of den, when He told them that they could eat of ny tree in the Garden of Eden except the tree the knowledge of good and evil. He told them at in the day they would eat of it, they would rely die. At the moment they were living phys-ally and spiritually. Thus the condemnation as for both physical and spiritual death.

Well, we know what happened. They ate, and so doing, sinned. They disobeyed God and ansgressed His Law. Vividly is pictured their ejection from Paradise. For thousands of years e human race has walked in sin, pain, sorrow, d death. For thousands of years, human souls ave been going the dark journey to eternal ell, and torment. For them, eternal torment, ventually in the Lake of Fire, is the end result their spiritual death. Anyone inclined to doubt is should avail themselves of the same source information which tells of eternal joy in eaven for the righteous—the Bible. Read Reve-tion 20:11-15.

How is it, then, that there could be a psalmist, ke David, who could rise up and compose the ords, "I shall not die, but live."? Did he have omething special? Was he immune to the sins hich beset others of the human race? Not at l, for we know that as a sinner, David was no etter than his fellowman. What then, happened etween the ejection of Adam and Eve from the arden of Eden, and the joyous song of David the Passover? When our first parents sinned, od invoked His Law, and said that they must e for their sin. Then He at once offered the edeemer, the One through whom they could be aved—even His only begotten Son. By faith, en, in the coming Redeemer, and by obedience sacrifices and righteousness, Adam and Eve, lus a great host of others through the centur-ies, were able to be freed from the curse of eter-nal death.

Yes, these are words of triumph, sealed for us when Christ, the Son of God, died upon the cross of Calvary. No wonder then that this psalm of praise opens with admonitions for all people to give thanks unto the Lord—for His mercy en-dureth forever. That we shall not die, but shall live eternally because of our faith in Jesus Christ, is an established fact. Believers in Christ can lay hold of all the precious promises in His Holy Word relative to forgiveness from sin and the hope of everlasting life.

Yet, that is not all. We are redeemed for a purpose—let's not miss the fact that "Faith without works, is dead." The Psalmist says, "I shall not die, but live, and declare the works of the Lord." Our purpose after being redeemed from sin, is to declare the works of the Lord. We do this in word, deed and service. As we older grow, as the flesh takes its toll on mind and body, let us be thankful that death does not end all for the Christian, but that it is but the gateway into eternal fellowship with God.

At this Pre-Easter season, in looking forward to the joyous triumph of resurrection, let us meditate upon the deeper meaning of the words, "I shall not die, but live, and declare the works of the Lord." W. S. B.

### OUR LIFE

**Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down twelvefold of blessings for each stroke of discipline and trial; and both hands are fastened to one secure pivot, the great, unchanging heart of a God of love.—Southern Churchman.**

# INSTRUCTIONS for MEETING GOD

**Exodus 34:1-3**

DAILY DEVOTIONS are very important in the life of a Christian. It is important that the Christian find time each day to speak with the Lord. One of the scriptures that I like gives instructions for meeting God. This passage is found in Exodus 34:1-3. In these few verses God is giving instructions to Moses, instructions which could be used today. Let's look at them.

In the second verse God says, "be ready." I think that it is significant that God should tell Moses to be ready. Surely, many of us today could heed these words. How often do we call on God without taking the time to get ready? Isn't it strange that we Christians expect so much of God? Without taking time to prepare, we simply put our petitions before God and expect Him to answer us. If we were to meet and talk with the President of the United States or some king, we would do some preparing in advance. We would be concerned with our appearance, our clothing, our manners. We would be nervous and try to watch our every word. Yet we dare to call on God at any time without taking the time to prepare.

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Rev. Alvin H. Grumbling

It is true that God is not concerned with ou appearance or our clothing. God is concerne with what is inside—our heart and mind. Bu did you ever stop to think that the heart an mind might need some preparing? In our churc services, we usually sing a hymn or read som scripture before we pray. Now just as the hym or scripture prepares us for prayer, we ought t prepare ourselves daily before calling on God. I is true also that there are times when we mus call on God "on the run." And as Jeremiah an others called to God in hurried situations, we to can know that God will hear us. But is this a excuse to call on Him day after day in a hurr and without preparing? How much sweete would be our communion with God, if we too the time to first clear our minds of othe thoughts. Then if we began to count our bles sings, and tried to realize how much He has don for us, we would be in a better frame of mind t call on Him and praise His name.

Next God told Moses to be ready "in th morning." When Moses went to meet God, h had an appointed time to do so. Do we today ca on God at an appointed time, or just any tim that it happens to suit us? One of the values o daily devotions is to have a set time to spea with God. Each day at that set time we can loo forward to being with Him. At the appointe time we can put our praise and petitions befor Him. And soon it becomes a regular habit to b

with God at the set time. It should be that we look forward to that time of being with God each day.

Moses was called to be with God in the morning. Many Christians can think of nothing better than to take time early in the morning to be with God in devotions. Others find a more suitable time elsewhere in the day's schedule. Personally, I feel that the time of day is not as important as it is to make sure there is a time. The time can usually be fitted into our schedule of events. In fact, our life dare not become so crowded that there is no time for God. Whether it be morning, noon or night, we should have a time set in which we call on God through our daily devotions.

Third, God told Moses to come up onto Mount Sinai. He says even to the "top of the mount." Here is the importance of being alone with God. You will notice that no one was to come with him, and no one was to be seen throughout the mount. Moses was to be alone with God. Probably it would be nice if we could climb to the top of a mountain every day for our meditation. In the top of the mountain we would be alone and above the noises of the world. There we would be close to God and alone with Him. But the fact is that few of us could find a mountain to climb each day. However, we read in Matthew 6 where Christ says that when we pray we are to go into a closet. Then, when the door is shut, and we are alone with God, we are to pray. The point is to be alone with God.

Being alone with God does not exclude any other types of prayer. The Bible gives promises for two or three praying together. Prayer in our worship services is very essential. And the prayer meeting, although forgotten by many Christians, is still a powerful force for God. Indeed, it is good to pray together. But prayer must come from within our heart, and by being alone with God each day we can learn much about the secrets and power of prayer.

Finally, Moses is told to present himself there before God. Do we simply call on God expecting Him to give us things like some Santa Claus, or do we present ourselves to Him in order that we might have communion? We are told that in Mount Sinai Moses and God talked together. They had fellowship and communion. However, many times we call on God and never give Him a chance to talk with us. It should be our practice each day to present ourselves to God. Take time to listen. Give yourself anew to Him and His work.

Thus, here are instructions for meeting God. They were given to Moses, but we can profit by them also. In fact, if we followed them our fellowship with God would be much sweeter. Take the time to get ready. Have a set time for your devotions. Take the time to be alone with God. And present yourself to Him each day. Our daily devotions should be such that we look forward to being with God each day.

Stockton, California.

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## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### PUNCTUATED BY PROGRESS

AN AUTOMOBILE can be "all things more" than a vehicle for transportation; it can also serve, after a fashion, as a vehicle for the travel of spiritual truth.

Such might be indicated by a recent remark of the renowned automotive genius, Charles F. Kettering: "If we drove an automobile like we try to run the world, we would have the steering wheel looking out the back window to see where we came from. The only thing that is important is where you are going."

The lines of an old gospel reminder come in at this junction: "where will you spend eternity?" Here now is a question to clear-cut across all lines of living! Many a man behind the wheel of his car has the knowledge of a clear course and an acknowledged destination, and sets himself accordingly . . . but the soul within is lost on a crazy-course, driving blind because of the gathered dust of sin, not knowing aught of whither-bound. And the same man will lovingly care for his car, but brutally slight the sighings of his eternal soul which has the far more decisive destiny.

Much is made of progress these days, and that which cannot be pictured as progress is pushed out of the picture and pathway. The material world will prepare and spend itself for the turnings of tomorrow, employing every manner of expert to act as positive prophet. "The children of this world are in their generation wiser . . ." (Luke 16:8); he who looks not at tomorrow, will not launch out today and such a tomorrow will be a tragedy.

And yet, why should men not be as "punctuated by progress" where things of eternal import are concerned, making adequate provision for the day when time shall be no more, and the soul shall have shuffled off the body to fit the farther realm? "The only thing that is important is where you are going," is the remark that must reach into the spiritual vitals and lick up the measure of repentance-response.

"It is appointed unto men once to die, but after this . . . " (Hebrews 9:27); alas! that this comes as afterthought for too many. A sense of true value would indicate that eternity must find "thinking place" on the personal appointment pad; "date with destiny" indeed!

**(Copr. ERA, 1958)**

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## IMPRESSIONS IN ARGENTINA

### Kenneth L. Solomon

(Concluded)

From Rosario we travelled quite a few miles by highway, then by ferryboat across two waterways to arrive at our church in Victoria. In spite of an early morning start we arrived, covered with the dust of travel and quite weary, a few minutes late for the evening service, which had begun at 8:30 P. M. We immediately entered into the service, Rob playing his accordion and leading the singing, I preaching the message in English through him as my interpreter. Rob usually sang a solo at most of the services, and his wonderful voice added much to the inspiration of the program. I especially enjoyed hearing him sing, "How Great Thou Art," in Spanish, and teaching the chorus to the people.

The church was full for each of the two evening services that we held, and some children listened in at the windows. There were at least 70 at the Sunday evening service at which time 12 made public confessions of faith in the Lord. We were quite thrilled with the response—I particularly, since this was my first opportunity to share in the ministry of harvesting souls in Argentina. Others had planted, and we had the privilege of joining in the reaping of the harvest.

Nine of those who came forward were adults past middle age. We praise God for this rich experience. We realize that the results came because of the faithful ministry of Brother Ponce and his wife who serve our church here in Victoria. In spite of the fact that he works at another job full time to support his family, he still finds a lot of time to make the necessary calls to build up the work in that area and to reach the unsaved. We praise God for the faithful workers we do have and pray that we may soon have others to help in this marvelous and needy ministry. We also held a Lord's Supper in this church, my first communion service with our Spanish brethren. It was a great privilege and blessing for me.

From here we travelled north to our church in Cordoba. Pastor Hector Labanca and wife gave us a warm welcome and had planned a pleasant get-together after the first evening service at which we became acquainted with the members there. We enjoyed a fine fellowship here in this church. We also enjoyed talking with Mrs. Eleanor (Yoder) Romanenghi and her doctor son, Norman, who is Jan's age. Mrs. Romanenghi went to college at Ashland and had as one of her professors Jeannette's father, the late Professor A. L. DeLozier, Professor of Romance Languages from 1920 to 1940. Of course many of you know her as the daughter of our faithful, pioneer missionary to Argentina, the late Dr. Charles F. Yoder.

While in Cordoba we enjoyed a trip to the mountains near by to visit our camp site and to talk over details of our coming camping program the last two weeks in January. The mountains of Cordoba are rugged and beautiful, and our camp site there has great possibilities. With the two new cabins, the large house, and some tents, we shall be able to accommodate about 60 youth this year. I must soon get back to the preparing in Spanish of thirteen 40-minutes Bible lectures on the book of Romans to be given at the camp. It is a tremendous undertaking, but a wonderful opportunity and a good way to learn the language. Please pray for our camp.

From Cordoba we travelled south to our church at Colon where we had a fine fellowship with the Brethren, but only one service. Rob, who has been under the care of a physician for amoebas, had been having quite a bit of discomfort during most of the trip; therefore I insisted that we head back to Buenos Aires and to his doctor. His dedication to his ministry here has caused him to ignore his own needs for the cause of Christ and the needs of others. He consented, and we left. This was the last scheduled stop anyway, and the people were quite understanding. Pastor Rivera remained to take charge of the second scheduled meeting, as we began the long jour-

**questions and answers about ....**

BRETHREN HOME MISSION
PROGRAM FOR PROGRESS
REVOLVING FUND

HAVE you been following our series of questions and answers about the new long-range PROGRAM FOR PROGRESS? If not, start this week and resolve to become an informed Brethren by reading the missionary page of your Evangelist every week.

WANTED: More inquiries about the R. H. M. Revolving Fund. An eight-page booklet entitled "Questions and Answers about . . . " will be sent to anyone, without obligation, by simply mailing a card to Dale J. Long, Associate Secretary, Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio. Don't put off until tomorrow, what you can do today; send for your booklet today.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

ey back to the capital city. We arrived safely; and Rob, fter receiving some medical treatment from his doctor, as yielded to the doctor's orders and is taking a much-eeded vacation from his work. Pray for his health.

So ended my first trip—my first missionary journey the Brethren churches scattered throughout the Re-ublic of Argentina, north of Buenos Aires. The trip as quite inspiring, and I am impressed with the work, ith the workers we have and with the possibilities for e future. They are unlimited, and only the shortage of borers and/or the shortage of funds will prevent us om taking advantage of the great opportunites that od has given us here in Argentina.

HAVE YOU SUPPORTED THE WORK OF THE ORD HERE IN ARGENTINA WITH YOUR PRAYERS ND FINANCES AS YOU SHOULD? IF SO, MAY HE LORD RICHLY BLESS YOU FOR IT: BUT IF OT—WHY NOT? IT IS WORTHY OF YOUR COM-LETE SUPPORT. GOD IS AT WORK IN LATIN MERICA AND YOU CAN HAVE A SHARE IN THIS REAT MINISTRY. PLEASE JOIN US AND PRAY ITH US FOR THIS VERY WORTHWHILE WORK.

Some important prayer reminders:

1. For more workers from the States and from here join our ranks that are yet too small to fulfill the eed;

2. For wisdom to know the will of the Lord and ex-ctly where and how He would have each of us use our lents and time to the best advantage;

3. For a greater mission vision on the part of all rethren, including your missionaries;

4. For the Lord's blessing upon our pastors here and on the Mission Board at home; they are all doing a ry difficult, but commendable, piece of work.

May our Lord richly bless each of you for your faith-l support.

In His service,
Kenneth L. Solomon.

## SHANKS VISITING THE CHURCHES

Reverend and Mrs. Glenn Shank have been visiting urches in the Maryland, Virginia, Washington and ennsylvania area since about December 1. They expect return to Ashland about February 8.

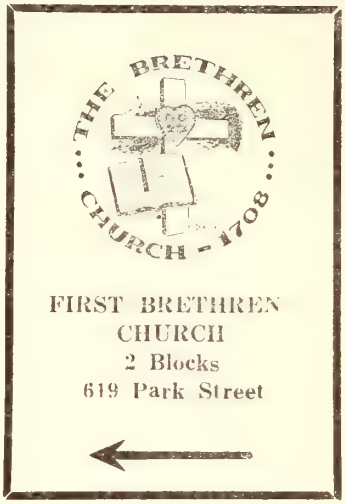
Many requests for services by them have been coming the office. These requests are promptly forwarded to e Shanks, who are attempting to set up another itin-rary into Indiana and Illinois, beginning in March. In any cases a reply from one church must be received fore dates can be offered to another; often replies from urches must await decisions of official boards—it is slow process at best.

The Shanks will accept as many of your invitations as ssible and notify you accordingly; but it is possible at they may not be able to accept all of them. We ust you will be understanding and will make an effort adjust your schedules to accept the dates offered. If e Shanks are unable to appear in your church, per-ps your people can visit a church near by, when the anks are there. The missionary inspiration received ll be well worth the effort.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 93**

**Needed: 107**




# Spiritual Meditations

Rev. Dyoil Belote

### NEGLECTED DUTY

**"As thy servant was busy here and there, he was gone." 1 Kings 20:10.**

THIS VERSE is the explanation offered by a soldier for allowing a prisoner to escape, whom he had been commissioned to watch. Even in a prison camp there are duties to perform. But no soldier can be both "here" and "there" at the same time, and "here" is the place for him to be. It is easy to become so engrossed with the little things of life to neglect or forget the more important duties. And prisoners do not stand around and take it easy if escape is made easy.

It is easy to let the bank deposit of **time** dwindle until all the things we have meant to do pile up against us and we find we have not enough time to do them all. We may have many and splendid opportunities, but if we lack moral earnestness, it is all in vain. Jesus' condemnations are all for the ones who failed to do right—"Inasmuch as ye did it not." Perfection does not come dressed in negatives, but in positives.

We need to determine what are the really important things, and to learn to do those things first. Then if time permits we can do the less important duties.

The poet has given us a very vivid picture of the thought of this study:

"I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!
For I am haunted night and day
By all the deeds I have not done;
Of unattempted loveliness!
Of costly valor never won!"

# The Brethren's Home and Benevolent Board . . . Its Origin and Functions

**JOHN R. JOHNSTON, President,**
**Brethren's Home and Benevolent Board**

FROM TIME TO TIME questions have been asked concerning the functions of The Brethren's Home and Benevolent Board regarding admission to the Home at Flora, Indiana, and the administration of the Superannuated Ministers fund.

Before reviewing the functions of the Board, a brief history of the Board seems proper.

Early after the turn of the century, five Brethren from Montgomery County, Ohio, banded together to form a nucleus to further the idea of a home for the aged Saints. This group was recognized by the Ohio District Conference and in turn was authorized to incorporate and organize. This organization was completed and the Articles of Incorporation were filed on the 10th day of December 1901.

As the need for a Home became more apparent, The Brethren Home Board, as the group was then known, with the approval of the Ohio District Conference, applied to the National or General Conference for admission as an auxiliary.

Some years later, General Conference deemed it advisable to combine the Brethren Home Board with the Benevolent Board thus forming a new group to become known as The Brethren's Home and Benevolent Board, which was to perform the functions previously administered by the two different boards. The new Board was to consist of nine members. Five of the members to be from the State of Ohio, one from Indiana and three at large.

Let us now briefly review the rules which govern the Board in administrating its dual functions.

**The Brethren's Home:**

The rules for the operation of The Brethren's Home and entrance requirements, were established by those people on the Board about the time operations were started at the Home. The rules for admission as drafted by these early members have remained with little or no change. These rules are:

a. Applicant must be 65 years of age.
b. Applicant must have been a member of The Brethren Church and in good standing for at least one year prior to date of application.
c. Applicant must submit an application in triplicate. Application must be accompanied by a medical report from a physician stating the true physical and mental condition of applicant. Also a letter of recommendation from the local minister and deacon board must be submitted with application.

An early ruling requiring an applicant to give all personal and real property to the Home has been modified. The practice of writing boarding contracts has been discontinued. The latter change became necessary due to new legislation enacted by the General Assembly of the State of Indiana. The new legislation made it mandatory that such contracts be discontinued or the Home would be classified as a private home and would be subject to taxation and be required to secure a yearly license at a sizeable fee. This would mean the end to the exempt status we have so long enjoyed, and which has been a great asset.

Many times an applicant is not permitted to enter the home due to their physical or mental condition. The State Board of Health requires certain facilities to care for various physical and mental conditions. Such facilities at the Home are limited, therefore it is necessary that admission be limited to those which existing equipment will properly care for. At the present time all members who become ill, and requiring hospitalization, as determined by the local doctor, must be taken to a near-by hospital.

It is the desire of this Board that all appli-nts could be received and cared for. However, ntil additional facilities are provided, it will be ecessary to maintain the present limitations on ysical and mental conditions as a factor in de-rmining admission.

The various rules and regulations governing eration and admission at The Brethren's Home e the responsibility of The Brethren's Home d Benevolent Board and may be revised by a te of a majority of the members of the Board. is function must remain invested in trust ith the Board that proper action may be taken cope with ever-changing requirements imposed legislation and Department of Health decrees.

**e Superannuated Ministers Fund:**

The dispersion of the Superannuated Ministers nd is to be carried out according to the rules tablished by General Conference.

In 1928 General Conference deemed it neces-ry to establish certain rules governing pay-ents of obligations from the Superannuated inisters fund. These rules are as follows:

A. "Now therefore be it resolved, by the General Conference of the Brethren Church that from and after the 1st day of September, 1927, no minister of said church shall be placed on the pension list nor shall receive any pension from the Board of Benevolence who has not held a pastorate of some church or churches in this denomination for a period of at least five (5) years.

B. "Be it further resolved, that any minister who has faithfully served this denomination in preaching the gospel in any of its churches for a period of five (5) years who shall be incapacitated for services by reason of some mental or physical infirmity, shall receive from the Board of Benevolence of the Brethren Church, a pension in the sum of Twenty-five dollars ($25.00) per month during the continuance of his disability.

C. "Be it further resolved that any and all ministers who have served the church faithfully for a period of fifteen (15) years or more, and who shall not have from any source other than the church, sufficient income from which to live, and who shall be incapacitated for service, shall receive in addition to the twenty-five dollars ($25.00) per month hereinabove provided for, one dollar ($1.00) per month for each and every year they have served beyond the fifteen (15) year period.

These rules have been followed over the past several years. The only deviation from these rules has been the fact that due to ever increasing cost the amount paid recipients has been increased as funds permitted. Also the rules as established do not make any provisions for the widows of deceased ministers who were recipients of payments from the Superannuated fund. However, for years this board has practiced the policy of paying a portion of the pension received by a minister to his widow. It is the conviction of the board that General Conference would indorse this policy.

The second phase in administering the Superannuated Ministers fund was brought about by the adoption of a pension plan. This plan, as adopted by General Conference, placed an added burden on the Superannuated Ministers fund without making additional provisions for funds.

When the pension plan was adopted, provisions were made for that group of ministers within a certain age limit which could be included in the pension plan, but which would not be eligible to full retirement aid from the pension plan. This group of ministers are to receive the difference between the sum they will receive in monthly pension and the amount paid by the Benevolent Board. Thus it would appear that General Conference realized that payments from the Superannuated Ministers fund had been increased over the sum established by the 1928 General Conference and sanctioned the same.

The Board stands ready to correct errors that it has made and requests that if anyone finds anything in the General Conference minutes which would supercede the minutes of 1928 that they please advise the board.

Unless rules other than what we have been governed by are found or General Conference deems it necessary to revise the directives now standing, payments from the Superannuated Ministers fund will be continued according to the rules of 1928 as long as sufficient funds are available.

**The Brethren's Home and Benevolent Board requests your continued support of these two worthy obligations, and prays that each of you may in gratitude for the blessings you have received, increase your gifts to these funds.**

Covington, Ohio.

# The Brethren's Home and the Local Ministe

**REV. C. A. STEWART, Pastor,**
**The Brethren Church at Flora**

UPON ASSUMING the responsibility as pastor of the Flora, Indiana, Church, there comes with it the responsibility of caring for the spiritual need of the residents of the Brethren's Home. All these people are members of the Brethren Church somewhere. Some are members of the local church and others of their home church. But they all have spiritual need and it is the pastor's duty to supply that need. There are a few that are able to attend the services in the local church, but many of them cannot.

It would be unkind and unchristian to forget those who are not able to attend the regular church services. They have all left their own homes and the fellowship of their church and Christian friends. Their physical needs are well cared for, but to feed and clothe and keep the body warm and comfortable is not enough. There is that hungering and thirsting for spiritual food and drink for the soul. Who is better prepared to fill that need than the pastor? It is true they have their devotions and a service one evening each week. But one meal a week is not enoug for the body, neither can their souls be satisfie with one feed.

The local minister must take into consideratio all the facts surrounding the circumstances c these good people and seek to bring comfort an spiritual help to them. They have problems whic may seem trivial to others and yet of utmost in portance to them, and they will confide in the pastor. They welcome a call from him, and fin comfort in his presence and prayers. These pe ple are no different from others who need an seek the help of the pastor who can give th which no other person can. More and more the feel their great need of spiritual assistance i their declining years. They have served the days of usefulness in their home church and the need to be surrounded with warm Christian a mosphere. There is no person more fitted f that service than the local pastor. They nee guidance and spiritual assistance which the pa tor of the local church can give them.

# The Secretary Writes . . .

**DORMAN RONK, Secretary,**
**Brethren's Home and Benevolent Board**

TO UNDERSTAND the program of a denominational board, one must actively work on a Board. To be sure, information is gained by reading, but by discussing, visiting, praying and planning with other Board members, one can gain experience and insight. This year my interest in the Brethren's Home and Benevolent Board has greatly increased because at the ge eral conference in 1958, I was elected to serve this Board. I count it a privilege to assist othe in their golden years. The blessings which r tired ministers, their wives, and lay members our denomination have heaped upon the rest us, prove to me that they are deserving of t

est. When many of them have given most of heir lives to serving their Church, should not ie Church return the service?

Generally speaking, at our Brethren's Home ie residents enjoy the same pleasures, comrts, and conveniences that were theirs in their vn homes. Many of them even have their own irnishings. Yet, they do not have the worry or esponsibility of a home. That is where we come . Through our love-gifts we can supply a home r these faithful servants, free from worry.

The Benevolent Board is not limited to aiding ly those in the Brethren's Home. Retired minters or their widows, who are not residents the Home, receive a small monthly check. The nount is never large, never sufficient to cover expenses for one month. Yet it is a love-gift of appreciation from those who have profited by their service.

During this month the annual offering is gathered to carry the financial work for the Brethren's Home and Benevolent Board. The Board wishes to make further improvements at the Home for the comfort of its residents. The Board desires to increase the monthly check to its non-resident retired ministers and widows. Only a substantial increase in the offering this month can make such possibilities realities.

I am happy to be a member of this Board, and to come to you in behalf of those who have given their best to the Master.

Goshen, Indiana.

# Duties of a Christian Toward Our Aged

**REV. HERBERT GILMER**

N EXODUS 20:12 we read, "Honour thy father and thy mother: that thy days may be ng upon the land which the Lord thy God iveth thee." I realize that the Brethren in the lora Home may not be our physical parents, but definitely feel they are our spiritual parents. aul speaks of Timothy as his son but we know e meant in a spiritual way.

I have been in the Brethren's Home quite ften this past year and I definitely feel the hristian atmosphere there. Most of these folk ave children serving in our denomination at resent. I look upon each of them as those who ave kept up the great heritage of the Christian aith and the teachings of Alexander Mack, the ounder of our Brethren beliefs. I am as grateful o each one for holding Christ high in our deomination as I am to my parents who nourished ie in a physical way. I feel that we owe each ne of them our admiration, our love, our prayers nd our encouragement.

Since our older Brethren served the Lord in the days of free ministry and before the days of social security, I feel that we Brethren of today owe a helping hand to this fine Home.

As a member of the Board, I am happy to say we have a very fine Home. Mr. and Mrs. Kuns are running it in a very commendable way. I appreciate the helpers in the Home also. The buildings are in good condition; repairs and improvements are being made. This takes money. Anyone who owns a home of their own will agree; therefore I want to urge everyone to give liberally to the Flora Brethren's Home. It is a land mark of one of the many things the Christian Church stands for. In Genesis 4:9 Cain asked, "Am I my brother's keeper?" The answer is, "Yes, both physically and spiritually."

Let every pastor urge his people to give that OUR BRETHREN'S HOME may be a home that all of us will continue to be proud of and a place of refuge for those who have given their lives in service for the Master.

Roann, Indiana.

# The Brethren's Home from a Resident's Viewpoint

REV. DYOLL BELOTE

IT HAS BEEN SAID that it makes a world of difference whether you view a proposition as one who stands on the outside looking in, or as one who stands on the inside looking out. Well, in this case I am one standing within looking around.

The Brethren's Home is a Church-owned, Church managed institution, established to provide a place where, under home-like surroundings, older people, with no home of their own, or who are unable to maintain a home, may have a place where they may dwell in home-like conditions, and may enjoy their declining years in comfort, where they can be among those who are in like situations, and can sympathize with them. If any enter the Home who are "itchy," "touchy," "grouchy," "selfish," "with a chip on their shoulder," they are left to grow into the "spirit of the institution," and in time their "aloofness" disappears and they become a part of the group. It cannot be expected that when people come to an institution of this sort that they will leave all their failings and weaknesses where they come from, and become angelic. Old aches and pains, with their accompanying moans and complaints, come with them, and manifest themselves here as at their former homes.

I believe the accommodations and conditions here are comparable to those in other like institutions. Of a necessity the rooms at the Home are not too large; they could not be and keep down the cost of upkeep of the institution. And by the time the residents are of an age to warrant their residence here they do not require so much space in which to "throw their weight around." The rooms are all comfortably furnished, and the occupants are allowed to furnish any small conveniences which they may desire, or which their individual needs may require.

It should be noted that the state of Indiana has strict laws concerning the conditions under which such institutions are conducted, and inspections of the Home are conducted annually—or oftener, if such need is felt by the inspector. Fire risks, purity of the water supply, and general health conditions must come up to state requirements, or the institution under inspection will be closed. A qualified registered nurse is in constant service at the Home, and no resident is neglected when in need of such service. There are two excellent physicians in the town of Flora, and either one of them can be secured on short notice if needed, and the services of both are utilized according to the preferences of the residents.

No one can say that we are not well fed here at the Home. Good food, well cooked and seasoned, and abundant in quantity, is served at each meal. And there is variety enough that each can find food according to his or her liking. And there need be no vitamin deficiency if folks will eat what is provided. And much of the food is provided right here on the farm. Beef, pork, and chicken, and about all varieties of garden vegetables are served, and "Friday fish," the latter of necessity coming from without the institution.

Spiritual care is given to all of us here at the Home. Rev. C. A. Stewart, pastor of the local Brethren church, conducts service each Thursday afternoon, and on Tuesday evening the writer has services. Then, too, quite often some one of the Brethren Ministers of the state visit us here, and always they are invited to bring us a message. And God's blessing is invoked on every meal, so it is never forgotten that this is a Christian institution.

Christmas is quite a gala season here at the Home. A beautiful tree is secured by the superintendent several days prior to Christmas and this is set up in the large assembly room, and is beautifully decorated with Christmas ornaments. Under its boughs the fine total of gifts that are sent to the residents by many congregations, as well as the personal gifts from their friends "at home," are piled. On the afternoon preceding "Christmas Eve," the "Home Family" gathers in

e "Assembly Room." Following brief services mmemorating the "Advent Season" the gifts e distributed to the individual members of the Home Family." There is also the large bulk of essages and Greetings which come through the ail for several weeks prior to Christmas. On e average we are all well remembered at the oliday Season.

There is a custom at the Home that works to eate good will and friendship, and that is the servance of the birthdays of all who reside in e Home. As each birthday rolls around the anagement prepares ice cream and cake for all, d the happy celebrant is remembered by e singing of the well-known birthday song, Happy Birthday to You." There is also a greet-g that is not set to music, but which, never-eless, is entirely Christian and appropriate. The rse runs like this:

Many happy returns of the day of your birth,
May sunshine and gladness be given;
nd may the dear Father prepare you on earth,
For a beautiful birthday in heaven."

The facilities of the Home are not taxed at present. There are a few rooms available at the main Building, and one Apartment at Cottage number one. These Cottages are located directly West of the Main Building, and are arranged to accommodate a man and wife at home-making if they so desire, or they can take their meals at the "family" dining room. The cottages are four-room apartments—living- room, bedroom, kitchenette, and wash-room, with bowl, stool, and shower-bath. At present there is but one of these cottage apartments vacant. The present force of helpers could help to care for the few more for whom there is room without adding in any large way to the labor required.

Most of the feed required for feeding the stock kept on the farm is raised on the farm, and requires only "processing" to prepare it for use. A barn, a chicken-house, hog-house and garage provide shelted for animals and machinery. So all the needs of both residents and animals are cared for, and we should be a "Happy Family." Happy New Year to all of "You'ns" out there from all "We'uns" here at the Brethren's Home.

# Report by the Superintendent and Matron

## Mr. and Mrs. RUSSELL KUNS, Superintendent and Matron of the Home

AT THE BEGINNING of this, another New Year, in behalf of the Members of the Breth-n's Home, we want to thank all our good peo-e, of the Brethren Churches for making Christ-as possible here at the Brethren's Home, with ur cards and gifts.

God gave His only Son to the world, whose rth we celebrate at this time. Wise men ought gifts to Jesus, and we like to give gifts those we love. The gifts were placed under a rge Christmas tree in the big living room as ey were sent in.

Christmas eve, a short program was presented song and a talk by Richard and Sue, who were me for Christmas. We also want to thank the rethren Youth for sponsoring the Food for the aithful program this past year. We received a nice amount of food and money. Many, many thanks, Brethren Youth.

We have taken in four new members, Rev. and Mrs. A. E. Whitted and Mr. and Mrs. Merle Walker, this past year. Also lost five by death, leaving only eighteen members at present. We could accommodate six to eight more members. We were asked to give the Superintendent's viewpoint of the Home. We feel that it needs more publicity and more interest of the whole Brotherhood. That the Brethren's Home should come along with our "Mission Work." For it really is Missionary Work for our Brethren Churches to take care of our elderly people.

We have to go forward or backward, we cannot stand still. We pray folks will think seriously of their Home in Flora, Indiana. We wish all of you could visit the Home this coming year.

# A Brief History of The Brethren's Hom

**REV. L. V. KING**

I HAVE BEEN ASKED to write for this issue of the **Evangelist** a brief history of the Brethren's Home, and the work of the Benevolent Board. Since I had printed in the **Evangelist** several years ago, such an article; since Rev. Percy Miller had an article in the **Evangelist** leading up to the observance of the 250 Anniversary, and since a brief history was included in the Pageant itself, this article must of necessity be a repetition of such facts.

The Brethren Home Board was started as an Ohio organization in 1901 at a State Conference at Bryan, Ohio. Trustees were elected and the Board was chartered as "The Brethren's Home" Board, immediately. The first largest gift was made by Mrs. Lydia Fox of Miamisburg, Ohio. Funds were gathered each year and although not large, during the years it added up to a nice sum with which to erect a Home. Finally, Henry Rinehart, Flora, Indiana, offered a large sum of Annuities IF the Home would be erected just west of Flora. It was at this time that the Brethren's Home Board became a project of the National Conference.

In the year 1923, the Home was erected and dedicated by Dr. Charles A. Bame. In a very short time the building and farm was cleared of indebtedness. Life members were immediately received. Of this list we have on record just a few names.

Since that time the building has been kept up in splendid shape. A new barn was added and three double cottages for six families. Some of this money was donated by aged couples who entered the Home as life members.

When the Superannuated Fund was organized, I do not know. But around the year 1932, when I became a member of the Board, the Brethren Home Board and the Superannuated Board were united by Conference into one Board known as the Brethren's Home and Benevolent Board of the Brethren Church. However, the Board is still chartered as the "Brethren's Home."

As a member of the Board I have helped sir then to pass on all applications for aid from t Minister's Fund. Throughout these years we ha accepted for help only those people who neec such assistance. We have not knowingly receiv any who have had sufficient money to care their needs. And there has been no Confere action taken to change this procedure.

Some two or three years ago I prepared a tailed history of the Home. I listed all the l members of the home with amounts they c tributed upon entrance, the years they ente and years they passed away, as far as we co gather this information. Also all who have ceived aid and the amounts contributed up that time, receiving help from the Superannuat Fund. I have listed the Superintendents of t Home and the years they have served. I ha also listed the Trustees and Officers of the Boa and the years they have served. I have also list separately the larger gifts, annuities and wi etc. This information may be secured by eit writing the Secretary or the Treasurer of t Board.

In closing, may I say, frankly, that the wo of the combined Boards, the Superannuat Board and the Brethren's Home Board, dese your best support.

Louisville, Ohio.

## HOW ABOUT YOUR OFFERINGS

**BENEVOLENT OFFERING**

(For Brethren's Home and Retired Ministers' Fund

Give through your local Church, or if this is not p sible, note the following information. Church Treasure also please note:

Make checks payable to Clarence Stogsdill, Treasur and address: Rev. Clarence Stogsdill, 186 Spring Johnstown, Penna.

# 'COUNTING THE COST of Good Works''

**REV. CLARENCE STOGSDILL, Treasurer,**
**Brethren's Home and Benevolent Board**

"WHAT DOES DISCIPLESHIP COST?" was e title of the Sunday School lesson a few weeks ck. Appropriately, the Rich Young Ruler was e subject of discussion. He thought doing good rks for Christ too expensive, so while he was t looking for an alternative, perhaps even iticizing the costly methods of Christ and His llowers, he lost a hold on Christ himself. He ve neither his money nor himself. And since rist doesn't receive one without the other, is man lost BOTH.

GIVING TO THE NEEDY was the challenge that young man, a test, even a means of reasing him from himself so that he could be und worthy of taking another step, "take up y cross, and follow" Christ. But he was halt, me in spirit and weak. He never found the joy following Christ to new places and into new rvices.

SOME OF OUR BRETHREN constantly count st. They count it and talk about it and "other" ethods—MEANWHILE the opportunities are pping by, and while they are figuring, those no GIVE, enter into new experiences with rist. It is wise to COUNT THE COST OF DOIG, but it is wiser to COUNT THE COST OF OT DOING. Does Christ, and His service, cost o much?

BENEVOLENCE has, and will, cost a great al. But the cost must be calculated on the basis what it is attempting to do. Institutions cant be operated and kept in repair as cheaply as private home—per person or per square foot space. Occupants of the Brethren's Home cant be crowded together as children sometimes n be for reasons of health, dignity and happiss. There are multitudinous laws on health ndards, private facilities and many other reirements which send costs soaring for benevoit institutions.

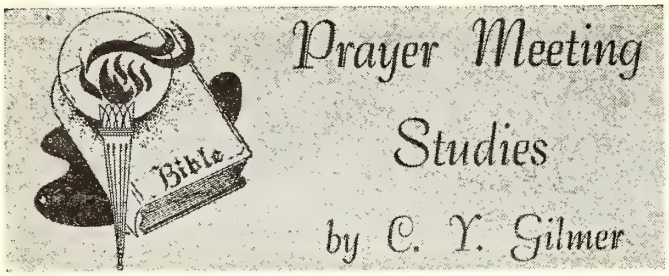
Few Brethren understand that the Benevolent ard is in reality a combination of **two boards:** THE BRETHREN HOME BOARD and the SUPERANNUATED MINISTERS BOARD. The Benevolent Board operates with a treasury that is replenished annually by only ONE OFFERING. Cost of living and materials for repairs, etc., continues to rise. Between the two functions the Board supports or assists in supporting about thirty-five (35) people, besides paying salaries and wages of helpers at the Home. When one thinks of it in this way the cost per capita seems much lower. Most people simply count the noses of persons **staying** at the Home, note the TOTAL BUDGET of the Benevolent Board, divide the numbers, and behold! the cost of "keeping ONE person" at the Home! There is much more to it than that! One could figure the same way with the budget of ANY OTHER BOARD and come to similar conclusions!

I suggest one way of reducing costs: **PLAN A DENOMINATION-WIDE DRIVE TO SUPPLY THE HOME WITH A YEAR AROUND SUPPLY OF FOOD.** This is a large item on the Home budget.

I suggest to you, too, that our people certainly aren't being hurt, nor is it too expensive if the denomination give AT LEAST ONE DOLLAR ($1.00) PER MEMBER to support the Home and all benevolent work. I noted some time ago that the Lutherans in the city of Johnstown slice out of their entire budgets (local churches) from **one-fourth** to **one-half** strictly for the cause of benevolent work. **Even taking in missions, this would put us to shame!**

Brethren, please assist your Brethren's Home, its occupants and superannuated ministers **and widows of deceased ministers.** As the Rich Young Ruler **failed** to do, you will qualify to take up the cross and follow Christ to greater heights of service.

**CAN THE BRETHREN GIVE AT LEAST $1.00 PER CAPITA TO THEIR FAITHFUL SERVANTS' NEEDS IN 1959?**




## CHRIST OUR SIN-BEARER

CHRIST, ON WHOM RESTED no obligation to suffer for our sins, suffered our sin penalty vicariously (1 Peter 2:24, 25). As our sacrifice Christ suffered for our sins in our stead (Isaiah 53:5, 6). The great truth of the atonement by substitution was understood in the Old Testament by animal sacrifices symbolical of the person and work of Christ (Gen. 22:13). They understood God's plan of forgiveness and non-imputation of sin (Psalm 32:1, 2). Christ preached Himself as our substitute for redemption (Matt. 20:28). He brought out again and again the thought of His giving His life for us (Matt. 10:11). Paul repeatedly taught the same thing (Gal. 3:13). Christ is the propitiation for our sins "through faith in His blood" (Rom. 3:25). Our sin was imputed to Him, and His righteousness was imputed to us (2 Cor. 5:21). Without this ministry we shall be forever banished from the Lord (2 Thess. 1:9).

God not only gave His Son to take away our guilt but also to change our lives (1 Peter 2:24). So we are to count ourselves dead unto sin, but alive unto God (Rom. 6:11). Through Christ we are no longer under sin's condemnation (Rom. 8:1), neither are we under its dominion (Rom. 6:14). We have been liberated (Rom. 6:7) from sin, and are no longer the servants of sin (Rom. 6:10-13) but now are we the servants of righteousness (6:16-18). We now bear an entirely different fruit (6:19-22). The power of sin over us must be broken (1 John 1:8) so that we are dead to sin in our nature and to sins in our everyday living. If we are united with Christ in the likeness of His death we shall also be in the likeness of His resurrection (Rom. 6:3-6). The good work which God has thus begun in us grows toward perfection until the day of Jesus Christ (Phil. 1:6).

"My sins laid open to the rod
The back which from the law was free;
And the eternal Son of God
Received the stripes once due to me.

"No beam was in His eye, nor mote;
Nor laid to Him was any blame:
And yet His cheeks for me were smote—
The cheeks that never blushed for shame.

"I pierced those sacred hands and feet
That never touched nor walked in sin;
I broke the heart that only beat
The souls of sinful men to win.

"That sponge of vinegar and gall
Was placed by me upon His tongue;
And when derision mocked His call
I stood that mocking crowd among.

And yet His blood was shed for me,
To be of sin the double cure;
And balm there flows from Calvary's tree
That heals by guilt and makes me pure."

As for us, astray from God there could be no pea (Isaiah 57:20, 21). We were worse than a domestic a mal gone astray (Isaiah 1:3, 4). The world is getting fa ther and farther from God (2 Tim. 3:1-5). Out of Chr we cannot hope to turn to God (Jer. 13:23, 25). Unc free-will man failed (Gen. 2:17). Let him now surrend his will to the Divine Will to be saved from himself service unto God (Rom. 12:1, 2). Man's need is met Jesus (Matt. 11:28, 29). Man cannot trust himself, he can commit his all in safety unto Christ against day of reckoning (2 Tim. 1:12). All we like sheep ne the Good Shepherd Who can keep us fully surrende (John 10:1-14).

# Sunday School Suggestior

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

## MISSIONARY EDUCATION FOR CHILDREN

THERE MUST ALWAYS BE A REASON for missi ary education in the Sunday School. We dare study missions in Sunday School simply because some in the past has included it in the curriculum. Missions of great importance to the Sunday School because hope of the future missionary task lies with the childr Mavis Anderson has written "One generation of child with a missionary vision would solve the problem of f thering the cause of world missions." The church missed its greatest opportunity if it waits until ac years to begin a program of missionary education. M a fulltime missionary got his first missionary impr sion and even his call to service during childhood.

### A DEFINITION

Missionary education for children is a learning proc Children gain their insights through doing. Designat one Sunday per month or quarter as missionary day not missionary education. These are times of special phasis, but missionary education per se must be conti ous. Stories, songs, projects, handcraft, and even pray all contribute to missionary education.

### A RESPONSIBILITY

There are specific persons who must feel this resp sibility. First, and most important, is the pastor. Un he intends that his Sunday School shall be strong missionary emphasis, it is likely that missionary edu tion for children will be fragmentary. Second, the S day School superintendent and officers must feel its sponsibility. They must not think of missionery edu tion as an appendage, but as part of the warp and w of the total Sunday School program. Third, departm leaders must be made to feel responsible for missior education. They may aid the children to understand

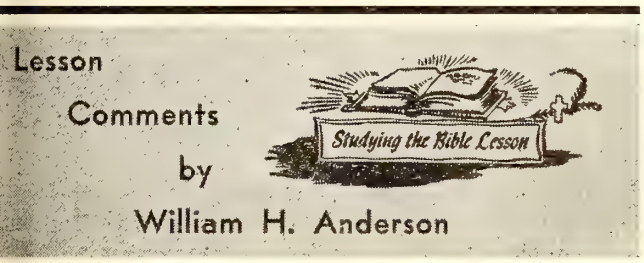
ions in the total departments. Fourth, the teacher is he final key; for the teacher Sunday by Sunday, has opportunities to aid the children in a better understanding f the purpose and need of missionary service.

### A METHOD

**The best missionary source book is the Bible.** Nearly very story in the Acts of the Apostles can be used as missionary illustration. The missionary method of Paul hould be explained and illustrated in modern day terminlogy. The hindrances overcome by the early church can e dramatically presented. Be sure the children memorize ome of the key references on missions in the New Tesament, particularly Acts 1:8.

**There are missionary stories galore.** Never in the hisory of the Christian church have there been so many vell-written and genuinely interesting missionary stories or boys and girls as there are now on the market.

**Be alert to our own Brethren missions program.** Much nformation is available to you through the Mission Board. Get your children interested by locating the mision points, learning the names of missionary children, nd writing to these children.—Adapted from Sunday chool Encyclopedia, Vol. 9.




**Lesson for February 15, 1959**

**RESPONSIBILITY TO GOD AND MAN**

**Lesson: Mark 12:28-34**

NOBODY LIKES to hear the word RESPONSIBILITY these days! We dislike being told that there are some hings a person "ought" to do. Some would have us beeve that children should never be told they "have to" o anything. "Free expression" is the byword of the age!

Well and good! But what are we going to do with the ible? How are we going to ignore the Scriptures that ell us what GOD expects of us? **Whether we like it or ot, there are certain things that God EXPECTS and EMANDS from each of us!**

### THE QUESTION

"Which is the first commandment of all?" asked a cribe of Jesus one day. Prior to this some of the religous leaders had tried to trap Jesus with tricky questons. Knowing their true purpose and intent, our Lord efused to be led into a snare.

Was this scribe sincere in his question? Evidently so, r the Master answered him forthright.

It was no wonder the scribe was confused as to the w! The Pharisees not only accepted all the law of oses, but in addition, they added countless laws of their vn. Which, then, asked the scribe, was the most imrtant of all the Jewish laws?

Men are always trying to add to, or take away from, God's Holy Word. The warning of Scripture is plain and clear: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:18-19).

### THE ANSWER

"And Jesus answered him . . . thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

"The expression, 'with all thy heart' means truehearted, and stands in contrast with mere pretension, hypocrisy and divided affection. The expression 'with all thy soul' means with the entire personality . . . To love God with all the soul, therefore, means that He be loved with warmth, glow and feeling. The expression 'with all thy mind' implies a love that is guided by intelligence. The expression 'with all thy strength' means with all the energies and powers of the entire being . . . Israel was therefore commanded to love God supremely, and without any compromise of affection" (W. S. Hottel).

Jesus had not finished His statement. He continued: "And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"Love of a neighbor is proof of love of God. The engineer who wishes to know how much water there is in the boiler does not go into the engine room and look into the boiler itself, but he looks at the gauge, the small glass tube on the outside of the boiler, and he knows that the water is just as high within the boiler as it is within the tube. If the tube is empty, the boiler is empty. Our treatment of our neighbor is the gauge which shows how our love of God stands. If there is no love shown toward our neighbor, there is no real love for God" (quoted by Frank S. Mead from source unknown).

### THE CONCLUSION

When the scribe heard Jesus utter these words, he said: "Well, Master, Thou hast said the truth." For to love God and one's neighbor, said the scribe, "is more than all whole burnt offerings and sacrifices."

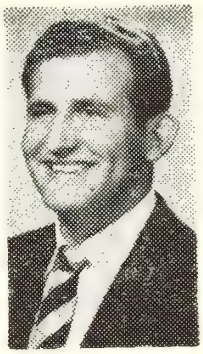
"And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God."

Here was one scribe who saw in the law more than mere ritual and form. Yea, no wonder Jesus said he was close to the kingdom. But did he ever come into the kingdom? Whether he ever forsook his sin and entered in, we know not. But he had, intellectually at least a concept of the requirements of the kingdom that many people of our day lack. **The scribe acknowledged with his lips the truth that God requires of every man right relationship with God and others!**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## SHELDON CLEMENTS



National Youth Conference Speaker

August 17-23, 1959

SEE current issue of THE BRETHREN YOUTH MAGAZINE for more info.

## GOALS GAB

### Goal Number Nine

"THE BRETHREN YOUTH MAGAZINE IN THE HOMES OF 75% OF YOUR MEMBERSHIP."

Just as the **"Ohio Farmer"** is a magazine for farmers in Ohio, and the grocers' magazines are for grocers, and the medical journals are for doctors—the **"Brethren Youth Magazine"** is published for Brethren Youth and their families.

GOAL 9 has been established to help promote sales in order to justify the time, finances and combined efforts of the staff in compiling and printing the magazine. But even more important than this reason is that we feel the information contained in the magazine should be in every home where Brethren Youth live. Helpful features include: meditations, Brotherhood and Sisterhood Reports, pictures and news items from local churches and district organizations, a Children's Page, and countless other items of interesting reading. Three features of the current January-February issue are:

**"A Look at Smoking"**

**"Billy Visits College"**

**"Effective Witnessing," discussed by a youth panel.**

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## IT'S TOO SIMPLE

The commuter next to the window was heard to say, "If I were Mao Tse-tung I'd invite Chiang to come back."

"Back where," queried his companion.

"Back to the mainland."

"Crazy idea that. Maybe if you were Mao you'd want to abdicate. But I haven't the foggiest notion that has any such notion."

"I don't think it would be an act of abdication. I th such an act might demonstrate Chiang's strength."

"I suppose you would give him an office too."

"Now that you mention it, maybe I would."

"I don't get it."

"It's simple. When I was in fifth grade I was the c bully. I'm not boasting—just stating a fact. I took self very seriously. I tried to run all the younger dren's games, decided in what sports kids my own should engage and dictated the rules by which should be governed. Then one fine day a new princ came to our school. He recognized me for what I One day he called me into his office and said, 'Jef am going to make you responsible for the playgro equipment. I expect you to see that the slides used the smaller children are in good order: that the bas ball goals are always ready for use: that no wind are broken in the building. I shall explain your pos to the other children in assembly in the morning. A that it's up to you'."

"What happened?"

"The kids whom I had harrassed for months kept so busy unwinding strips of paper from the baske hoops, rearranging the bases on the baseball field sweeping sand off the slides that I had no time to gage in games myself nor to boss them in their The day came when I went to the principle's office asked to be relieved of my responsibilities.

"Were you?"

"Not until Mr. Abercombie talked to me suffici to be sure that I had learned my lesson."

"And this experience makes you think that inv Chiang to return to Peiping or some other Chinese might take the wind out of his sails as it were?'

"It might be worth a try."

"It's too simple: it wouldn't work."

"It isn't so simple as it sounds. All kinds of comp tions are implied. But they are no more involved the risk of war. And if I were Mao I'd think about

—from Peace Acti

## Coming Events

REPORT OF THE FIRST COLLEGE WEEKEND TREAT—Next Week on PAGE 18!

JOHNSTOWN YOUTH CLINICS—February 13-15 both Second and Third Churches)

BRETHREN COLLEGE DAYS—February 20, 21, Ashland College

PENNSYLVANIA YOUTH RALLY—February 28— lin, Penn.

ASHLAND COLLEGE CHOIR TOUR—March 1-8, 1

SEMINARY RECRUITMENT SUNDAY—March 8 i ery Brethren Church

MIAMI VALLEY YOUTH RALLY—March 8—Ple Hill Church

RELIGIOUS EMPHASIS WEEK—March 9-11—As College Speaker: Rev. Claude Garrison

# The Women's Corner

by Helen Jordan

## A MORNING'S MEDITATION ON THE LORD'S PRAYER

**Our Father Who Art in Heaven**

Help me to believe this day that there is a power to lift me up which is stronger than all things that hold me down.

**Hallowed Be Thy Name**

Help me to be sensitive to what is beautiful and responsive to what is good, so that day by day I may grow more sure of the holiness of life in which I trust.

**Thy Kingdom Come**

Help me to be quick to see and ready to encourage whatever brings the better meaning of God into that which otherwise might be the common round of the uninspired day.

**Thy Will Be Done on Earth as It Is in Heaven**

Help me to believe that the ideals of the spirit are not far-off dreams, but a power to command my loyalty and direct my life here on our real earth.

**Give Us this Day Our Daily Bread**

Open the way for me to earn an honest living without anxiety, but let me never forget the needs of others and make me want only that benefit for myself which will also be their gain.

**And Forgive Us Our Debts as We Forgive Our Debtors**

Make me patient and sympathetic with the shortcomings of others, especially those I love, and keep me sternly watchful only of my own. Let me never grow hard with the unconscious cruelty of those who measure themselves by mean standards, and so think they have excelled. Keep my eyes lifted to the highest so that I may be humbled and, seeing the failure of others, be forgiving because I know how much there is of which I need to be forgiven.

**And Lead Us Not into Temptation But Deliver Us from Evil**

Let me not go carelessly this day within the reach of any evil I cannot resist, but if in the path of duty I must go where temptation is, give me strength of spirit to meet it without fear.

**For Thine is the Kingdom, and the Power and the Glory Forever**

And in my heart may I carry the knowledge that Thy greatness is above me and around me and that Thy Grace through Jesus Christ is sufficient for all my needs. Amen.

## SPIRITUAL ENRICHMENT FOR TEACHERS

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures; but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee.

—Leslie Pickney Hill.

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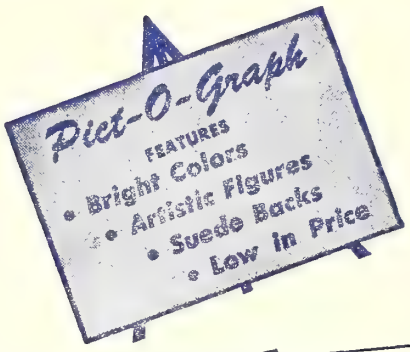


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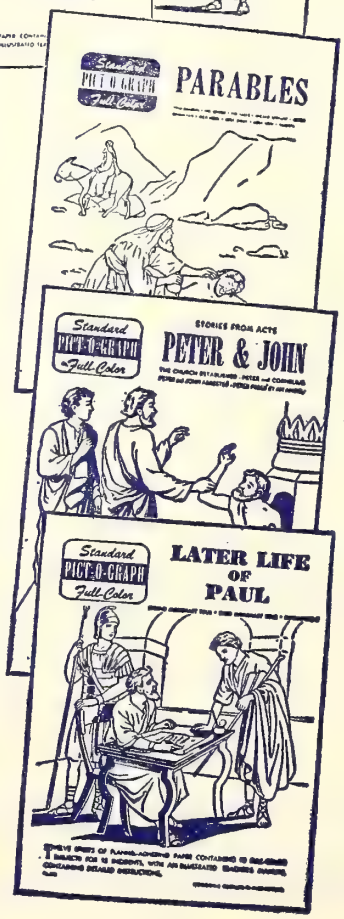

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# The Brethren EVANGELIST

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Vol. LXXXI February 14, 1959 No. 7

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## *Items of General Interest*

SARASOTA, FLORIDA. Brother Fred C. Vanator, and wife, and Mr. and Mrs. Carl E. Mohler, who pioneered the Sarasota Brethren Church, about six years ago, have moved recently into their new home at 3410 Monica Parkway, Sarasota, Florida. Brother and Sister Vanator were active in the work of Brethren Publications prior to going to Florida in 1953—Brother Vanator as Editor of Publications, and Sister Vanator as Editor of the Woman's Outlook.

## COMING EVENTS

NORTH MANCHESTER, INDIANA. Revival and Evangelistic Services—Mar. 2-15—Rev. Virgil Ingraham, Evangelist; Rev. Henry Bates, Pastor.

LOUISVILLE, OHIO. Revival Meetings—Mar. 8-15—Rev. Harold Barnett, Evangelist; Rev. L. V. King, Pastor.

GRATIS, OHIO. Revival Services—Mar. 9-22—Rev. Claude Stogsdill, Evangelist; Rev. A. J. Tinkel, Pastor.

OAKVILLE, INDIANA. Revival Meetings—Mar. 2-15—Rev. John T. Byler, Evangelist; Rev. Arthur H. Tinkel, Pastor.

OAK HILL, W. VA. Brother Robert Madoski wri "Six were taken into the Church recently by bapti Attendance at our New Year's Watch Party was 1 Over 50 of these were teen-agers."

WAYNESBORO, PENNA. (WAYNE HEIGHT Brother N. Victor Leatherman was radio devoti speaker over WAYZ the week of January 26th.

(Continued on Page 19)

### ANNUAL BIBLE CONFERENCE

### RIVERSIDE CHRISTIAN TRAINING SCHO

Lost Creek, Kentucky

Thursday evening, February 26th, and all Friday, February 27th, with the closing serv Friday evening.

The principal speaker will be L. Ernest Ot of Asbury College, Wilmore, Kentucky. music will be in charge of Mr. and Mrs. D Owens, of Mt. Vernon, Kentucky.

Free board and room will be given guests ing at a distance, if they inform us ahead time of their coming.

Mrs. G. E. Drushal

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# The Editor's Pulpit

## "Am I My Brother's Keeper?"

THE WEEK OF February 15-22 is being observed as "Brotherhood Week." Sponsored by he National Conference of Christians and Jews, t is designed to bring attention to the fact that nen must learn to live together if civilization is o survive.

Anyone knows that peace is gone when disord, selfishness, strife or hate are present. This s true, whether it be in the home, school, a business, or among nations. Doubt, fear, lack of unlerstanding, etc., are major factors causing disuption of peaceful ways of living together.

Our own nation has been distressed for some ears because of the race riots and integration roblems between Negroes and whites. Up to ow, the record is not one to be too proud of, and either Negroes nor whites are blameless. It is ur conviction, though, that most of the trouble as come because of the causes listed above. And ur praise is for any and all who are working or peaceful relationships between the two races. Truly here is a great opportunity for Christian Brotherhood to operate, in daily living, and in rayers for peaceful relations between the peoles of different races.

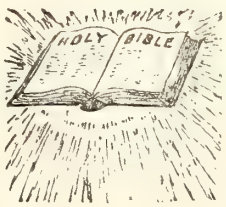
Little Rock, Arkansas, was certainly nothing o be proud of a year or so ago, and the Communstic world made much of it, and other incidents ikewise in its propaganda mill, in seeking to how so-called weaknesses of Western Democacy. And one cannot help but feel that if such ncidents were allowed to continue unchecked, Western Democracy" did have some very defiite weaknesses.

The great State of Virginia has not been witht its troubles, either, and even though we are ware that we have loyal "pro-segregationists" mong our readers, it must be said to the credit f many Virginians that they have been endeavring to work out the problem to the best intersts of all. As this is being written, it is still resh in the news of the peaceful integration of Negroes and whites in the schools of Arlington and Norfolk, Virginia. Coming on the eve of Brotherhood Week, it seems to speak well for the future.

Without doubt, peaceful integration has been possible in these sections of Virginia at this time, because in our opinion, parents were beginning to realize that those who could afford to be hurt the least—their children—were being hurt the most. Closed schools do not educate children to be citizens of a democracy.

The road ahead will still have its rough places. Members of both races still have much to learn about living together. The opportunity for the exercise of Christian Brotherhood is big enough to call forth from members of both races the very best of Christian teaching and example. There is evidence that Divine leadership and guidance is being brought to pass in this national problem, and whereas there are points favoring both sides, yet the best thing which can be said about the whole matter is that there is effort being made to come to a peaceable solution.

We are truly "our brother's" keeper. In the name of Christian Brotherhood, his spiritual, social, economic and physical needs become ours. "Our brother," (of whatever race or color) is here, and his existence here will parallel our existence. If he does not know Christ, we must witness to him; if he does not know how to live peaceable in a democracy, we must teach him, etc. Our practice of Christian Brotherhood will cure a multitude of racial ills. The peace of the world in which we live depends on what we do in this respect. W. S. B.



# Our Brethren Heritage

## Rev. A. T. Ronk

THE EXECUTIVE COMMITTEE for this Conference, meeting in an early session a year ago, had thrown into its lap by the inexorable hand of time, the problem of preparing a program for this, the 250th anniversary of the founding of our Brethren Cause, and the 75th anniversary of this corporate branch. Nineteen fifty-eight is the year; the present committee, the creation of the District Conferences; the program in hand, the answer. You will be the judge of its merit.

Why this preacher was chosen to present the second of three messages of historic reference, he does not know, unless the committeeman making the suggestion thought him to be of about the same vintage. He might be surprised. However, the message is the thing and not the messenger; the ministry of the hour and not the man. The responsibility, therefore, falls upon this person to speak relative to the Brethren Church period, 1883 to 1958. These 75 years cover the corporate life of the Brethren organization, 75 years, lacking one month. May we all become lost in the magnitude and solemnity of the theme, and rise to the challenge of the cause.

In a letter to the other members of this triad of speakers, last November, this preacher said in part, "I am quite convinced that the Executive Committee, nor the Conference Delegates would be satisfied or edified with just a recounting of the history of the Brethren. It seems to me that, if our efforts are to be useful and inspiring, we must try to catch up the spirit and genius of Brethrenism; to comprehend the essence of that which h made us what we are, and might have made us great service and extent; not that largeness necessarily spe acceptance with God, but I can't help thinking, that, wi our Apostolic Faith and Practices, and a burning m sionary zeal, we might have swept this America wi Brethrenism." Your speaker is still of those same sen ments and it is in that spirit that he wishes, prayerful to make some observations relative to the 75 years our Brethren Fellowship. May he do so under the then "OUR BRETHREN HERITAGE."

Brother Fairbanks introduced our Anniversary Lectu theme yesterday morning, a theme which might be stat as Yesterday, Today and Tomorrow in Brethren thoug He treated, according to assignment, the initial days Germany and the establishing era in America, the peri of The Brethren, from 1708 until 1883, a span of a hu dred and seventy five years. Although ours today is shorter span, the 75 years bringing us up to 1958 are less significant than those that went before.

But why look back, some one may ask. Why distu the musty years that are agone? One might even fac tiously quote the warning to Lot's wife, NOT TO LOC BACK. Well, if the warning was to us from God, le WE turn to a pillar of salt, our faces should be to t front. However, we cannot discover our HERITAGE looking forward. Its origin may only be seen in the pa yea not only in the immediate past of 250 years, b beyond the probing fingers of time, as they reach ba into the shadowy dust and ashes of antiquity. For, w beyond those shadows from of old, stands the essen of our Heritage, since "God chose us in Christ befo the foundation of the world . . . having foreordained unto adoption as sons through Jesus Christ unto Himself In the fullness of time, these hallowed purposes of G were revealed to the sons of men, and the cross w

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**This week, we present the first half of Brother Ronk's message which he presented to General Conference last August. The Heritage of the Brethren is rich, and we urge your filing this copy of the EVANGELIST for future reference. The second half of this message will appear shortly. W. S. B.**

raised as the altar and emblem of our hope. Therefore, as Brethren, we must envision our heritage, not only in the light of 250 years of history, nor in 75 years of separate effort, but in the truths and mysteries of the nineteen century old "FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."

So to the past let us look, FOR—

**A DEVOUT LOOK INTO OUR YESTERYEARS, TODAY CAN HELP US PLAN TODAY, FOR OUR TOMORROW.**

It seems apropos to the general theme of our Anniversary celebration, to probe a question which has disturbed many minds and has oft found voice of late. It is this, "WHY IS THERE A BRETHREN CHURCH, AND WHY SHOULD IT CONTINUE TO EXIST?" The query has been leveled at this preacher and doubtless has to other pastors and college personnel. The answer is not simple and cannot be stated in a sentence. It can only be found in the heart of the Brethren Heritage, and an examination of that heritage, will answer the disturbing question.

What, then, is This Brethren Heritage? May we seek to comprehend it by analysis?

It was just stated that the ESSENCE of this heritage is grounded in the fact that "God has fore-ordained us unto adoption as SONS through Jesus Christ UNTO HIMSELF." This sonship comes to "as many as receive Him" and "to them gave He the right to become Children of God, even to them that believe on His name." "For as many as are led by the Spirit of God, these are sons of God." Here is a family relationship—sons of God. Sons of a common Father, therefore, the scope of the heritage is BROTHERHOOD, a brotherhood not here conceived as popularly stated, THE BROTHERHOOD OF MAN. This is the BROTHERHOOD OF BELIEVERS, of which Jesus spoke, "All ye are brethren."

The Heritage of Believers is a PATRIMONY. It is from THE FATHER, but it is administered by the SON, because "The Father loveth the Son, and hath given all things into His hand." The Son assumed the responsibility and was faithful to the work that had been assigned to Him "Before the foundation of the world." In His great High Priestly prayer the night before He was crucified, Jesus the Son, quietly said to His Father, in the presence of His disciples, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do," then with the shout of victory from the cross, "It is finished," He signed, in His own blood the document, the covenant, the will which established our heritage. There only waited then, His resurrection, to probate the WILL, and Pentecost to seal it.

Then, what is the nature of this priceless HERITAGE? It is not church history, although it has stood the ravages of time and is historic; It is not materialistic, although it finds expression in the materials of its Rites; It is not primarily cultural, yet it must engender a culture of the highest order; It is essentially spiritual, because it finds its environment in the realm of the spirit. Ours is a mystic heritage, yet most realistic, for it has charted the course of numerous lives throughout the centuries.

Let us tune our ear to the voice of Him who signed for us the will. "Ye are My friends, if ye do the things

which I command you. No longer do I call you servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I heard from my Father, I have made known unto you. Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." This He said just before His death and resurrection. Then on the mountain in Galilee shortly after He arose, Jesus said to the disciples, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them . . . teaching them TO OBSERVE ALL THINGS whatsoever I commanded you: and lo, I am with you always . . . " Finally, at the end of the forty days, Luke records of Jesus, first in his gospel, quote, "Then opened He their mind, that they might understand the scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations . . . Then He charged His disciples, "YE ARE WITNESSES OF THESE THINGS."

Luke continues the same thought in the Acts where he says "until the day in which he was received up, after that He had given commandment through The Holy Spirit unto the Apostles whom He had chosen . . . and speaking the things concerning the Kingdom of God": Then follows Jesus' last and most challenging words to the disciples, "BUT YE SHALL RECEIVE POWER, WHEN THE HOLY SPIRIT IS COME UPON YOU: AND YE SHALL BE MY WITNESSES, BOTH IN JERUSALEM, AND IN ALL JUDAEA AND SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH."

Here is the Believer's Heritage. He is a son of the Father, through His Son Jesus, who made the will, signed it with His blood, and sealed it on Pentecost. Instructed by the testator in the will, the Believer is chosen to be a friend, to be baptized with the Holy Spirit, to receive power, to be His witness, to baptize, to teach observance of all things commanded by the testator in the will. Moreover, Peter, on the day of Pentecost, set forth the continuity of the heritage when he said "For to you is the promise, and to your children, and to all that are

afar off, even as many as the Lord our God shall call unto Him."

This is the heritage with which the young church in Jerusalem went to work. Faithful application to the charge of witnessing the pure gospel led multitudes to believe, in the first century, and the Lord built them into His church.

Let us look, now, at the pages of church history. See what came to pass throughout the years, even as warned against by Paul and Peter. "False teachers who privily brought in destructive heresies, denying even the Master that bought them." Gnosticism led away many from the true faith by claiming revelations and wisdom beyond the teachings of Jesus. Legalism of the Judaizers dulled the teaching of faith and trust in grace, by the "DO IT YOURSELF" through the works of the law. Unitarianism found its first doctrines in the teaching of Arius and Eunomius and called forth the first great Ecumenical Council of the church. Not only the inroads of false doctrine, but the corroding effect of Ecclesiasticism so bedimmed the vision and clouded the heritage that by the sixteenth century it was nigh unto vanishing away.

Came then the great Protestant movement. Multitudes followed the leadership of men like Luther, Molanthon, Zwingli, Calvin, Knox, in protesting against the authority of Rome, her indulgences, her laxity in morals and legalistic theology. As a result there arose various state churches, whose leaders spent more time debating the fine points of doctrine than in teaching the peoples that "The faith once for all delivered unto the Saints" must carry a way of life in harmony with the teachings of Jesus and THE HERITAGE OF HIS WILL. Moreover, the State churches fell into the practice of persecuting any and all who would not conform to their particular authority. While these various protesting groups withdrew from the Church of Rome, they continued to teach and practice some of the things Rome had claimed the authority to change. As a result of the dissolute life often prevalent in the state churches, there arose in many quarters in Germany a movement which found its origin in the teaching and efforts of Philip Jacob Spener. He correctly believed and taught that the Christian Faith should produce a spiritual way of life which wo show itself in a Godly Piety. Many of these so call Pietists worked within the state churches for refor while others became Separatists.

The condition of the protestant churches in Germa in the seventeenth century and the heart hunger of few heroic souls for the true, the inspired, the Ap tolic, led to a reactuation of the Brethren Herita The use of the word Reactuate is purposeful, for t heritage which we call Brethren today, was the herita of the Brethren of the early church. Alexander Ma and his friends of Schwarzenau could find no group protestantism that was Apostolic in faith and practi and being satisfied with nothing less, formed a new f lowship based on the teachings of the New Testam and early church practice. This year we celebrate t 250th anniversary of that momentous event. It w then, according to a letter written by A. H. Cassel J. H. Moore in 1886, that our church fathers adop the name of BRETHREN. Those eight souls in 17 returned to the BRETHREN HERITAGE and bequeath that heritage to us. Here we have the answer to th question which we raised a few moments ag "Why is there a Brethren Church?"

Spelling out the reasons for the origin our Brethren Heritage, poses another most seri question, and one that must certainly give us pau WHAT HAVE WE BRETHREN DONE WITH TH GLORIOUS HERITAGE? If there were none to be fou in 1708 who believed and practiced Apostolic Christi ity; and Mack and seven others felt impelled to be Mack wrote, "Sincerely desirous of finding the foot st of the primitive Christianity and following the exam of the Saviour, being fully convinced of the necessity faith and obedience in order to obtain salvation," a "To enter into a covenant with each other, by the h of God to endeavor to attain to the answer of a g conscience by rendering obedience to all the comma of the Lord Jesus." If their findings drove them to th convictions, then the words of Jesus to "witness, bapt and teach observance of all things" must have weigh heavily on their hearts. They, indeed began to witn

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and teach with such fervor that the young church grew rapidly in those first years. But here is the potent question. Have the Brethren in these 250 years been faithful to their heritage? What might have been done in America if they had always been spiritually evangelistic, zealously missionary and constantly instructive, and not so oft side-tracked by whims, fetishes and personal aggrandizement. Is it possible that the church has never properly understood her mission?

Dr. Mackay of Princeton, Theological Seminary has made this very pungent observation: "A sense of heritage is the chief determinant of destiny." Note it carefully! A SENSE OF HERITAGE! Have we failed to feel a SENSE OF OUR HERITAGE and find our destiny? If in the past we have been totally right in our approach and our methods, we have either a limited destiny as a people, or our horizons are obscured or eclipsed by eyes that see not, hearts that comprehend not or wills that obey not. Are these heart searching questions?

Up to this point, the general thought has been directed to the entire 250 years of history. It is necessary now to narrow this discussion down to the 75 years of our own Brethren communion. Let us raise the question of "What have we wrought?" Have we failed in anything? Then wherein?

It is not the purpose of this speaker, to set himself as a critic of the past 75 years or point the finger of accusation at anyone, for so many, have done so much more, to establish the Brethren Heritage in this world than he. Moreover, what is said here is directed first, at himself as "chief among sinners" in the short comings of our 75 years' existence.

What, then, is the main issue in our Brethren Heritage? From the words of Jesus, it is to WITNESS, to tell the story of saving grace; it is to BAPTIZE believers; it is to TEACH THEM to observe all things He commanded. He never once said, "Go and build a church house," and for two hundred years the early Christians did not; He never said, "Build hospitals"; nor "establish a college or university"; nor "a children's, or old folks home." These things are all good, but only as secondary to the WITNESS and the TEACHING OF OBSERVANCE. Have we ever put the cart before the horse? Have we been like the man in the woods who couldn't "see the forest for the trees?" I stood recently before the giant Sequoia in the Mariposa Red Woods of California and gazed entranced at the grandpa of them all. It was some 30 feet in diameter at the base and arose to a height of almost 300 feet. There were 90 feet of trunk to the first limb. Those beautiful mountains about me were full of Redwood trees but I couldn't see them for the giant in my path. Oh, how things become magnified in our eyes sometimes and obscure the main issues of life. We are so prone to be like the spies of Israel in the promised land. They could not see the grapes, the pomegranate or the honey dripping from the rock, because there were giants in the land. And the Anakim obscured the vine and fig tree under which they could dwell, and the hills, lush with provender for their cattle.

Yes, for 75 years we have had giants in our path, but a PROPHET LIKE UNTO MOSES hath been raised up to save and to lead us, and He said, "Go and witness and baptize and teach." This is our Brethren Heritage. We must become increasingly aware of this heritage, and in it find and fulfill our destiny as a fellowship.

Then I wonder, too, if we may have become discouraged at times when about us have fallen our founding and veteran fathers. They had a vision that 75 years ago was called progressive. They advocated Sunday schools for "The teaching observance of all things commanded." They promoted evangelism to call sinners to repentance and extended themselves in witnessing under adverse circumstances. Stephan Bashor led more people into the church through evangelistic preaching than any other man, and so burned himself out in the work, that while yet a comparatively young man, he could not deliver a sermon without weeping and over it spend sleepless nights.

Moreover, these founders gave their witness through the press. Henry Holsinger printed the **Evangelist** in those early years for awhile in Waterloo, Ia., with the old hand press, short of type and paper and often had little to eat in his house, in order to carry on and give to the church its paper.

He was urged by many to write a history of the church, which he did under the most trying circumstances. He had no income in those days. His body was broken and feeble. He could scarcely see to read his correspondence of years, to refresh his memory. Much of it was written in Pennsylvania German and he had to translate it. He often could not speak above a whisper and dictated much of the book lying in bed or on a couch. (I know, for I was there as a boy as was brother George.) Had it not been for the help of Joseph Beer, who also lived in Lathrop, California, at the time, and Martin Shively, who was the pastor there, he could never have completed the work. Joseph Beer had been through much with Holsinger in the troublous times of the 80's, but he had become afflicted with epilepsy so he could not preach, yet he helped materially. Martin Shively was pastor of a circle of a half dozen preaching points, Lathrop, East Union, Ripon, Turlock, Atwater, but gave liberally of his energy to see the book in circulation. Those were hard and trying times at the turn of the century. Moreover our press has continued always insufficiently financed, but manned by Editors and Managers no less dedicated than Holsinger. All honor to our pioneers of the press. E. L. Yoder, A. L. Garber, S. J. Harrison, A. D. Gnagy, C. F. Yoder, R. R. Teeter, George S. Baer, and all those who have followed in their train.

These men, together with many Associate Editors, have witnessed to our own people through the media of the **Evangelist**, The Sunday School Literature, The Woman's Outlook, The Brethren Missionary, the Brethren Witness and various other publications.

(To be continued)

**THE**
**71st General Conference of**
**The Brethren Church**
**will be held at Ashland, Ohio,**
**August 17-23, 1959.**

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assista

## FROM THE VALLEY OF THE SUN . . .

We are glad to report that the average attendance for December is better than that of November. The attendance for the Sundays of December are as follows:

| | | | | | |
|---|---|---|---|---|---|
| Children: | 10 | 10 | 4 | 11 | Average— 8 plus |
| Adults: | 13 | 14 | 7 | 13 | Average—11 plus |
| Combined: | 23 | 24 | 11 | 24 | Average—20½ |

(November's average was 16 per Sunday)

The congregation is pleased to know that the land for the church property at 68th and Roosevelt is purchased and that the title is now in the name of the Missionary Board.

Guests at the pastor's home have been friends from Lanark, Illinois, and Waterloo, Iowa. We are always happy to have Brethren and friends stop in to see us. (If you are coming through Phoenix, stop and see us.)

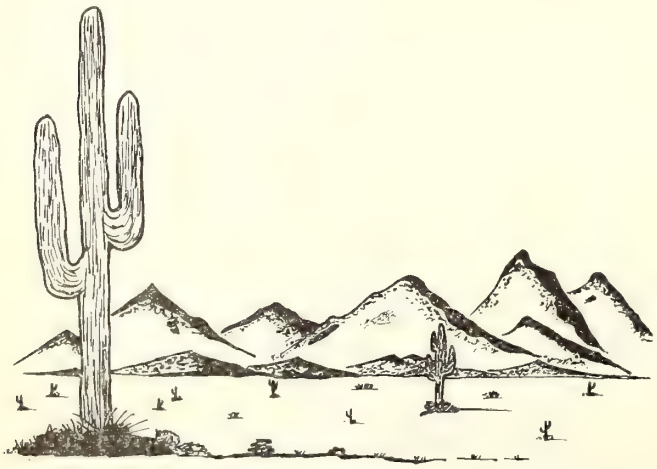
Dorothy has been reading letters from our missionaries to the group each Sunday morning. Already, I believe, they have caught the missionary spirit. The children are especially interested in the way the missionaries live in Nigeria and Argentina.

By the time of our next report, we hope to have a place in which to meet in Scottsdale. It is possible that we may be meeting in the Scottsdale Community Center after January.

The weather continues to be warm and sunny. Although it is almost unthinkable to have a picnic in January, we went up to South Mountain two Sundays ago and grilled hamburgers. It has rained just twice since we arrived in September. We had our second rain last week.

Young people who want to be adventurous and "go west" may well consider the Southwest, especially the Phoenix and Tucson areas. Teaching opportunities well as positions in business—particularly the electror industry—are good. Of course, we are thinking of a help they may be in establishing more Brethren church in the Southwest too.

The next report which I hope to write will be on "B ing nice to people." When things happen here, they ha pen in a big way. God can open doors for His Chur in very unusual ways.—H. Francis Berkshire.



**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## CHRISTMAS IN HIGI LAND
### (Bob Bischof)

. . . We had a very wonderful Christmas day as we participated in enjoying the Christmas story told an by our African Christians as they dramatized it. We h the play at Uba Vango, about three miles from he The Christians from four small villages marched into t village, singing their Christian songs and carrying Chr tian flags high on a pole. These flags carried the na of each village on them. It was a thrill to see these pe ple marching from the East, from the West, from t North and from the South, proclaiming in song the bi of Christ. We began to realize that truly the gospel Jesus Christ is reaching all parts of the earth. M

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—DOES A PORTION OF THE ANNUAL HOME OR WORLD MISSION OFFERINGS GO TO THE B. H. M. REVOLVING FUND?

A.—**No!** Contributions received by this Board from churches and individuals for home missions or world missions are used to carry out the overall program of missions, including support of missionaries, candidate training, mission pastors' support, promotion, administration, etc. **Thus, any contributions to specific funds should be clearly designated; such as, Ten Dollar Club or B. H. M. Revolving Fund.**

han 300 people came. We sang songs in four different anguages; for there were four different tribes represented. Each village led in a song.

This past Sunday at 8 A. M., the second Higi church vas organized in the mission area. Christians came from 7 Higi villages to be organized into a church. More han 300 people attended the service, and 121 out of 174 baptized Christians were there to sign the church charter. Pastor Karbam of the Lassa Church, chairman of the District Council, and Mr. Ira Petry, chairman of the ministers, were in charge of the service. Elections for the different church offices were held.

At Uba that same afternoon another Margi church was organized, consisting of Christians from 7 villages. The farthest village was 12 miles away. Out of 286 baptized Christians, 165 signed the church charter here, but there vere many old people who couldn't walk that far.

Since Christmas was filled with services, we didn't have Barbara open her gifts that day. She opened them the Sunday before Christmas; our boys were off work then, and we had more privacy. She really enjoyed her Christmas. All we missionaries in this area had our Christmas dinner on the Monday evening before Christmas. We sang carols and the children dramatized the Christmas story. We had a fine fellowship together . . .

## WAKA REPORT

(Concluded)

We always feel a deep concern for our students when they are at home on holiday. Many of them live in pagan homes and nearly all of them in a more or less pagan environment and they need real conviction on what is right and what is wrong in order to be strong in temptation. Some of the students again planned a program of witnessing to their families and to the people living around them. Some spent part of the vacation doing evangelistic work in the villages surrounding Waka.

One young man who spent one week of his school holiday in village evangelistic work around Waka is an interesting person. He is always going to the next village. He comes with good reports of a certain village and after some weeks he says that there is another village to which he would like to go every Sunday; and so we assign that village to several other students in the group, and he goes on to a new village. Some of the students get scared when the Moslems break up a meeting, but he refuses to run.

(Shared by **Gospel Messenger**)

When Robert Louis Stevenson, as a youth, took his first book of poems to the publisher, the book was refused. The publisher said that those poems were written by one who knew only the sunny side of life, and not reality. The poems did not reveal that the author was bedfast, and a sufferer all the while he was writing them. Stevenson had so triumphed over his pain that the readers of his poems could see only beauty.

John H. Blough in STREAMS OF HEALING compiled by Lester R. Liles (Fleming H. Revell Company).

## Wedding Announcement

SIPES-GREENE. Grace Ann Sipes and Richard Wayne Greene, both of New Windsor, Maryland, were joined together in the bonds of Holy Matrimony in The Brethren Church of Linwood, Maryland, on November 23, 1958. The marriage was solemnized by the undersigned in a private service with the immediate members of the families.

Bruce C. Shanholtz, Pastor.

### GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### THE BLIGHT OF BOREDOM

THE WELL KNOWN LITERARY CRITIC, Clifton Fadiman, placed this striking sentence in the course of an essay: "One of the marks identifying a revolutionary period is the speed with which a shocking statement changes to a boring one." Are we in such a period today? But, then, times are always out-of-joint when sin has fractured the main-stream, and we do quite desperately need a "reverse revolution" to drive back to God Himself—and to Calvary.

This remark furnishes spiritual food-for-thought. A blight of boredom has burdened our times where spiritual issues are concerned. There is simply no interest in the eternal, for the trifling and the temporary has assumed the larger place. The sophisticated life, so vaunted and almost worshipped, is deemed the pinnacle. Truth which is meant to create the yearning in the heart, merely brings the yawn to the lips. All has been heard before in this favored land where Bibles blossom everywhere; "familiarity breeds contempt" and the cutting edge of divine reality has become blunted, and there is no sense of the cutting. A highly dangerous state and that which is boring today shall become bitter burning without relief, without release in the realm from whence there is no escape.

Here too, is the view of the awesome patience of the Almighty. Of a mystery, He is, "long suffering . . . not willing that any should perish but that all should come to repentance" (II Peter 3:9), whispering along time's channels the same word from the Same Old Book, without variation and without let-up. Obviously man is of high moment to His compassionate sight, even though he be knocked into a number among numbers by the mechanical melange of today.

The Old Book continues, and what a wonder when a verse so familiar that it almost comes to mean nothing, is read just once more . . . and miracle! The light breaks and boredom is smashed before breaking before His Presence. "My Word . . . shall not return unto me void" (Isaiah 55:11) is the guarantee of its power for this power-mad, yet power-less hour. He has His own ways of breaking through the boredom and leaving a blessing when the life is caused to turn and be touched with the basics of eternal import. (Copr. ERA, 1959)

# National Goals Program of The Brethren Church

Last month the National Goals Program Committee, through one of its members, Rev. E. J. Black, presented an article of challenge and suggestions dealing with the "Denominational Goals" portion of the Goals Program. This month, in keeping with the fact that February is Benevolent Board month in the Brethren Church, the Goals Committee presents the following article dealing with the "Benevolent Goals" portion of the National Goals Program. This challenging and helpful message is written by Brother Dorman Ronk, a member of the N tional Goals Program Committee, and also secretary the Benevolent Board of the Brethren Church. T National Goals Program Committee appreciates the operation of our Editor of Publications, Rev. W. St. C Benshoff, in making available space for these artic

Henry Bates, Chairman,

National Goals Program Committe

## VI. BENEVOLENT BOARD GOALS

THE BENEVOLENT BOARD has a distinct mission in the Brethren Church. Constantly the lonely, the aged, and the poor must be given a home and care. They may be of the laity or a minister or his widow. Hence, in giving care to such people, the Brethren's Home renders a lovely service.

We all have talents that God has given us and we use these talents each day. Some have the privilege of serving daily in direct church work. Some selected few have the high honor of going out in mission work of some kind. But the most of us do not have this opportunity of special full-time service. Our daily work keeps us so busy we have very little time left for the activities at the Church, such as choir rehearsals or even teaching a class. So for us the easiest help we can give our church program is through our church attendance and our giving. Do we all do our part? Do we all know of the need of our Church, so we give our share and more? Do we even know of the blessings that come from cheerful giving?

Many of us, I am afraid, fail to realize that part of our duty as Christians is to care for the aged. Let us all become more conscious of our entire Church program.

**The four points of the Benevolent Board goals, which is one section of the national goals for the Brethren Church this year, need to be stressed now.**

(1) Participation in the Retirement Fund and/or Social Security. The Retirement Fund has been in operation for a few years in our Church, and its advantages are offered to all ministers, who are not disqualified due to age. Since Social Security was opened to mi ters of the Gospel, this provides some assistance w earning power ceases. Either amount per month will a tremendous help in case one must enter the Brethr Home or any other retirement.

(2) Receiving the Benevolent Day offering. This sh be a real privilege of service in every Brethren Chu Those, who for years, have helped to carry the load not be slighted in their reclining years.

(3) The local Church should strive to increase its fering, otherwise the inflated wages and commod cannot be met. Pastors should stress this point in e church.

(4) "Food for the Faithful." For several years Br ren Youth has been urging people to bring canned f and vegetables to General Conference. Some individ and churches have taken their gifts directly to the H A very fine response has been made, but more pe should have a share. This small effort will save h of time, labor, and expense for those who operate Brethren's Home. This goal deserves our whole-hea support.

When the opportunity comes this year, let all o labor to one end—that of serving those who have years gone by served the Church. "Inasmuch as ye done it unto the least of these, my brethren, ye done it unto me."

Dorman L. Ronk, Secreta

The Benevolent Board.

# What's Doing in the Churches

## ROANN, INDIANA

Our new Pastor, Rev. Herbert Gilmer, and family ar-ived in Roann, December 9th. Saturday evening, Decem-er 20th, the Church and Sunday School gave a welcome nd food shower for the Gilmers, with the Homebuilders Class members serving as hostesses. The Loyal Workers Class gave them a picture, and the Church and Sunday School also gave Rev. and Mrs. Gilmer an electric blank-t for Christmas.

The Sunday School gave a Christmas party Saturday, December 20th, for all the Youth Classes, with Rev. Crosby, of the Methodist Church, as speaker and magi-ian. There was a treat for all. December 21st, nineteen Carolers sang to the aged and ill. Refreshments were erved at the parsonage afterward.

A new Choir has been started, presently 20 are in the Choir. Other talent is being used in evening worship ser-ices.

Mary Haupert, Corr. Sec.

## REPORT FROM CHAPLAIN (CAPT.) BEEKLEY

Greetings to the Brotherhood from "deep in the heart f Texas," specifically, Texas University, at Austin, with ver 18,000 students. I was selected by the Air Force to e in a class of 30 chaplains to come here for a special Seminar under the leadership of the Hogg Foundation in Mental Health.

Since about 60% of the chaplain's work is in the field f personal counseling, it is important that we learn nental health and family relations. A chaplain finds him-elf counseling needy people either in his chapel office r over a cup of coffee, or while visiting the mechanics n the line or in conversation either before or after a light. Here spiritual and mental and emotional guidance s important. Life and property are at stake. Therefore, am glad for this opportunity to study eight hours a day vith some of the leaders in this field of human rela-ions.

Interpersonal therapy and intensive Psychotherapy pro-edure is not easily learned nor easily applied, but in ur present space age, more emphasis should be applied o the heart, mind and soul of man, and as chaplains, e find men leaning upon us for guidance, and this can-ot be treated lightly or just with promises or allusions.

I'm sure that after this seminar, when I return to my amily and work at Plattsburgh AFB, New York, that I vill be better prepared to understand and possibly help hose who come with problems of living.

Peggy is attending New York University State Teach-ers College at Plattsburgh, and will graduate this Spring. Barring a crisis, like Lebanon last year, we will attend General Conference next summer.

Eugene J. Beekley, Chap (Capt) USAF
Wing Chaplain, Plattsburgh AFB, New York.

## FREMONT, OHIO

The year of 1959 is well under way, but not too far to count the blessings of 1958, and to aim for new heights in 1959. In 1958 we received four members into the church. The average attendance in Sunday School in 1957 was 50, and in 1958, it was 60. A teacher training class was instituted.

There has been a large increase in denominational financial support. Our own church has continued to oper-ate in the black. A boys' brotherhood was begun. The youth organizations are still on the march. The Senior B. Y. C., especially, has shown increased activity. The first father and son banquet was held, sponsored by the Junior S. M. M.—a complete success.

In the area of church building improvements, 50 new folding chairs were purchased. The basement was re-painted. A new electric organ was presented to the church under the Claud Foster plan. Blowers were in-stalled on both church and parsonage furnaces. Curtains were replaced in all the windows of the church. A new water line was laid. A railing was installed on the front steps of the church. Surely God has blessed our feeble efforts.

Our Communion on January 19th was attended by 34 members.

Carl H. Phillips, Pastor.

## ARDMORE TO GRATIS

It has been several years since I have sent in a re-port, but that does not mean that we have not been in the Lord's work. We have been busy in His field at Gratis for just six months. Prior to that we spent five and one half years in Ardmore. We found a wonderful group of the Lord's people there in the Church and saw them take hold and grow for the Lord. The Lord worked in great and wonderful ways before our eyes with in-crease in attendance of all the services and the need for the addition that grew out of the increase. It was won-derful to watch the people work for the $15,000 that was needed for the building. Cooperative work brings results as can be seen when we consider the fact that at the time we left it was nearly all paid for. We are looking forward to the dedication of this fine new addi-tion.

Needless to say, it was hard to make the decision to leave Ardmore. I guess that is the case with us all when we find ourselves with the vote of nine tenths and the cooperation of all. Since coming to Gratis, five of the Ardmore Church families have visited us and we have had the privilege of having one family of our Catholic friends make the trip to visit us. We thank the Lord for

sending Rev. Cole to carry on the work that the Lord has for them in that field. Rev. and Mrs. Cole are very capable and sincere servants of the Lord!

We have found that God's people are the same here in Gratis as any other place. The "church" folk have shown us every kindness that they could think of. We are at a loss to know how to thank them, other than to pray that the Lord will show us the right way to lead them. They moved the kitchen into the old dining room and have installed cupboards all around the north and west walls. They purchased an electric range and helped much in the appearance of the house, as well as doing much unseen work, electrical heating, etc.

When we arrived we found that we had a wonderful assortment of food awaiting us. Again at Christmas we found a very large assortment of food under the Church Christmas Tree. At our Christmas program, held on Sunday night, we had over 150 present with most of them staying for the fellowship hour in the basement which followed. I might add that there has been a steady flow of things that have come in along the way, from the "Pounding" to the present time! Again we thank the fine group of friends we have already made here in Gratis.

We have had the privilege of speaking to the Gratis School assembly three times as well as finding ourselves busy with a great many community meetings. Mrs. Tinkel is teaching in the Elementary School here and works hard with the Church Work. She has again started the Junior Church and finds it both interesting, and a fine asset to both the child and the parent.

The services have received a fine "lift" by the purchase of a Conn organ. The organ was purchased with donations from the congregation, and Sunday School and Church groups. We also have two new bulletin boards installed outside the Church, on the north and east walls of the Church. Dedication of these, as well as other new items, is set for March 1st.

We are to start a Sunday School Contest this Sunday, February 1st, which we hope will add to the numbers and to the spiritual welfare of the Church. God has already blessed with an increase in numbers and we pray that He will be able to use us to help others to see their need of the Savior and the Church of Jesus Christ. We covet your continued prayers for us and the Gratis Brethren Church.

Rev. and Mrs. Arthur J. Tinkel.

### ROANN, INDIANA

It was the writer's privilege to minister to the Roann Brethren for three months before the arrival of their new pastor, Brother Herbert Gilmer. It has always been a joy and delight to serve the Roann Church. While I have never been their "regular" pastor, this is the third time I have served as a supply varying in length of term from a few months to a year. In addition, have conducted one evangelistic meeting for this good people. We commended them for their selection of a new pastor and we are looking forward to hearing good news from this church through the days ahead. We want to take this opportunity to thank them for every kindness and consideration that they gave us while among them, a we hope and trust and pray that the Lord will bless th greatly in their new relationship of pastor and peo

At this writing, Mrs. Grisso and myself are enjoy the fellowship and hospitality of the Brethren in Sa sota. I am regaining my strength slowly from an a dent last October which ended in three fractured r and a crushed shoulder. The work of the church h seems to be in a flourishing condition. I do not have least criticism to offer. The pastor is loved by all al and he is giving gospel messages to a well filled chu each Sunday. Sarasota is well on the way to becom one of our best churches.

C. C. Grisso

## Laid to Rest

HALE. Ephraim Hale, one of the last three Cha Members of the Oakville Brethren Church, passed a very suddenly in the home of his daughter in Pont Michigan, Oct. 15, 1958, at the age of 84. Had atten the annual homecoming of the Oakville Church just days before. Had been a faithful member when his h was here. Funeral services by the Pastor in the Oak Church.

* * *

OCKER. Graveside services for William Owen Oc infant son of Francis and Beverly Ocker, born premat ly in Ashland, Ohio, and living only about a day, v held at Oakville, Dec. 5, 1958. The parents had rece moved to Ashland in anticipation of entering pre-s nary work at Ashland. Rev. William Fells, of Ashl assisted in the services.

Arthur H. Tinkel, Past

BRETHREN ROAD SIGN "COUNT-UP"
Ordered: 103
Needed: 97

THE BRETHREN CHURCH - 1708
FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

Hey! We're Half Way!

# NDIANS at OHIO CAMP (BLANK)

T TAKES a heap o' livin' to make a place a home. And it takes a heap of work to make our Ohio Camp ite a Camp. Thousands of years ago, the Great Glacier egan the job when it pushed and inched its way along the exact spot where our camp now is. Before the ice uld smoothe out the land, however, it was stopped in s tracks, and left a pile of dirt and rocks called a terinal moraine. Centuries later, some people called the ound builders, lived and built their earth works—some ast of our campsite and some north, and a great many uthwest of us. Then for a time the Erie Tribe or the at Tribe of Indians lived in Ohio. When they succumbed the Iroquois, Ohio began to take on a more modern ok, and the Six Tribes proceeded to develop our fair nd with trails and towns, businesses and homes.

All this looked mighty good to the white settlers just me from Europe, so wars and threats of wars filled the next few years. Finally, came a man called Mad Anthony Wayne. He finally convinced the Indians that they should negotiate. Our camp lies on the boundary set up by this agreement, the Greenville Treaty.

Recently, during the last 160 years, settlers have gone on with the job of getting the land ready for our Camp. Johnny Appleseed planted apple trees, pioneer families have cleared the land, and others have built roads and invented modern conveniences so we can enjoy the hills and history willed to us by others.

This year, we have the job of completing a camp. We have the beautiful land, the roads, the beginnings. All we need is inventiveness to build on our legacy from the past, and we'll have our camp. In other words, we need your money and your time, to build as well as to populate the camp this summer, from July 19th to August 15th.

# Spiritual Meditations

Rev. Dyoll Belote

## THE MAN OR THE FISH

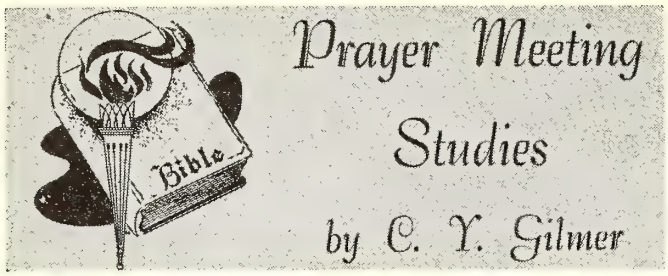
**"But Jonah rose up to flee from the presence of the the Lord." Jonah 1:3.**

HE STORY OF JONAH and the ("Whale")—which isn't the name used to describe the occupant of the a concerning which the story is told—but rather a eature concerning which the story tells is named a reat fish"; is one of the best known stories in the Old estament, and the subject of much controversy. Many ive been so busy with the "fish" that they have made ore of a "fish" than of the real import and the beauty the story.

When men look at Jonah and forget about the "fish," ey can begin to see themselves and their neighbors as unterparts to Jonah. Jonah had the same trouble that en of all ages have had who tried to run away from God. Jonah had been called of God to a service to his fellowmen, and he ran into the same trouble that men always experience who try to escape service in God's kingdom. Jonah decided that God was calling him to a task that would involve him in much trouble—so he decided that the easiest way to escape the trouble was to run from it. Which was only to run into more and worse trouble. And so the "Fish story" began.

Choosing to escape by boat, Jonah took ship for another port. But God can stir up a storm at sea at any point on the waters, and he did for Jonah. But He also provided a way of escape for Jonah in the form of a fish that was capable of keeping Jonah alive in the storm until he "came to himself" and accepted God's challenge. When Jonah began to heed God's will his troubles ended. Men have always been headstrong individualists who would rather go their own way than God's.

And the catastrophe which harasses the world today is just the predicament which Jonah found himself in as an individual. The nations are trying to run away from the will of God. And when a nation—or the world, tries to run away from God—it may expect to run into trouble and calamity. It is still true that "Blessed is the nation—or individual—whose God is the Lord," and which obeys Him.




## THE DOCTRINE OF SIN—PART I

Man-like is it to fall in sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave.
—Friedrich von Logan.

"ALL UNRIGHTEOUSNESS IS SIN" (1 John 5:17). Sin is transgression (1 John 3:4), disobedience (Rom. 10:21), trespass, falling from duty (2 Chron. 19:10), error or ignorance (1 Tim. 1:13), defect or partial disobedience (1 Sam. 15:20-23), lawlessness or iniquity (Psalm 66:18), discord (Prov. 6:14), impiety (Rom. 1:18).

Sin originated with the Devil (1 John 3:8). The Devil is a liar and a murderer (John 8:44). He was created perfect, sinless and innocent (Ezek. 28:15). Christ laid the responsibility for the origin of sin upon Satan and the angels that kept not their first estate (Matt. 25:41). The beauty and the brightness of Lucifer occasioned pride and self-exaltation which led to his insubordination of God and his subsequent downfall (Isa. 14:13, 14). Humans will do well to remember that all sin is selfishness and puts the human above the Divine Will—a spirit not manifested by Christ (Matt. 26:39; Phil. 2:6-8).

There are sins of commission, and omission (James 4:17). There is the sin of unbelief (Rom. 14:23), of foolish thinking (Prov. 24:9), of the imaginations of unrenewed hearts (Gen. 6:5; 8:21). Sin comes from the heart (Matt. 15:19). Lust precedes the manifestation of sin (James 1:15). Sin is defiling (Prov. 30:12), deceitful (Heb. 3:13), disgraceful (Prov. 13:34). Not only "works of darkness" (Eph. 5:11), but also dead works (works that glorify man and not God) are sin (Heb. 6:1; 9:11). Sin is often very great (1 Sam. 2:17), manifold (Amos 5:12), presumptuous (Psalm 19:13). It is sometimes open, and sometimes secret (1 Tim. 5:24). Unless sin is conquered through Christ (Rom. 7:24, 25) it is quite assailing or besetting (Heb. 12:1). The end of sin is spiritual death (Rom. 6:23).

Man became and remains a sinner by choice (Gen. 3:6, 7; Rom. 5:12). All men are conceived and born in sin (Psalm 51:5). All are concluded under sin (Gal. 3:22). Even "good moral men" are sinners (Eccl. 7:20). Only Christ was without sin (2 Cor. 5:21).

The following lines carved on a tombstone in old St. Andrews Churchyard in Scotland answer the question of infant salvation:—

"Behold infidelity, turn pale and die!
Beneath this stone four sleeping infants lie.
Say, are they lost or saved?
If death's by sin, they sinned, for they are here.
If Heaven's by works, in Heaven they can't appear.
Reason, ah, how depraved!
Turn to the Bible's sacred page—the knot's untied.
They died, for Adam sinned; they live, for Jesus died."

The proof of God's love for the sinner is that Chr was manifested to take away our sins (John 3:16). G has no pleasure in the death of the wicked (Ezek. 18:3 God hates sin because of its injury to man (Prov. 6: 19). Because He is a just God He marks iniquity (J 10:14), remembers it (Rev. 18:5), recompenses (18: and punishes all sin (Isaiah 13:11). All sins are agai God, but there is forgiveness with God (Dan. 9:9).

The Law is transgressed by every one (James 2: 11), and gives the knowledge of sin (Rom. 7:7). It sho the exceeding sinfulness of sin (Rom. 7:13), and cur all who come short of its fulfillment (Gal. 3:10). It been designed to be a restraint to sinning (1 Tim. 1 10), but there is no salvation in the law for its violat (Gal. 3:11). No man can cleanse himself from sin (J 2:22; Prov. 20:9) nor atone for his sin (Micah 6: Therefore God has opened up a fountain for sin (Ze 13:1).

# Sunday School Suggestior

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

## THE SUNDAY SCHOOL SUPERINTENDENT

THE SUNDAY SCHOOL SUPERINTENDENT is executive head of one of the most important agen in Christian education. Some characteristics of a succ ful superintendent are (1) spiritually alive and growi (2) unrivaled in dedication to his work; (3) cooperat but not devoid of convictions; (4) able to get along v people and generate confidence; (5) farsighted and r istic; (6) alert and progressive; (7) determined, but inflexible; and (8) willing to learn. Below is a stand for the Sunday school superintendent. Why not check on yourself and see how you would rate as the supe tendent.

**As Sunday school superintendent, I . . .**

1. Pray daily that my own life might reflect Chris all times and that I might be wholly yielded to Hin

2. Pray daily for my Sunday school that unsaved pu may find Christ and saved pupils may grow in Him.

3. Visit each department every Sunday, being car not to disturb.

4. Know the names of all the workers and wha expected of them.

5. Keep several months ahead of the school in planning, thinking about fall activities in June, Christ in October, and so on, and appointing committees ea

6. Work closely with the pastor, youth leaders, departmental superintendents.

7. Be enthusiastic about the work and strive fo proper balance in pushing people aggressively, and so ing people tactfully.

8. Have a worthwhile workers' meeting each month some time allowed for departmental groups to mee

9. Study attendance, punctuality, and visitation recds, striving always to bring absentees back and enroll w members.

10. Plan and push an annual Sunday school contest nenever possible.

11. Attend training classes and Sunday school convenons whenever I can and urge my staff to do likewise.

12. Send an annual letter of thanks to all the workers my school, thanking them for past efforts and chalnging them to even greater victories for Him.

10 to 12—you're tops
8 to 10—good
6 to 8—fair
below 6—better ask yourself, "Am I doing my best for my Lord?"

Lesson Comments by William H. Anderson

**Lesson for February 22, 1959**

**FACING TRIBULATION WITH FAITH**

**Lesson: Mark 13:1-7, 32-37**

DR. A. B. SIMPSON, in speaking of the Old Testament Saints, says:

"Lighthouses indeed they were, these men of faith that illuminated the darkest periods of Old Testament history . . . But the lighthouse is not kindled for placid seas and sunlit skies, but for starless nights and raging storms. And so these troublous times brought out the highest and noblest types of faith and character in all the story of the past. In like manner it will be found that in our own experience faith is born not of favorable circumstances and comfortable surroundings, but of deep afflictions, temptations, and sorrows."

Yes, FAITH is born amidst the storm, because FAITH needed to endure the storm! Those who are to stand e tests of trial and tribulation must possess a steadst faith in the Living God!

**PREDICTION OF THE END TIMES**

"And Jesus answering said unto him, Seest thou these eat buildings? there shall not be left one stone upon other, that shall not be thrown down."

One of the disciples had expressed wonder and amazeent at the magnificent Temple. But Jesus said a time s coming when it would be completely destroyed. me have thought He was referring to 70 A. D. when us marched into Jerusalem and left behind nothing t rubble. At best 70 A. D. was simply a partial fulment, since all the events of which Jesus spoke were t fulfilled at that time.

The end times will be characterized not only by the struction of God's House of Worship, but by a time great deception. "Take heed," warned Jesus, "lest any n deceive you: For many shall come in My name, say, I am Christ; and shall deceive many."

**Surely we are headed toward such a time! False cults, false prophets, liberal clergymen, and modernistic churches are abounding more and more in our day! In such an hour we need to "Take heed"!**

Perilous times will also come in the last days. "And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be."

Never, in all the history of mankind, has there been such unrest in the world! Nations are threatening each other! Fighting is breaking out on every hand! All these things tell us we are approaching the end.

**PRESERVATION IN THE END TIMES**

When will the end come? "But of that day and that hour," said Jesus, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

It matters little the exact time of the end of the world. **The Christian's concern should be adherance to God's command: "Take ye heed, watch and pray: for ye know not when the time is."**

Watch! Pray! This will be man's only defense as the end days approach. Needless to say, only those who exercise faith in God's Word and God's Son will be able to escape the awful destruction that is coming.

Since the hour of Christ's Coming is unknown, the Believer should be WATCHING, and WAITING, and SPIRITUALLY PREPARED at all times, "Lest coming suddenly He find you sleeping."

Shall He come—and find me WATCHING,
As the watchers watch for morn,
As the hour of midnight passes,
And the coming day is born?

Shall He come—and find me WAITING,
With my loins well girt about,
Staff in hand, the more to welcome—
Waiting without fear or doubt ?

Shall He come—and find me WORKING
In His vanguard, full of love,
Laboring only till the glory
Breaks upon me from above?

Jesus, let me be thus waiting,
Full of hope and love and zeal;
Let Thy Coming, to my spirit
Be a hope, Divine and real."

---

Of course God answers prayer—but just a moment, please. Prayer is far more than petition, request and intercession. It is first and foremost adoration, thanksgiving and praise. Render therefore unto the Lord His due. Let your heart be filled with worship, even as you approach God's throne with your petitions. The God who answers prayer loves to hear His children pray. Let us then be about this heavenly business, the first thing in the morning, the last thing at night, and often in between. Let us maintain our prayer contact with our Father who loves us and who doeth all things well.

Charles J. Woodbridge, TELL US, PLEASE
(The Fleming H. Revell Company).

## TEN COMMANDMENT MEMORIAL PILLAR GIFT PROVOKES CONTROVERSY IN PORTLAND, OREGON

A granite pillar of the Ten Commandments, offered to Portland, Oregon, by the Eagles Lodge, has provoked a mild controversy over religious freedom. The controversy lies between City Commissioner Ormond R. Bean and Rabbi Julius J. Nodel of a local Jewish Temple. Mr. Bean recommended that the City Council accept the gift and place it in the city's Plaza Block, while Rabbi Nodel protested its acceptance.

The Rabbi pointed out that Protestants, Catholics and Jews have their own versions of the Ten Commandments. He said that the City Council should not, by installing the Decalogue on public premises, make it appear that any particular version "is endowed with an official status superior to the versions accepted at home and in the family or church or synagogue."

He stated that merely placing the inscription of a noble teaching before the eyes of the public would not lead miraculously to its adoption. Engraving God's Law on granite monuments throughout the nation "will achieve no good purpose," he said. "The Ten Commandments, to be effective, must be engraved on our hearts."

## RELIGION STILL TROUBLES SOVIET LEADERS, ADMITS OFFICIAL COMMUNIST PARTY PAPER

Religion in Russia still is a problem to the communists. While belief in God and church attendance are not on the rise, neither are they dying out as rapidly as Communist Party leaders wish they would. The Russian Orthodox Church still is trying to win new members and hold the ones it already has.

The magazine **Party Life** which twice monthly airs the opinions of the Communist Party Central Committee before the public, recently explained the communist attitude toward religion on grounds that some Soviet citizens do not understand the party line. "There still are many people under the influence of religion in our country and it would be wrong to ignore this," the magazine said.

Religion, according to the official paper, is still what it always has been, "a reactionary ideology which only obscures the consciousness of the working people." The fact that the orthodox clergy has stopped trying to sabotage the party and now more or less loyally supports its policy does not mean religion has gone communist, as some politically naive Russians think, the magazine said. It is just as hostile to communism as ever, **Party Life** stressed.

Traditionally, the official ideology in Moscow has tended to regard religion as rather "like the dirty old habit of storing coal in the bathtub. Install the poor ignorant people in a modern apartment and they begin to use the bathtub for taking baths," the reas ing goes. Likewise, the communists have said, impr man's physical surroundings on a larger, national sc and he will start using his head for thinking instead praying, for contemplating this world instead of next. But, as experience often proves, it takes an ergetic educational campaign to make the people fit i their new environment. Forty years in power have c vinced the Soviet communists it is not enough to sit b and let religion live out its days in peace. For the co try can be electrified, industry developed, agricult mechanized, new apartments built—and still many pe go on believing in God. The need continues, theref according to the paper, for an imaginative, militant st egy to draw the believers away from religion and the arms of atheism, the Soviets contend.

## JEWISH SYNAGOGUE TO BE BUILT AT IDLEWI PROTESTANT CHAPEL AWAITS FINANCIAL A

An International Synagogue for air travelers and port personnel will be built at Idlewild Airport, N York City, near Our Lady of the Skies Roman Cath Chapel and a site reserved for a Protestant church. $250,000 classical modern structure will be built of Isr limestone and marble. Construction is to start this spr and is to be completed by the end of the year. (Const tion of a Protestant Chapel still awaits financial s sorship.)

The synagogue is the first ever to be built at an port, according to the New York Board of Rabbis, w signed a lease with the Port of New York Authority is to go up on a one-acre site, part of a three-acre pa reserved for houses of worship of the three major fa when the airport was planned.

Rabbi Steinbach, president of the Board of Rabbis, the presence of the synagogue "at the gateway to Ar ica, together with the chapels of other faiths" s bolized America's great tradition of religious freedo

## CHINESE PASTOR IN U. S. BRANDS RED CH RECOGNITION "COMPROMISE WITH COMMUNI

The chaplain of Madame Chaing Kai Shek's Chi Christian Women's Prayer Group on Taipei, recently beled the National Council of Church World Order S Conference call for recognition of Red China a promise with Communism prepared by men who no understanding of the world-wide implications of a ity in the Far East. The statement, declared Rev. John E Hsieh, pastor of the China Presbyterian Church of Chri Taipei, but currently a graduate student at Faith T logical Seminary, denies the Bible. "Communism," said, "denies the existence of God and any recogn of a communist-dominated country by the free worl a compromise contrary to the specific teachings of Holy Scriptures."

A first hand witness of what happens when com ism overruns a country, Rev. Hsieh told how his mo was starved to death and his brother-in-law murd by communists during the early days of the revolu A hospital owned and operated by his doctor father brothers was also confiscated by the new governn In his statement he emphasized that fellowship with

lled Christian leaders in Red China would be similar sheep playing with wolves.

"The leaders of the churches on the mainland," accord-g to Mr. Hsieh, "appear outwardly to be dedicated ristians. The Western world cannot see the other face ey present—the face of men dedicated to the further-ce of the communist party, not only in China, but roughout the Asiatic world."

National Council leaders should understand, before ey advocate recognition of Red China as the solution ease Far East tensions, he commented, that on the ainland of China, the only force deemed worthy of honor the communist party and that force controls the Chris-n churches.

Mr. Hsieh further charged that the Study Conference atement drafted recently in Cleveland, defeats the pur-se of Protestant Christians on Formosa, and through-t the Far East, as it gives comfort and support to the mmunist cause. "It makes useless," he underscored, ne very fight of these Christians against the evil of mmunism."

Concluding his remarks, Pastor Hsieh suggested that tional Council officials adopt a more realistic atti-de toward the Red China question and view the whole uation in the light of Biblical admonition not to com-omise with evil. "Only by opposing evil, and fighting with every possible means, through prayer, through udy, through work, can the true, historic Christian ith hope to survive."

## THER LATE NEWS ITEMS

**JARGLA, Africa**—This city, frequently referred to as e future "petroleum capital of the Sahara," is to have Protestant chapel. Situated in the center of the grow-g town, the church will be erected under the auspices the French Reformed Church through its military aplaincy, which also serves the expanding population the Sahara desert. Money for the new project is being ised. A young chaplain is already working in a mili-y hut on the building site and fans out from his base serve an enormous surrounding area. A house will be ilt for him next to the church, and probably also a ial center.

**'LAND, Indiana**—Coach Don Odle of Taylor Univer-y says he will take another "Venture for Victory" sketball squad to the Orient next summer. Four mem-s of the 1959 squad have already been named: Paul uman, captain of the Stanford University team; Bill rig, captain of Wheaton College; Bob Whitehead, Wheat-forward who has been named to Little All-American ms; and Roger Jenkinson of Taylor. Four additional yers are yet to be selected. The project is sponsored churches, civic clubs, and individuals. In addition to ying basketball with top teams in Asia the team will iduct evangelistic services. The squad was given a ci-ion in Congress last year for its contribution to in-national good will.

**OOKLYN**—The African Inland Mission has been or-ed to end all its medical missionary work in the Sudan. Sudanese government says all AIM doctors must ndon their work immediately. The ouster affect a mis-sion hospital and the medical work of several other sta-tions. AIM is a Protestant interdenominational mission having 530 missionaries in six major areas of Africa.

**HERZLIA, Israel**—Millions of soldiers have set out to dig foxholes and trenches, but very few find buried treas-ure along the way. Recently, an Israel army unit on an exercise near this Mediterranean seaside resort was ordered to dig in. A soldier's spade unearthed a granite statue of a mother and child that had been buried some 2,100 years ago. The army unit quickly vacated the area and called in the experts. Further exploration of the site by the Hebrew University of Jerusalem and the Tel Aviv museum revealed the existence of a Phoenician temple, many statuettes and necklaces of semi-precious stones.

**TOKYO**—The Japanese affiliate of Church World Service recently parachuted more than nine tons of U. S. emer-gency supplies to victims of a disastrous fire which left some 7,000 persons homeless in Koniya, Japan. The drop included food, blankets, and clothing. The Japanese gov-ernment loaned four planes and their crews for the op-eration. CWS also gave $25,000 for other emergency supplies for the ravaged city, particularly medicines.

**LONDON**—Influential laymen in the Church of England are spearheading a drive for a new law which would per-mit the selling of empty and unwanted Anglican churches to other denominations. The number of Roman Catholic churches in England and Wales has nearly doubled in the past ten years and it is believed the Catholics would buy some of the unused Anglican church buildings but under present law the Anglican Church is forbidden to sell any of its buildings.

**NEW YORK**—For the first time in 75 years, more Prot-estants have immigrated to New York City than mem-bers of other faiths. The Protestant Council of the city has announced that there are now 960,000 active members of Protestant churches in the five counties of the metrop-olis, more than 55 per cent of whom are non-whites. The figure includes 90,000 Spanish-speaking people, most of whom are Puerto Ricans, and 440,000 Negroes. The city census shows that 48.6 per cent of New Yorkers are Roman Catholic, 26.6 per cent Jewish, 22.6 per cent Protestant, and the remainder Buddhist, Old Catholic, Eastern Orthodox and Polish Catholic.

HOUSTON, Texas—A small group of West Texans, be-lieving the end of the world is near, is preparing to mi-grate to Israel "to prepare for the restoration of God's Kingdom." The group, made up of 27 families from the Odessa-Kermit-Fort Davis, Texas, area, plans to estab-lish an agriculture and religious colony near Jerusalem to await the millennium. A spokesman said that an ad-vance party was in Israel, arranging with the Ministry of Interior for land for a settlement near Mount Zion. The 25-member advance party left the United States last June.

The group of families assembling here is headed by Mrs. Ben L. Roden of Odessa, a mother of six, and V. W. Johnson of Kermit. Mrs. Roden's husband, a former trucking contractor, and two sons, are in the advance party. The families have been cast out by the Seventh Day Adventist Church, Mrs. Roden said, for their belief that "the world is nearing the end of 6,000 years of pro-bationary time in which people can be saved."

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

### A Summer Crusader in Action

SUMMER CRUSADING offers you an opportunity to use your summer vacation time wisely. Teaching in a Bible School, laboring at a Work Camp, or traveling for Brethren Youth are excellent ways to:

1. **Use your talents very definitely in the Lord's work, and**
2. **Gain valuable experience and training yourself.**

The PIC above shows one of the past Brethren Youth CRUSADERS in action, as she teaches God's Word to small children. For service like this in the Lord's name, Brethren Youth offers a scholarship of $15.00 per week toward the student's work at Ashland College. Summer Work of any kind is open to high school juniors and older.

If you are interested in more information about SUMMER CRUSADING and an application blank, write National Brethren Youth, Ashland College, Ashland, Ohio.

## LAST CALL FOR B. C. D.

**February 20, 21, 22**

THE DEADLINE for reservations to BRETHREN COLLEGE DAYS is

**Tuesday, February 17, 1959**

YOU KNOW what B. C. D. means!
YOU'VE HEARD about the program this year!
YOU'RE PROMISED a good time!
SO COME

## SPECIAL PENNSYLVANIA RALLY

BERLIN, PENNSYLVANIA FEBRUARY 28, 1959
Registration—1:30 P. M.
Dismissal—After Evening Banquet
"COME, SNOW OR SHINE"

## GOALS GAB

### Goal Number Ten

"EVERY BRETHREN YOUTH IN YOUR CHURC CARRYING A BRETHREN YOUTH MEMBERSH CARD AND WORKING TO ENLARGE THE BRET REN YOUTH BOOSTER CLUB."

**The Brethren Youth Membership Card** serves two pu poses:

1. It helps every young person realize that he is member of a "National" youth organization, and not ju a local church group.

2. The Covenant-side of the card reminds him of l committment to Jesus Christ.

Belonging to a nation-wide young people's organizati is important when working on big projects—proje that no local church could complete by themselves. B by working together with other youth across the Stat much is accomplished. And there is a feeling of streng and unity in the process. This is especially true in s tions of the country where our Brethren Churches more sparcely located.

The Membership Card should be issued at a spec service—at which time these things are pointed out a explained to the new members.

Then, too, the B. Y. Covenant is printed on the ba of each card. This Covenant is to be read from a spec banner at each meeting, but it is also well for each you person to have his own personal copy to which he asked to sign his name. Living by the principles of Covenant will definitely strengthen and increase spiritual life of each carrier.

**Enlarging the Brethren Youth Booster Club** is sim seeking a donation from all those in the church who willing to "BOOST" Brethren Youth work. A spe card is prepared and given to each contributor. Th "boosting funds" are used to further every phase National youth work.

## WHAT'S GOIN' ON?

ASHLAND COLLEGE CHOIR—Spring Tour, March
SEMINARY RECRUITMENT SUNDAY — In y Church, March 8
MIAMI VALLEY YOUTH RALLY — Pleasant l March 8
Speaker: Rev. Claude Garrison
YOUTH CLINICS: New Paris, March 8, 9
Waterloo, March 11, 12
Milledgeville, March 15, 16
SPRING CAMP—Waterloo, March 13-15

### SUGGESTED READING

"The Insidious Nature of Social Drinking" by H. B.
**Reader's Digest—February, 1959 (p. 53)**

"What's Wrong With TV?" by E. R. M.
**Reader's Digest—February, 1959 (p. 55)**

"Smoking! Will You?" by E. P. L.
**Brethren Youth Magazine—February, 1959 (p.**

# The Women's Corner

by Helen Jordan

**"Behold, I stand at the door and knock: if any man ear my voice, and open the door, I will come in to him, nd will sup with him, and he with me." (Rev. 3:20)**

THE ABOVE REFERENCE presents one of the most beautiful pictures of Jesus that we have in the Bible. n many homes and nearly every Church we may see ne lovely picture of Sallman's, Christ knocking at the oor. Jesus is knocking, patiently, seeking admission into ur hearts and homes. When we look at the picture carelly, we see that the artist has painted for us a door hich has no latch on the outside. The door must be pened from within.

There are three things we may learn from this picture.

First, we see Jesus as a friend who is always waiting nd ready to come into our lives. He is always there no natter who we are. Christ is our Friend, knocking at our earts' door.

Second, we learn that Christ would have us open the oor that He might come into our lives. Christ does not reak down the door. He will not force Himself upon us. Ve must say yes by opening the door of our hearts.

Third, When we open the door for Christ, there is the romise of daily friendship with Him through prayer. -Henderson.

## ONLY A BOY'S MARBLES

**He saith unto them, How many loaves have e? go and see. And when they knew, they say, ive, and two fishes** (Mark 6:38). You can't uess how much good the Lord may do with even our dime or nickel in these days, especially if hat dime or nickel you give Him to use for othrs is something you really take from yourself. )ne time a poor little boy saw all the big people utting money into the offering plate. He didn't ave anything to give but five marbles in his ocket. He put them into the plate! People round must have smiled as they saw the strange ffering drop in. After the meeting, one of the eacons asked the child if he wanted his marles back. "Oh, no, I gave them to the Lord esus." As the story was told from one to anther, a rich man said, "I'll give a hundred dolirs for that boy's marbles." That was another ind of miracle change, from 5 cents to $100. 'ou may never know just how much your little ift is worth in God's eyes, but be sure if you ally give with love to help, the Lord will use and it will look big in Heaven.—The Sunday chool Times.

## INTERESTING ITEMS

(Continued from Page 2)

SMITHVILLE, OHIO. Brother Donald Rowser writes in "Cross-beams," Smithville Brethren's weekly news letter: "Sunday afternoon (January 25th), twenty-one Junior Brethren Youth and seventeen adults presented the worship service for the people at the Wayne County Home. The children gave a very fine program and the old folks at the home appreciated it very much."

LOUISVILLE, OHIO. One new member was received by letter recently.

DAYTON, OHIO (HILLCREST). The Hillcrest bulletin notes the exchange of pulpits the evening of February 1st between Dayton Hillcrest's Pastor, Brother Percy C. Miller, and West Alexandria Brethren's Pastor, Brother Harold Garland.

NORTH MANCHESTER, INDIANA. The Sisterhood is scheduled to present their public service the evening of March 1st, with Missionary on Furlough, Glenn Shank, as speaker.

OAKVILLE, INDIANA. Indiana Temperance League Staff Member, Rev. L. P. Green, brought the morning message in the Oakville Church on January 18th.

SOUTH BEND, INDIANA. The various Sunday School classes are taking charge of the evening services in the South Bend Church. On February 1st, the Acme Class presented as guest speaker, Mrs. C. William Cole, wife of the Ardmore Brethren Pastor.

ELKHART, INDIANA. The evening service on January 18th was in charge of W. M. S. Group I. A Scene-o-felt message was presented by Mrs. J. Milton Bowman.

One new member was received by letter recently.

LANARK, ILLINOIS. The W. M. S. public service was held the morning of January 25th, with Milledgeville Pastor, Brother H. H. Rowsey, bringing a missionary message at the service.

WATERLOO, IOWA. Brother A. T. Ronk's trip to Udell, as announced a few weeks ago in this column, was postponed due to the weather. Brother Ronk notes that the new dates set were February 5th through 8th. The Waterloo Laymen were scheduled to care for the service at Waterloo during their pastor's absence.

# HOW ABOUT YOUR OFFERINGS?

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Clarence Stogsdill, Treasurer, and address: Rev. Clarence Stogsdill, 186 Spring St., Johnstown, Penna.

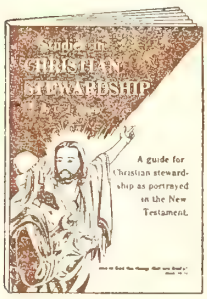
Brethren Historical Library
Manchester College
N. Manchester, Ind.



## NEW TRAINING FOR SERVICE

**By C. J. Sharp.** Practical first-year teacher-training textbook. Contains 40 lessons on the Bible—how to read it, study it, and teach it—with a simple, brief and entirely new plan for training and inspiring teachers. This book is filled with an abundance of factual and illustrative material, Scripture readings, and questions for review. Certificates are available for those who complete the course. 128 pages, 7 x 10 inches, with space for notes. Paper bound.

Order **3059**.....**75c. each; 10 for $7.00**

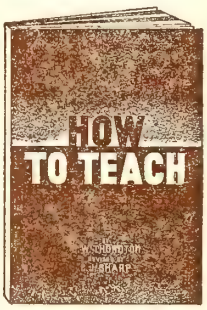



## STUDIES IN CHRISTIAN STEWARDSHIP

**By C. J. Sharp.** A guide for Christian stewardship as portrayed in the New Testament by Christ and the apostles. Thirteen lessons, each divided into shorter sections with subtitles, making them easier to understand. Questions are included at the end of each chapter. Discusses basic facts, truths and principles to be recognized and followed; misconceptions to be eliminated; stewardship and spiritual growth; various methods for practice of stewardship; development of a stewardship conscience and practice; an evening with God's Word, etc. A stimulating and challenging book for every Christian.

Order **3190**.....**$1.10 each; 10 for $10.00**

### HOW TO TEACH

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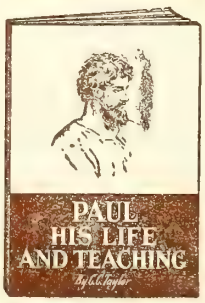


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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church

Vol. LXXXI February 21, 1959 No. 8


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SEVERAL MINISTERIAL ADDRESS CHANGES are called to your attention:

Brother Woodrow B. Brant, who is pastoring the Pennsylvania District Mission Board-sponsored work at Levittown, Pennsylvania, indicates his temporary address is: 240 Olds Blvd., Fairless Hills, Penna., c/o Guy Smith. Brother Brant indicates that he will have a more permanent address in another month or so.

Most people move from one house to another and thus have a new address. Not so, in the case of Brother Alvin H. Grumbling, pastor of our Stockton, California, Church. Brother Grumbling notes that he is not changing houses, but that the government is establishing a new post office and rural route in his area. His new address is: Rt. 1, Box 783, French Camp, California.

Brother D. C. White's new address is: 410 Main Street, Berlin, Penna. Brother White will continue to pastor the Meyersdale Church until the arrival of Brother Guy F. Ludwig, from Pittsburgh, at a later date.

There are some other pastoral address changes in the offing, but then, we don't dare "jump the gun," until they are made official.

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports a recent Sunday School attendance of 166, and indicates that more room is badly needed if they are to continue to grow.

OAK HILL, W. VA. Brother Robert Madoski notes that: "January 27th we had an all-Church Skating party, with 53 present, and all had a good time."

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz was on radio WTTR as devotional speaker on February 5th.

JONES MILLS, PENNA. (VALLEY). Valley Brethren hosted the Kreager and Valley Youth Rally, January 30th. Rev. Sid Fenton of Connellsville, was the speaker.

JOHNSTOWN, PENNA. (THIRD). The Boys' Brotherhood Winter Camp was held at Camp Smokey, January 30th to February 1st.

Brother Clarence Stogsdill notes that a gas conversion burner has been installed in the parsonage furnace.

PLEASANT HILL, OHIO. A "Show Your Faith" Sunday School Contest is scheduled for the Pleasant Hill Church for March 8th through 29th. Brother William Anderson notes that it will begin the first Sunday their Revival and close on Easter Sunday.

(Continued on Page 19)

## COMING EVENTS

SOUTH BEND, INDIANA, Ardmore Brethren. Ev gelistic Services—Mar. 12-22—Rev. C. William Cole, E tor.

PLEASANT HILL, OHIO. Revival Services—Mar. 2 —Rev. Percy C. Miller, Evangelist; Rev. William H. derson, Pastor.

ROANN, INDIANA. Revival and Evangelistic Serv Mar. 9-22—Rev. Herbert Gilmer, Pastor and Evange

NORTH MANCHESTER, INDIANA. Revival Evangelistic Services—Mar. 2-15—Rev. Virgil Ingrah Evangelist; Rev. Henry Bates, Pastor.

LOUISVILLE, OHIO. Revival Meetings—Mar. 8-1 Rev. Harold Barnett, Evangelist; Rev. L. V. King, Pas

GRATIS, OHIO. Revival Services—Mar. 9-22—I Claude Stogsdill, Evangelist; Rev. A. J. Tinkel, Pasto

OAKVILLE, INDIANA. Revival Meetings—Mar. 2 —Rev. John T. Byler, Evangelist; Rev. Arthur H. Tin Pastor.

### NORTHERN INDIANA DISTRICT LAYME

**Quarterly Meeting—March 2, 1959**

**Elkhart Brethren Church**

**Dinner will be served between 6:00 and 8 P. M., E. S. T.**

**A blind musician and evangelist, Mr. Hon Schauer, has been engaged as the speaker. has a wonderful testimony for the Lord.**

**Send reservations to: W. E. Lichtenberg 1045 Middlebury St., Elkhart, Indiana, by Feb ary 23rd.**

**Everett L. Norris, Sec-Treas**

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## The Chief Corner Stone

THE BUILDING of Solomon's temple is said to be one of the great engineering and construction feats of all time, in that the timbers nd stone were hewn and cut to exact dimenions away from the site of the temple. This was one, so that, according to the scripture, "there as neither hammer or axe nor any tool of iron eard in the house, while it was in building." (I ings 6:7). It is said that as the stone and timers were delivered to the site, and laid in the rass around it, that there was one odd shaped tone which seemed to have no proper place in e construction. As tier upon tier of stone were id, this odd-shaped stone was constantly reected. That is, until one day when a certain haped stone was needed, and none could be found ntil someone remembered this rejected stone. hen it was brought forth, it fit—perfectly, s the cap-stone, or chief head-stone.

Peter, before the rulers of Israel, in speaking them of Christ, says in reference to Christ hom they had rejected and crucified, "This is e stone which was set at nought of you buildrs, which is become the head of the corner." Acts 4:11). Christ speaks of Himself as the ief cornerstone. (Matt. 21:42; Mark 9:12).

Mankind, today, appears to be little wiser than e forefathers. We still insist on building our ves according to our own plans, without conlting the Master Builder, even Christ. Is it not o true that we seem to desire to work and live cording to our own specifications and desires, sing Christ, the Church, and our faith, as more r less an accessory? Christ-centered, Christleasing lives, with Him as the Chief Cornerone are needed today in a very great way.

With Russia attempting to prove through their robing of "outer space," that there is no divine eing—no God, with many national leaders living s if there is no God, and with many Church en living as if God were an accessory, it is me that we rise up to the banner of the Christ nd proclaim Him for what He is—the Son of the living God, the Savior and the coming King of kings, and Lord of lords—the Chief Cornerstone.

The best way to do this is to make sure as individuals that as we go about doing His will, we do not become so busy and engrossed that we fail to ascribe and give to Him the adoration, reverence and worship He should have. We must never feel that this business of Church work is our business exclusively; rather we must realize that it is a partnership program with Christ at the center, and we who serve, working with Him.

How often Pastors have sat in Official Board meetings for hours while endless details and plans for improvements, purchases, etc., were discussed pro and con. How often have plans for the social, the scheduling of events, and activities received careful and minute consideration, only to find that suggestions for the spiritual development, Bible Study and soul-winning facets were brushed off, or at the most, given token interest and attention.

Think about it, Brethren. We do need to keep our buildings and equipment in good repair. We do need good programs of services and activities. But what good will be buildings and equipment, or programs, or even Church services, if the spirit of Christ is lost? What good will all these things be if the main business of the Church is ignored —that of winning souls to Christ? Paul speaks of it in I Corinthians 13: "Though I speak with the tongues of men and of angels, and have not charity (love and compassion for those lost in sin), I am become as sounding brass, or a tinkling cymbal." To build a Church program apart from being centered on the chief purpose of the Church—soul-winning—is to reject the Chief Corner-stone, even Christ Himself. With Christ and His soul-winning program at the center of our lives and our Church, that which we build for Him will shine eternally, for "they shall shine as the stars of the morning." (Dan. 12:3; Matt. 13:43.) W. S. B.

# "NOW FAITH IS'

ONE IMMEDIATELY RECOGNIZES these words of the title as the first three words of the first verse of the great faith chapter, namely Hebrews, chapter eleven. In this incomparable passage on faith in the Bible, the writer describes faith for us and also illustrates faith in action. Let us meditate on this great theme of faith together under two guiding thoughts of (1) Faith in words, and (2) Faith in action.

### FAITH IN WORDS

When one attempts to define such a great word as "faith," he is bankrupt for words. The writer of this chapter probably felt much the same because he gave a description or definition of faith, and then he hastened on to picture faith in action. If we have trouble understanding the concept of faith, as most of us do, we certainly can not misunderstand it in flesh and blood; that is, in the living examples that he gives us to aid in our conception.

---

Rev. Robert L. Hoffman

In trying to perceive and make real the id of faith we need to put handles on the wor Handles that will allow us to pick up and look its many facets because faith is like a diamo with many brilliant hues. Thoughtful men of t ages will help us to see its many facets. We w stand back and let the sunlight of their wisdo play on the different facets as we seek a hand or an approach to faith.

"Now faith is the substance of things hop for, the evidence of things not seen." Holy Bibl Hebrews **11:1.**

"Faith is to believe, on the word of God, wh we do not see, and its reward is to see and enj what we believe."—Augustine.

"Faith affirms many things respecting whi the senses are silent, but nothing which th deny. It is superior to their testimony, but nev opposed to it."—Blaise Pascal (1623-62).

"Faith is the pencil of the soul that pictur heavenly things."—Thomas Burbridge, Engli poet (b.1817).

"Belief is the acceptance of a map. Faith is t taking of the voyage."—Rev. J. H. Jowett.

"Strike from mankind the principle of fait and men would have no more history than a flo

f sheep."—Edward G. Bulwer-Lytton, English ıovelist (1803-73).

"Faith goes in where finances cannot enter." –Bahn, "Sentence Sermons."

"Faith is the root of all good works; a root hat produces nothing is dead."—Bishop Daniel Vilson, English theologian (1778-1858).

We have looked at the concept of faith through he eyes of the Divine Word, the theologian, the ɔoet, the novelist, and the preacher. It is so exremely difficult to delimit faith because of its nany beautiful facets. Each time the diamond of aith is turned just a bit one catches a deeper nsight into the concept of faith.

## FAITH IN ACTION

As Bishop Wilson said, "**Faith is** the root of ll good works; a root that produces nothing is ead." Faith in action can be seen! It can be inerpreted by us! Behold, now the Old Testament xamples that the writer of Hebrews marches cross the stage for us to see. What made Abel ny different than his brother, Cain? They both ffered sacrifices. The difference is that in Abel aith was present, therefore, it produced good vorks, i. e., the acceptable sacrifice (vs. 4).

Exhibit number two is Enoch. Faith so comɔletely motivated this man that God desired his ɔresence with Him, therefore God took him vss. 5, 6).

Faith made Noah unusual! He actually took God at His Word! He believed what God said ven though he, himself, had not been able to ee as yet (vs.7). We understand Noah by readng again Augustine's expression quoted above. Faith is to believe, on the word of God, what we do not see, and its reward is to see and enjoy what we believe."

The classic example of faith, of course, is Abraham. Faith certainly was "the root of all good works" as far as his life was concerned. Look at this spiritual giant. Sometimes we misunderstand the greatest expression of Abraham's faith—that of the soul-shaking experience of nearly offering his son, Isaac, as a human sacrifice (Vss. 17-19). See Genesis 22 for the full account. The key to understanding this unusual experience is the same principle that made Abraham unusual, that is, the exercise of his faith. Abraham really believed that if God commanded him to take the life of his son—that God would bring Isaac back to life! (See Hebrews 11:9). Keep in mind that this happened long before the Bible gives us any account of bringing anyone back to life. Abraham believed firmly that God would restore Isaac; therefore, he was willing to do this since God commanded it.

To help us further, there is still a deeper meaning underlying this unusual story of Abraham about to offer Isaac, his son, as a sacrifice. God was trying to teach His people that one day a sacrifice would have to be made for the redemption of the world and that this sacrifice would only become efficacious as He gave His only Son! Sometimes we mortals gasp at what Abraham was about to do in offering his son and at the same time fail to realize fully what God did in offering His Son as a Sacrifice! (John 3:16). Is it any wonder that Abraham stands alone, having no human peers, as the father of faith? To him, "Faith was the substance (reality) of things hoped for, the evidence (conviction) of things not seen."

Another prime example of faith is Moses. He had a wonderful heritage in that his parents were motivated by faith. Note verse 23, "By faith Moses, when he was born, was hid three months of his parents . . . " Somehow they believed great things for their son; we say somehow—actually the Bible tells us how, it was by faith. His parents believed with the English poet, Thomas Burbridge, that "Faith is the pencil of the soul that pictures heavenly things." Through the principle of faith they pictured some heavenly things through their son, who was to become world famous. Little did they dream that Moses would become the great leader of the Hebrew nation and the law-giver of God's chosen people, but they did make it possible in a sense, because

they did have enough faith to hide their son and thus saved his life.

Moses did not betray this unusual trust by his parents because when he grew up he "refused to be called the son of Pharaoh's daughter (Vs. 24). "He preferred sharing the burden of God's people to enjoying the temporary advantages of alliance with a sinful nation. He considered the 'reproach of Christ' more precious than all the wealth of Egypt, for he looked steadily at the ultimate, not the immediate reward." (vss. 25, 26 Phillips).

There are not many of us who would have walked where Moses walked in this instance. Most of us would have been more than content to become the next Pharaoh of Egypt, as Moses probably would have become, instead of identifying oneself with the slaves (God's people) in their suffering, agony, and servitude. Moses knew that all of this pomp and power was temporary, thus faith enabled him to look steadily at the ultimate, not the immediate reward. If Moses had failed the faith of his parents the Jewish nation might not have had any more "history than a flock of sheep."

"By faith he forsook Egypt, not fearing the wrath of the king" (vs. 27). Who was Moses to stand before one of the mightiest monarchs of the earth and say, "Free your slaves!" Moses, alone before this lord of Egypt? No, he was not alone—God was with him! Here "faith goes i where finances cannot enter," as the Hebrew could not have bought their freedom at any price But Moses' faith brought into play the power o God, and after the ten miracles (plagues) wer demonstrated, the Egyptians freed God's people

There is much more to be said concerning fait in this chapter, in fact, we have only introduce the subject. "And what shall I more say? for th time (and space) would fail me to tell of Gideon and of Barak, and of Sampson, and of Jepthae of David also, and Samuel, and of the prophet . . . " (Vs. 32).

This long list of the faithful is not complet without you. Will the eternal Scribe be able t include your name in the list of the faithful?

"Surrounded then as we are by these serrie ranks of witnesses, let us strip off everythin that hinders, as well as the sin which dogs ou feet, and let us run the race that we have to ru with patience, our eyes fixed on Jesus the Sourc and the Goal of our faith. For He Himself e dured a cross and thought nothing of its sham because of the joy He had in doing His Father' Will; and He is now seated at the right hand c God's Throne. **Think constantly of Him endurin all that sinful men could say against Him, an you will not lose your purpose or your courage.** Hebrews 12:1-3 (Phillips).

Maurertown, Virginia.

## HOW SERIOUS ARE YOU ABOUT CHURCH ATTENDANCE?

NO MAN CAN BREAK AWAY from the church and its worship of God without feeling the effects of it in his own soul. If you see a man begin to serve the god of pleasure, or money, or of fame, you will observe that very soon there begins a moral as well as a spiritual decline.

When a man begins to absent himself from church worship something bad is taking place in his heart. Church attendance is optional as far as choice is concerned, but is obligatory as far as moral and spiritual welfare is concerned.

When Adam and Eve sinned, they failed to meet God at the appointed hour of worship. God was there but Adam and Eve were elsewhere. We, the sons and daughters of these first parents, are not at all different. If there is sin in our souls, it robs us of any desire to meet God.

—Selected.

# Spiritual Meditations

Rev. Dyoll Belote

## ONE COMMON MISTAKE

**"But when he was strong, his heart was lifted up to is destruction." 2 Chron. 26:16.**

HE ACCOUNT in this chapter from which our text is taken tells how Uzziah was called to be the king f the Jews, and how he did that which was right in the ight of God, and how God prospered him. But there is warning in the fifth verse of the chapter, where it eads "And as long as he sought the Lord, God made im to prosper." But then comes our text, and the acount tells how he broke the laws of the temple service n attempting to officiate at the altar of incense, against he warnings of the priests, and was smitten with lepsy, and was a leper until his death.

And there was Nebuchadnezzar, who one day looked t the city and proclaimed boastfully and arrogantly, 'Is not this great Babylon, that I have built . . . by the ight of my power, and for the honour of my majesty?" And many a modern "Self-made" (?) man has made the ame mistake.

Well, there was leprosy for Uzziah and Insanity for Nebuchadnezzar, and there is frequently disaster of one ort or another for men of our day who forget their bligation to parents, friends, and loved ones, to say othing of their obligation to Almighty God. No man ives or dies to himself. No man rises to power and place ut that along the way he has been helped.

"Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight
That all around, and all that's done,
Must move and act for him alone,
Will learn in school of tribulation
The folly of his expectation."

# » » » » Our Poet's Corner « « « «

## UNENVIOUSLY

**I watch you, eagle,**
**Climb the air**
**Powerfully**
**Without a stair.**
**And, though my feet**
**Were clumsy there,**
**My thoughts go higher—**
**Higher where**
**You may not dare.**

**Annabelle Merrifield.**

## THE MEMORY OF A WRONG

There are few things more painful to an honest and conscientious man than the recollection of a wrong which he has committed, and which cannot be recalled or corrected. If we can correct a wrong and make it right, or confess a wrong and obtain forgiveness, that may end it; but to know that we have done wrong and it is forever beyond our power to make it right, is, to an honest and right-thinking person, an occasion of the keenest regret.

One of the newspaper associates of the late William C. Bryant, the poet editor, tells the following story:

"One morning, many years ago, after reaching his office, and trying in vain to begin work, he turned to me and remarked:

" 'I cannot get along at all this morning.'

" 'Why not?' I asked.

" 'O,' he replied, 'I have done wrong. When on my way here, a little boy flying a kite passed me. The string of the kite having rubbed against my face, I seized it and broke it. The boy lost his kite, but I did not stop to pay him for it. I did wrong. I ought to have paid him.' "

This tenderness of conscience went far toward making the poet the kindly, noble, honorable, and honored man that he was, whose death was felt as a loss throughout the land.

It was perhaps beyond the power of Bryant, with his wealth and influence, to find that little boy and correct the wrong which he had done him, and which made his mind uneasy and unfitted him for true work. But how many there are who have wronged others and who **know** that they have wronged them, and know **when,** and **where,** and **how** they did it, and know that it **is** within their **power** to correct their wrongs and make them right, and yet neglect to do it. By and by will come a time when the opportunity which they have neglected will have gone; the wrongs will remain, but there will be no way of making them right. Happy are they who, before that day comes, right every wrong in the fear of God, and thus prepare to stand guiltless and accepted in the presence of the great King, who shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—**The Christian.**

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## BEHOLDING THE HARVEST

### (From Bob Bischof's letters)

TWELVE MILES WEST of Uba, up alongside and even on top of some of the mountains is located the village of Wamdeo. Two miles south of Wamdeo, also among the mountains, is the village of Uvu. Both of these villages are quite large; both cooperate in the Wamdeo-Uvu Junior-Primary School and in the work of the church.

When I was stationed at Lassa in 1953 and 1954, I often visited this village to talk with the chief and to greet the people and try to help the school teachers. The work at that time was very discouraging. There were very few pupils in the school and very few people were attending the church services. The work has been going on for about ten years or more, but there were very few signs that the people would take an interest in the church or come to accept the Christian way of life. Most of the teachers assigned there, after two years, would ask for a transfer because the work was so discouraging.

Thus, when I was assigned to Uba and again visited Wamdeo-Uvu, I was very much surprised to find that a revival had taken place; more than 400 people were regularly attending the church services in the morning. In the evening, services were being held in the surrounding villages, but even so, 200 people were attending them. To them, Sunday is a full day of worship to God. Sunday school is at 10; church service at 11. Twelve o'clock finds the group dividing into three sections: one section for those who are baptized; one for the group preparing for baptism; the other group for those who are interested in becoming Christians and who want to prepare to make a confession of faith.

At one o'clock the people go back to their compounds or villages; some of the Christians walk to the surrounding villages of Giwi, Wadafa, Uda and others where they conduct afternoon services. At four, services are again held at the church and also in the village of Uvu. I was surprised to find that the people had built a church for themselves. It is about 60 feet long, 18 feet wide and seats about 400 people. Seats are made of mud and the roof is of grass. All but $28.00 was raised by the people in the two villages and all of the work except the making of the rafters was done by them. I was even more surprised when they told me that 59 people were ready for baptism and 95 were ready for the covenant.

Now and then, here on the mission field, we have days when so many are baptized, but I was just thrilled to baptize this group. Seventeen of the number wei women; a goodly number of them were wives of youn Christian men. One of the village elders and his wi were baptized, and three fourths of those baptized wei above 19 years of age; thus they will provide a goo Christian group who will continue to live in the con munity and establish Christian compounds.

Again and again in this land we are reminded Paul's words in I Cor. 3:6, "I have planted, Apollos w tered: but God gave the increase." How true this is. Tl seed was planted by the first missionaries to live at Las and to work among the people of Wamdeo-Uvu. Tl various CRI teachers and Christians who lived in the vi lage area watered the seed; then God gave the increas

The average attendance at this village for the la three months has been more than 500. The people a full of zeal for the things of God. May we continue pray that they will not lose their zeal, but that the r vival may continue.

## NEW C. R. I.'S IN NIGERIA

### (From Chuck Kraft's letter to Dale Long

. . . If you could get out into the bush as we've be doing today and the day before yesterday, you wou really be able to appreciate the import of the job y folks are doing in the office there.

Saturday I took a load of our church leaders over abominable road in our jeep to a village named Sina

questions and answers about ....

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—WHO MAY INVEST IN THIS FUND?

A—Again we quote from the resolution adopted by your Missionary Board: "To solicit, borrow and otherwise acquire by any means available from individual persons, churches or organizations within the Brethren denomination, or from interested friends or organizations thereof, such sums of money sufficient to accomplish the purpose of said Brethren Home Mission Revolving Fund."

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

he French border. A few weeks back we had stayed here over night and made plans to start a C. R. I. Class in Religious Instruction). Saturday we introduced hem to the man who will live and teach among them; ve made definite arrangements for him to live there. The eople are very eager for the work to begin and will start ext week—the new year.

Today we drove 3 or 4 miles over a footpath (no road t all) to reach a village named Hudjikwi to approach he people about starting a C. R. I. Having heard we vere coming they had already met with the heads of amilies of the village and agreed to have a C. R. I. hey had selected a place to build the church-school; o we made final plans with them also to begin next veek.

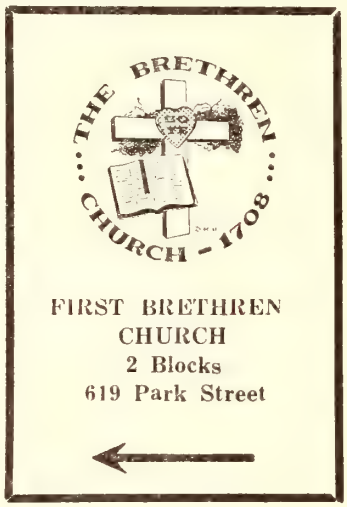
After leaving Hudjikwi we went to Kamale, rather oubtfully, because a previous offer to start work had ot been too successful; however, this time their response vas quite heartening. Next week we begin there too. Besides this another will begin at Himiki, on top of a arge mountain. These together with two new works lready going will make six new villages being reached or the Saviour this new year (since October). I'm sure ou will rejoice with us over these indications of progress.

Family-wise we are doing well. Little Ricky is the joy f our lives, and the twins really love him too. Meg is uite well too, for which we are very thankful. We are ejoicing in the prospect of soon having another family ere and of having one to look after the building work. hope then to be able to get to work on this language . . .

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 107**

**Needed: 93**

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Quiet Dell, Pennsylvania

Oak Hill, West Virginia

Garber Memorial, Ashland, Ohio

South Bend, Indiana

Things are looking up!

# Ashland College Chapel Choir

## To Take Spring Concert Tour

BRETHREN CHURCHES in Eastern Ohio, Pennsylvania, Maryland and the District of Columbia, will be visited the first week of March by the Chapel Choir of Ashland College. Making the trip will be the "Touring Section" of the Choir, composed of 40 voices. Under the direction of Professor Calvin Y. Rogers, the choir will also present concerts at various High Schools and service clubs enroute.

Brethren Churches where concerts will be given, and the dates, are as follows:

**SMITHVILLE BRETHREN CHURCH**
**Sunday, March 1st**

**LOUISVILLE BRETHREN CHURCH**
**Monday, March 2nd**

**MASONTOWN BRETHREN CHURCH**
**Tuesday, March 3rd**

**JOHNSTOWN THIRD BRETHREN CHURCH**
**Wednesday, March 4th**

**BERLIN BRETHREN CHURCH**
**Thursday, March 5th**

**HAGERSTOWN BRETHREN CHURCH**
**Friday, March 6th**

**WASHINGTON, D. C., BRETHREN CHURCH**
**Sunday Morning, March 8th**

All are evening concerts, except at Washington. Interested persons in each area should contact the sponsoring Church as to the exact time of the concert. If you are living within driving distance of any of these Churches, it will be well worth your while to attend, for you will be privileged to hear one of the best singing groups in the country.

# In Memoriam . . .

# GEORGE E. DRUSHAL

## 1874-1958

Missionary in the Brethren Church for over 50 years at Lost Creek, Kentucky

DRUSHAL. George Emory Drushal was born in Homerville, Ohio on August 23, 1874, and died at Lost Creek, Kentucky, December 4, 1958, at the age of 84. For more than 65 years he taught in elementary and secondary schools. In 1903 he was ordained into the ministry of the Brethren Church by Dr. J. Allen Miller, in which service he preached until two weeks prior to his death. He was the founder of the Riverside Christian Training School in Lost Creek in 1905, remaining there as pastor and teacher for 53 years.

He is survived by his wife, Mrs. Ada Garber Drushal, and three children: J. Garber, of Wooster, Ohio; Ada Irene, of Lost Creek; and Mrs. Amos Walters, of Cleveland, Ohio. Two sons, Milyard White and Jacob Gordon preceded him in death.

Services were held in the Riverside Chapel with Rev. John Heycoop in charge, assisted by Rev. William Jackson and Rev. Winfred Taylor. Former students who spoke in tribute were Rev. Sewell Landrum, of Clayhole, Ky. and Elbert Strong and Clarence Noble, both attorneys-at-law of Hazard, Kentucky. Interment was in the Smith Cemetery at Lost Creek.

# RIVERSIDE

## MRS. G. E. DRUSHAL

BEFORE MY HUSBAND LEFT US, he had considered an article to the **Evangelist** entitled "THE PAST, PRESENT AND FUTURE OF RIVERSIDE." Since the article was not written, I will give a summary of the PRESENT, perhaps later writing on the other phases.

A couple months before he passed away, he resigned as pastor of the church here, feeling the work was too strenuous for him. At a meeting of the church, after his resignation, it was decided that he should continue to act as pastor until another could be gotten and that he should preach whenever he was able. When he was not, for him to ask another to occupy the pulpit.

A few weeks later he said to me, "Mother, I do not think I shall be with you long." From that time on he seemed to be planning and working with that in mind and left things in such a condition that we have got

ght on without interruption. He left things in good ıape, financially, with all bills paid to date. He always ent out to the chapel half an hour before services, on unday morning. He made arrangements with Brother oe Barnett to be there early to greet folks as they came ı.

He had often expressed a desire that one of our River-de boys take his place, and so had written to Harold arnett, of Johnstown, Pa., asking him, were he called, ould he consider being his successor. He also expressed desire that one of our local churchmen, Brother Jack-on, preach for him whenever he was not able. After e left us, the church called Harold Barnett, and asked rother Jackson to fill the pulpit until he came. Both ccepted. The Vice President of Riverside Christian raining School, Inc., Mr. Heykoop, called a meeting f the Executive Committee and appointed our daugh-er, Adah, to be Acting Director until our annual Board ıeeting in the spring.

My husband preached his last sermon November 23, and ad charge of the Wednesday night prayer meeting that eek, just a little over a week before he went Home. few weeks before, he had a baptismal service. I was little uneasy about his being strong enough for that, nd upon returning home, I asked, "How do you feel?" is cheery reply was "Fine, why shouldn't I?" There only one explanation as to why he was able to carry ıe load he carried for so long and why Riverside is in ıch a condition as it is, so that things can be carried ı with no interruption. He was a man of prayer. He always arose early in the morning before the rest of us were up, for his devotions. The morning of the day we took him to the hospital, he was up in his den praying when I got up, even though he had had a restless night and was not feeling well. I do not know how long he had been there. When money was needed and we had none, he would call the staff together to ask the Lord for money and it always came, most of the time from unexpected sources. This explains why he was able to leave with the bills paid when we never knew where money was coming from for the next day's expenses.

He refused to worry when things looked dark to the natural eye. Not long before he went to the hospital, we were discussing a problem. I remarked, "The only thing that worries me is . . . " He did not let me finish the sentence. "Don't say 'worry,' Mother, say "I am wondering about it'." When problems would arise he would say, "Don't talk, just pray."

Ordinarily he was a man of few words, but when anything unjust or unrighteous was being planned, his stern words were full of fire and he stood like a rock so firm that those who did the planning thought his insistence was stubborness. He "died in the harness," as he often expressed a wish he might do. A few minutes before he went, when I asked him how he felt, he replied "I haven't an ache or pain anywhere." We who are left here and the one who will take his place can only go forward as he did, on our knees, backed by the same praying friends as before, with no immediate change of policy.

Lost Creek, Ky.

# A TRIBUTE TO REV. GEORGE E. DRUSHAL

## Clara R. Jackson

THE COMMUNITY of Lost Creek, The County of Breathitt, and the entire area of Eastern Kentucky, ıffered a tragic loss, Thursday, December 4th, when the ɔld hand of death reached forth and touched the stricken ody of Brother G. E. Drushal, and sent his immortal ɔul winging into paradise to take its place around the ırone of God.

Fifty-three years ago this great man of God came to astern Kentucky. Fifty-three years he spent in labor ɔr others. He bore his earthly trials and tribulations pon his shoulders without a word of complaint and ever faltered in the darkest hour when the faith of ıost any man would have wavered.

He came to Breathitt County at the age of 31 and ıught in the grade school at Lost Creek; later he estab-shed a four-year high school known as the Riverside hristian Training School. He organized the first Breth-en Church in Eastern Kentucky. Through the work of ıe school and the church, he enabled thousands of boys ıd girls to receive a Christian Education.

The results of his struggles to educate the youth of astern Kentucky can only be comprehended with the alization of the number of graduates of Riverside that e holding important positions in this country and for-gn lands.

In addition to pastoring the Lost Creek Brethren Church, he also organized Brethren Churches at Haddix and Rowdy Communities which took much of his time as he continued to preach at these churches and maintained a keen interest in the spiritual welfare until the end.

Civic leader, Pastor, Educator, Teacher, Comforter and Friend, are the titles that Brother Drushal earned during his earthly sojourn, and we are sure that as he enters the presence of the Almighty, he will stand shoulder to shoulder with all the great servants of God who have preceded him. His work here shall live on.

Lost Creek, Kentucky.

### WHITE GIFT OFFERING

(Inasmuch as one of the National Goals urges an increase in each local church's White Gift Offering, we are marking * the churches showing an increase over last year's offering.)

| | |
|---|---|
| *Leon, Iowa | $ 20.00 |
| Oakville, Ind. | 75.00 |
| **Williamstown, Ohio | 179.15 |
| *Peru, Ind. | 41.12 |
| *Firestone Park, Ohio | 26.59 |
| *College Corner, Ind. | 73.89 |
| New Paris, Ind. | 108.47 |
| *Pleasant Hill, Ohio | 150.00 |
| *White Dale, W. Va. | 98.75 |
| North Georgetown, Ohio | 75.00 |
| Loree, Ind. | 50.00 |
| *Maurertown, Va. | 69.00 |
| Fairhaven, Ohio | 54.20 |
| *Fremont, Ohio | 36.50 |
| *St. James, Md. | 156.21 |
| *Morrill, Kansas | 30.00 |
| *Waynesboro, Pa. | 62.45 |
| Johnstown First, Pa. | 74.50 |
| *Milford, Ind. | 228.91 |
| *Hagerstown, Md. | 200.35 |
| *Ardmore, Ind. | 155.45 |
| Mexico, Ind. | 52.40 |
| Bryan, Ohio | 300.00 |
| *Calvary, N. J. | 13.65 |
| *Phoenix, Arizona | 34.00 |
| *Glenford, Ohio | 43.81 |
| Mulvane, Kansas | 52.29 |
| *Cameron, W. Va. | 26.35 |
| *Lost Creek, Ky. | 26.28 |
| *North Manchester, Ind. | 308.95 |
| Smithville, Ohio | 290.35 |
| *Corinth, Ind. | 72.36 |
| County Line, Ind. | 52.00 |
| Nappanee, Ind. | 300.00 |
| *Oak Hill, W. Va. | 27.50 |
| *Flora, Ind. | 136.56 |
| Gratis, Ohio | 45.00 |
| *Center Chapel, Ind. | 180.21 |
| *Roann, Ind. | 119.66 |
| *Matteson, Mich. | 21.80 |
| *Burlington, Ind. | 102.00 |
| Mt. Olivet, Del. | 27.10 |
| *Stockton, Calif. | 20.00 |
| Denver, Ind. | 43.10 |
| Valley, Pa. | 31.05 |
| *Teegarden, Ind. | 66.00 |
| *Sarasota, Fla. | 82.39 |
| Carleton, Nebraska | 31.86 |
| *Mt. Pleasant, Pa. | 22.00 |
| Canton, Ohio | 75.00 |
| South Bend, Ind. | 100.00 |
| *Warsaw, Ind. | 223.00 |
| *Sergeantsville, N. J. | 29.60 |
| *Garber Memorial, Ohio | 25.69 |
| Roanoke, Ind. | 15.00 |
| *Tiosa, Ind. | 78.00 |
| *Milledgeville, Ill. | 500.05 |
| *Berlin, Pa. | 379.75 |
| *West Alexandria, Ohio | 50.00 |
| *Quiet Dell, Pa. | 10.00 |
| Muncie, Ind. | 102.15 |
| Pleasant View, Pa. | 35.00 |
| Mt. Olive, Va. | 52.61 |
| *Conemaugh, Pa. | 108.0 |
| Fort Scott, Kansas | 11.7 |
| *Washington, D. C. | 100.0 |
| *Falls City, Nebraska | 107.6 |
| *Tucson, Arizona | 150.0 |
| *Newark, Ohio | 31.9 |
| *Brighton Chapel, Ind. | 17.0 |
| *Brush Valley, Pa. | 21.[illegible] |
| Gatewood, W. Va. | 6.0 |
| Raystown, Pa. | 11.0 |
| Total | $5,063.[illegible] |
| Total Same Churches 1957-1958 | $4,375.[illegible] |

(**Represents two year's offering)

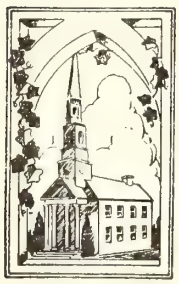
The following three churches se in their offerings on a quarterly b sis, hence no comparison can be ma with their total offering of last yea

| | |
|---|---|
| Goshen, Ind. | $ 384. |
| Meyersdale, Pa. | 37. |
| Elkhart, Ind. | 66. |

**Other Gifts**

| | |
|---|---|
| Individuals | $ 8. |
| Glenford W. M. S. | 10. |
| Carleton W. M. S. | 5. |
| TOTAL ALL OFFERINGS, 2/4/59 | $5,574. |

Henry Bates, Treasurer,
Sunday School Board of
Brethren Church.



## What's Doing in the Churches

### LINWOOD, MARYLAND

We of the Brethren Church of Linwood, Maryland, have experienced a number of spiritual blessings in recent weeks and months. Among which was our fall Revival Services, held the week of November 9 through 16. Our guest minister for this occasion was Rev. George Solomon, pastor of the First Brethren Church of Hagerstown, Md. We were happy to have him with us and appreciate the messages that he gave us. We want to thank him that he could take time from his busy schedule to be with us. We also want to thank his church for sh ing their pastor with us.

The pastor and evangelist called in many homes duri the week. Our services were reasonably well attend considering the age in which we are living; but th was always room for more. We appreciate the coope tion and interest that was shown by other churches the community. We had delegations with special mu each night from the various churches of our comm ity, among which were; The Edgewood Church of Brethren, The Union Bridge Church of the Brethr The Beaver Dam Church of the Brethren, The Pipe Cr Church of the Brethren, along with their pastor, R H. Austin Cooper and twenty-three of his members; Uniontown Church of God, The Wakefield Church of G The Lutheran Church and the Baptist church. Th were delegations two nights from our evangelist, R Solomon's, Church with special music. We appreciate moral support given us by our Christian friends. A direct visible result there was one first time confess and many who were led to a more dedicated life in things of the Lord. Our regular program of the chu is one of keeping the field pretty well gleaned as we

ere were three families brought together in our church, ich represented at that time, a total of eleven, just evious to our Revival.

The Christmas message was brought by our Pastor the nday before Christmas, December 21, at which time ere was also a dedication service for babies and small ildren, at which two families each brought their baby be presented to the Lord. The Christmas program as given by the Sunday School, Sunday night, Decem- r 21.

Our Woman's Missionary Society held their public orship service, Sunday, December 28 at the morning orship. Our special missionary guests for the occasion ere Rev. and Mrs. Glenn Shank and children, mission- ies to Nigeria, Africa, on furlough. Rev. Shank brought e morning message and then showed slides and told us ore of the mission program in Nigeria, at the evening rvice. We enjoyed having them with us and appreciate eir work as missionaries.

Our annual business meeting was held Wednesday ght, January 14, which was very well attended consid- ing a severe winter evening. Various reports were ven, which showed a progress in our church work and concern for the things of the Lord. Our church ected new officers for the coming year and at the same me renewed our pastor's call. Other matters of business cluded plans for the installation of a new heating plant the parsonage, a cross-country conference on church der to be held March 22, 25, 26 and a Good Friday vening Service. We also acted on the calling of a man d his wife to the office of Deacon and Deaconness. is call was taken Sunday, February 1st, at the morn- g worship service at which time our pastor spoke on e Qualifications and Duties of New Testament Deacons. fter instructions of procedure by our pastor the call was ken by secret ballot, which resulted in the election of other and Sister Clay Hough. Brother Hough is also r church Moderator. The pastor announced that on the st Sunday in March, an ordination service for the wly elected Deacon and Deaconness would be held. It is r earnest prayer that as a church we might continue grow and serve our community to the honor and glory our Lord.

Ruthanna Green, sec'y. to the pastor.

## Wedding Announcement

KEARNS-WILLIAMS. In the Burlington, Indiana, Brethren Church, Sunday afternoon, December 14th, 1958, the undersigned, an uncle of the bride, united in marriage Marcia Jane Williams, daughter of Mr. and Mrs. Lloyd Williams, and Robert William Kearns, son of Mr. and Mrs. Robert Kearns. The bride and her parents are active in the Burlington Brethren Church. Mr. Kearns is a senior in Purdue University, majoring in Farm Management.

William S. Crick.

ROSENSTEEL-HEFFELFINGER. Miss Jeannine Thelma Rosensteel, daughter of Mr. and Mrs. David J. Rosensteel, of Apollo, and George Ellis Heffelfinger, son of Guy Heffelfinger, Cowansville, were married, January 17th. The double ring ceremony was performed by Rev. James I. Naff, pastor of the Pleasant View Brethren Church. The ceremony took place in the Apollo First Presbyterian Church since the Pleasant View Brethren Church is under construction at the present time. A reception for 150 guests was held in the church social rooms following the ceremony. The newly-weds will reside in Applewald.

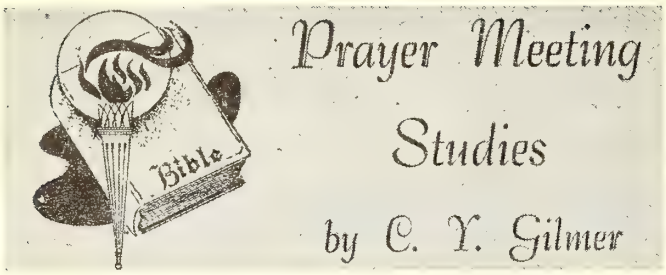
### ABLAZE WITH GOD

I saw a human life ablaze with God,
I felt a power divine
As through an empty vessel of frail clay
I saw God's glory shine.
Then woke I from a dream, and cried aloud:
"My Father give to me
The blessing of a life consumed by God
That I may live for Thee."

—Selected.

**CAN THE BRETHREN GIVE AT LEAST $1.00 per Capita o their Faithful Servants' Needs in 1959?**

**Give generously to the support of the Benevolent offering. hose who have served us in the past deserve to be served by s. Your liberal giving will insure a continuing ministry to those ho have served us well. Support the Benevolent offering IOW!**




## THE DOCTRINE OF SIN—PART II

THERE ARE THREE THINGS which the true Christian desires in respect to sin: Justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—Cecil.

The blood of Jesus not only redeems (Eph. 1:7) but also cleanses from sin (1 John 1:7). "We are saved from nothing if we are not saved from sin" (Matt. 1:21). The saints (the sanctified) through their yieldedness to Christ (Rom. 12:1) have been freed from sin (Rom. 6:18). The saint is dead (Rom. 6:2, 11; 1 Peter 2:24) to the hateful, horrible, abominable thing which God hates (Prov. 15:9; Jer. 44:4, 11). Sin has insulted God's holy majesty (Psalm 74:18): and has bereaved God of His beloved children (Num. 15:30): sin has crucified the Son of God's infinite love (Isa. 53:10): sin has vexed His gracious Spirit (Isa. 63:10): sin has defied His power (Gen. 3:4): sin has despised His grace and trodden under foot the body and blood of Jesus (Heb. 10:29). Guthrie has stated, "Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate" (Psalm 97:10). As Christ has died for sin in the flesh let us die to sin in the flesh (1 Peter 4:1, 2).

"Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you. You love not death; love not the cause of death."—Baxter. The saint is one who has ceased from sinning (1 Peter 4:1). He does not make sin a practice (1 John 3:9; 5:18). "There is a vast difference between the sins of infirmity and those of presumption, as vast as between inadvertency and deliberation" (Psalm 19:13). The saint should be dead set against sin (Job 34:32). He is ashamed of having committed sin (Rom. 6:21). When Job realized he was guilty of self-righteousness he abhorred himself (Job 42:6). Let those who think they "are sanctified and therefore cannot sin" read 1 John 1:8, 10. Carlyle said, "The deadliest sin is the consciousness of no sin." Owen said, "He that hath slight thoughts of sin never had great thoughts of God" (Isa. 6:5).

As long as we are in the flesh we are in the battle ground against temptation (Rom. 7:17, 23; Gal. 5:17). "If thou wouldst conquer thy weakness thou must never gratify it. No man is compelled to evil; only his consent makes it his. It is no sin to be tempted; it is to yield and be overcome." It is by the fear of the Lord that men are restrained from and depart from evil (Psalm 4:4; Prov. 16:6). God's Word will keep the saints from sinning (Psalm 17:4; 119:11). The Holy Spirit convinces men of sin (John 16:8, 9). Confusion of face belongs to those convicted of transgression of God's law (Dan. 9:7, 8). "Good men hate sin through their love of virtue."

Simon thought he was so much better than the wom who was a pronounced "sinner" (Luke 7:39). But Sim did not measure up, and so he, too, was a sinner (Lu 7:44-46). God's forgiveness is only for those who rea want it and will appreciate it (vss. 47, 48).

"When bringing every balmy sweet
Her day of luxury stored,
She o'er her Savior's hallowed feet
The precious perfume pour'd;

"And wiped them with that golden hair
Where once the diamonds shone:
Though now those gems of grief were there
Which shine for God alone.

"Were not those sweets, though humbly shed—
That hair—those weeping eyes—
And the sunk heart that inly bled —
Heaven's noblest sacrifice?"

All sins are to be confessed (Prov. 28:13). There sho be a godly sorrow for them (Psalm 38:18) if the co fort of God's forgiveness is to be experienced (M 5:4).

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

## PRESENTING A FILMSTRIP

FILMSTRIPS ARE AN EFFECTIVE and inexpens means of helping to clarify a topic and cement ideas clearly in our minds. Statistics show us that we member only about ten percent of what we hear but remember better than fifty percent of what we see. The fore, we know that filmstrips would be helpful in tea ing certain subjects. In presenting a filmstrip there several things to keep in mind.

1. **Introduction . . .** Introduce the filmstrip with few remarks about the nature of the medium its Explain that the filmstrip is being shown to highli and clarify the major aspects of the topic. NOT F ENTERTAINMENT. Point out the area covered make it clear that discussion will follow.

2. **Narration . . .** The narrator should read the sc S-L-O-W-L-Y and informally, extemporizing when sible. Pause long enough after each picture is thrown the screen for the audience to grasp the picture i and then read the accompanying text. Be sure that projector operator doesn't turn to the next picture u a few seconds after the narrator has finished his read

3. **Reading Lights—Signals . . .** The script may read in a dark room with the aid of a pencil flashli or a speaker's stand light shaded sufficiently to prev light from being thrown on the screen. The light sh never be placed where it would detract audience at tion from the picture. In a small group the leader be able to both operate the projector and read the sc

nultaneously, using the "spill light" from the filmstrip ojector to illuminate the narration. If the script reader not operating the projector, signals should be arranged th the projectionist so that he will know when to ange the picture. The signal should not be apparent to e audience.

4. **Discussion . . .** What happens AFTER the showing the most important. Don't rely on the filmstrip to do e whole job! Try to bridge the gap between what has en seen and the discussion by relating the filmstrip ntents to your own local problems. Then ask some od questions to get the discussion started.

5. **Review . . .** A second projection of a part or the ole of the filmstrip is often helpful. This may take ace immediately or even during the discussion provid- g there is enough light in the room for the speakers to seen.

## Lesson Comments by William H. Anderson

**Lesson for March 1, 1959**

**GOD'S LOVE AND MAN'S REFUSAL**

**Lesson: Matthew 21:33-43**

"WHAT WOULD HAPPEN if Christ came to earth today? Can you imagine the joyous excitement and the thrilling anticipation . . . if the newspapers would carry screaming headlines—**Jesus Christ is coming to New York next week!** From London, Paris, Belgrade, Moscow, Tokyo, Morocco, Washington and from all points of the globe, great airliners would carry kings, presidents and dictators, all bringing precious gifts and documents of homage to present to the King of Glory! Or would they? Has the world's attitude toward God changed?" **(Bible Expositor & Illuminator).**

No, the world has not changed! When Christ came to e earth 1900 years ago He was rejected. Men and men are still rejecting Him!

### GOD'S LOVE MANIFESTED

Read the parable in its entirety. Now notice its mean- g.

The householder, of course, was God. The vine which carefully and lovingly planted was Israel. But in a ger sense it may be truthfully said the vine repre- ts not only Israel, but the Kingdom of God.

What relation did the householder bear to the vine- rd? He was the sole owner and proprietor of it, be- se he had planted it. **You see, it is of utmost impor- ce that we realize GOD is the owner, the proprietor, originator of His Kingdom!**

God's love was manifested toward His vineyard by the ing care He gave to it. He "hedged it round about." also "built a tower" in the midst of the vineyard as place of shelter for the watchman whose duty it was guard the precious fruit. This denotes the protection God renders to His own. No wonder the Psalmist could say: "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (34:7).

### MAN'S REFUSAL DEMONSTRATED

"And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it."

Who were these husbandmen, and what were their duties? They were to cultivate and protect the vineyard; gather the fruit thereof, and put it to its intended use. **Clearly the husbandmen were the spiritual leaders of the Nation of Israel—the priests, scribes, and elders. Their responsibility was great! But oh how they failed!**

And the servants sent by the owner? Were they not the prophets whom God had repeatedly sent unto His people? **God only knows what they had to suffer at the hands of the religious leaders! One by one they were maligned, mistreated, rejected, stoned—yea, and even killed!**

"But last of all he sent unto them his son, saying, They will reverence my son." Says Bishop Trench, this was "the last and crowning effort of divine mercy."

We know what they did to God's Son! "When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him" (John 19:6).

We cry out in righteous indignation against the blind, foolish religious leaders for their dastardly act! **But WAIT—what have WE done with the Son of God? Are we, too, guilty of spurning God's love, and rejecting His Son? If so, we are guilty of crucifying Jesus Christ anew and afresh!**

Thank God there are some who have not rejected God's offer of love and salvation! Many have found in Him a constant source of life, and love, and hope!

## Laid to Rest

WAHL. Mrs. Gwen Mae Wahl of Meyersdale, Penna., passed to her heavenly rest on Nov. 11, 1958. She was born, Nov. 11, 1891, so her passing was on her birth date. She was a patient sufferer, for her illness had covered several years. A member of the Brethren Church since 1910.

D. C. White.

* * *

COLLINS. William Arthur Collins, infant son of Arthur F. and Berneal (Robinson) Collins died Dec. 28th, in Wabash Co. (Indiana) Hospital. The infant was born Nov. 13, 1958. Survived by his parents, maternal grandparents, three sisters and one brother. Funeral services were conducted by Rev. G. B. Hanna.

A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher, looking on, said, "I wish I could deal such clanging blows on stony hearts." The workman made answer, "Maybe you could, if you worked like me, upon your knees."—Selected.

## ARCHAEOLOGISTS BELIEVE THEY HAVE FOUND ORIGINAL LOCATION OF GARDEN OF EDEN

Danish archaeologists working in the British protectorate of Bahrein in the Middle East say they have found the site of the biblical Garden of Eden. A Copenhagen radio broadcast said the explorers believed that Bahrein itself was the legendary city of Dilmun, which is mentioned in the Gilgamesh Epic as the abode of Adam and Eve.

According to the broadcast, the archaeologists maintain that Dilmun was a desert spot made fertile by God. It quoted them as having said their discoveries confirmed that Bahrein became fertile several thousands of years ago following a period of desert-like conditions.

* * *

## RUSSIAN WRITER SAYS ROCKETS CAST DOUBT ON EXISTENCE OF GOD

Because Soviet satellites and rockets have neither encountered angels nor discovered a Supreme Being, a Russian scientist claims that man now has grounds for his doubts about the existence of God and can successfully refute religious dogma. This conclusion was announced by Y. T. Fadeyev, head of the Journal **Science and Life**, in a talk broadcast by the Moscow radio.

Mr. Fadeyev said religious dogma holds that it is possible to ascend to heaven only through divine intervention. "But," he went on, "in the age of jet aircraft and high-altitude rockets, artificial earth satellites and interplanetary ships, it is comical to argue that man cannot reach the heavens. The religious legend about the impossibility of flying in the air and the cosmos at will, has suffered a complete fiasco.

"To find a way out of this situation some religious preachers claim that the development of aviation and rocketry is taking place, not at the will of man, but by divine will, although this view is in direct contradiction to all so-called sacred scriptures and religious sermons which have been preached through the centuries.

"If one assumes that the divine will has undergone a change, the following question arises: 'Why, if formerly human conquest of outer space was not agreeable to God, is it agreeable now?' On the other hand, if after all the All-Highest has altered His designs, it shows that He overlooked something at the very beginning. Therefore the All-Highest is not fitted with absolute wisdom and knowledge, as religion teaches.

"If, on the other hand, God is compelled to reconcile Himself to the impudent feats of human beings who are penetrating farther and farther into outer space, He is not almighty and that also runs counter to religious dogma. To sum up, the very fact of the launching of artificial earth satellites and space rockets casts dou on the existence of God.

"Churchmen maintain that the world of the beyond a the spirits inhabiting it are disembodied and non-mat rial, and that therefore they cannot be seen or sens by human beings. But human beings use satellites a rockets to study phenomena, the greater part of whi we cannot perceive with our sensory organs, such as co mic rays, X-rays emitted by the sun, or magnetic fiel If supernatural beings really existed they would lo since have been detected by powerful means of scienti research. The fact that satellites and rockets have n detected the All-Highest, angels and so on, bears te timony against religious convictions and strengthens d belief in God."

* * *

## 38,606 MISSIONARIES NOW SERVING ABROA NATIONAL COUNCIL SURVEY REPORT REVEAL

A total of 38,606 Protestant missionaries are servi in countries around the world, it was reported at t ninth annual assembly of the National Council Churches' Division of Foreign Missions. This figure three times as great as the number of missionar serving in 1903, and is 50 per cent higher than 1936. survey shows the largest missionary force is still southern, southeast and east Asia, including India, Pa istan and Ceylon.

The report says that 97 missionary societies are n active in Japan and 95 in India, while there are 46 m sion organizations working in the tiny area of Ho Kong. There are now 52 agencies active in Formosa co pared to two before the war.

Protestant foreign missionary agencies in North Am ica received in 1957 nearly 150 million dollars in supp of their work. This was 11 per cent more than was ceived in 1955.

The report points out that the pattern of mission work is rapidly changing. The trend is to turn chu leadership in foreign lands over to the nationals, and American missionaries to serve merely as helpers a advisers of the national church leaders. This trend resulting in the growth of indigenous Christian co munities, both self-governing and self-propagating, many lands. The rise of nationalism and racial feeli makes this trend of paramount importance.

* * *

## EVANGELICAL CHURCH IN NEW JERSEY US TV TO DEFER NEW CHURCH BUILDING; TO U TENT

The Brookdale Baptist Church in Bloomfield, New J sey, has installed closed-circuit television in its basem The purpose is to defer construction of a large adjoin building. Members who overflow the 700-seat main a torium can see and hear the pastor preaching his serr on three 21-inch screens.

"When we fill the downstairs, we'll put a tent out the lot—that's the cheapest," the pastor, the Rev. Charles W. Anderson, told his congregation. "I d want to put a half-million dollars into bricks. I'd rat put that money into Christian lives—to go out and r a harvest of Christians around the world." (Brook Baptist, he pointed out, helps to support 41 missiona overseas.)

The Broad Street church, a red brick and white-col-nned building that can be seen from the Garden ate Parkway, is affiliated with the Conservative Bap-t Association of America. Its attendance has tripled nce Dr. Anderson became pastor 20 years ago.

When the Sunday worshippers began spilling over into te-rooms equipped with loud-speakers, the members de-led the house of worship they had completed in 1946 s inadequate. They had plans drawn for an adjoining ifice that would dwarf the present church When the st of the project was tabulated, someone suggested osed-circuit TV.

"Now our plans have changed," Dr. Anderson reports. Ve've put off the idea of building for a while. We've ded 250 seats in the basement, where the people who e last to come can sit and still feel the presence of the stor."

* * *

## ISSIONARY REPORTS DRASTIC CHANGES WITH- CHINESE PROTESTANT CIRCLES

Drastic changes are taking place among Chinese Prot-tants under communist control. Reports to this effect e becoming more frequent and more alarming. One of e most revealing reports comes from Leslie T. Lyall, filiated with the China Inland Mission Overseas Mis-nary Fellowship.

In his report (**The Millions,** February) Mr. Lyall says: he current organization of all China into communes is signed to destroy the last vestiges of private property, luding the family. People are living, working, sleep-g and eating in a collective, disciplined, semi-military shion. Children are being brought up in the commune, t in the family, and so, in the case of Christian fami-s, are deprived of the last possibility of a religious up-nging.

"On reaching high school every boy and girl must now end half the day in manual work and half in studies. Christian children cling to their 'outmoded' beliefs d customs, there is no future for them. A Christian l who insisted on thanking God for her meals and tnessing for Christ was dismissed from her school and now working in a factory.

'Christians who have managed to reach graduation d that there is no place for them: they are sent to the rdest and most out-of-the-way places to work. The ristian son of a prominent scientific worker is a prom-ng physicist but expects to be sent as a carpenter or electrician to Inner Mongolia or the Tibetan steppes! other Christian, trained as a doctor, is now farming cause, as a Christian, he is considered unfit for any er work. After 1958 no child of bourgeois parents will permitted higher education: all places in government l the professions will be reserved for members of the letariat.

'Christian witness within the universities has now been mped out. The last remaining Christian Union in one at city, which used to meet off the campus, has been ced to disband. One of the Christians in this college covered that the girl in the bunk below her had once n a true believer but, under pressure from her school-tes in high school, had given up her faith. On entering ege she had joined the communist youth organization. The witness of the Christian girl later brought her back to the faith in Christ and this led to her prompt expul-sion from the organization. The Christian girl, too, earned the displeasure of the college authorities and when it be-came clear that she would not be permitted to graduate, she escaped to Hong Kong. Left alone, the other girl succumbed once more to the attacks that were continu-ally made upon her faith."

* * *

## REPORTS OF CHURCH FEUDS IN ORIGINAL U. S. COLONIES REVEALED IN NEWLY-DISCOVERED LONDON DOCUMENTS

A dusty mass of untouched information about Ameri-can colonial church history prior to the War of Inde-pendence (1775-81) has been newly-discovered by librar-ians at Lambeth Palace, the London residence of the Archbishop of Canterbury. In 40 large cardboard boxes there are 2,000 to 3,000 letters and documents relating to the time when the Anglican Church in the original 13 colonies was without a Bishop of its own and was under the jurisdiction of the Bishop of London.

The dusty papers contain almost unused sources for a completely new history of the Episcopal Church in Amer-ica. They show what the early missionaries thought about social and political problems at a time when, as a minor-ity church, they faced much opposition from the Presby-terian and Quaker dissenters.

One missionary wrote to the Bishop of London in 1698 that he had gone to Philadelphia from Jamaica in the hope of finding "ye same wholesome laws" as "in other of His Majesty's plantations." But the people were "in brangle among themselves, imprisoning one another for religion." He accused Quaker justices of being "violent against all that are not Quakers, even to death."

Samuel Johnson, a well-known American Clergyman of the period, wrote in 1728 that he had been preaching at New Haven (Connecticut), "where the college is." "I hope," he added, "that in a few years there will be a large congregation there."

In 1765, Mr. Johnson, summing up for the Bishop of London "the true state of religion in America," said that "the independents, or congregationalists as they call themselves here in New England, especially in Massa-chusetts and Connecticut, have established themselves by law, without any regard to the King's supremacy in mat-ters of religion."

# HOW ABOUT YOUR OFFERINGS?

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Give through your local Church, or if this is not pos-sible, note the following information. Church Treasurers, also please note:

Make checks payable to Clarence Stogsdill, Treasurer, and address: Rev. Clarence Stogsdill, 186 Spring St., Johnstown, Penna.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

**Muncie Junior B. Y. C.**

THE JUNIOR BRETHREN YOUTH CRUSADERS of Muncie, Indiana, held services at the homes of four different families on December 21, 1958.

Their arrival was announced by the singing of the chorus, "Gospel Bells," accompanied by those who played the triangles and bells. This was followed by the reading of scripture and prayer, plus the singing of other Christmas Carols.

A small presentation of a candle holder was made in each home. It was a blessing and a surprise for the group to find that the gifts given to some one year ago, Christmas Bells made by the children, were a part of the decorations in one of the homes this year.

**Mrs. E. J. Black,** director
**Mrs. Jean Hartzell,** assistant

## "PAGE 18" VISITS A CAMPUS RETREAT

A Report

"Hey! Pass the catsup." "Who has my shoes?" "Let's take a hike." "O. K., knock it off and go to sleep." "Did anyone bake this cake yet, or are we eatin' it raw?" "Save some bacon for the leaders." "Who stole the last two pieces of the picture puzzle?"

These are some of the things you might have heard emerging from the newly-acquired Ohio Camp Site on the weekends of January 30th and February 6th. Groups of Brethren Youth attending Ashland College, numbering 12 and 20 respectively, left the campus on Friday afternoon and returned by Sunday noon. What took place in between was both enjoyable and also beneficial in many ways.

The opening remarks at the top paragraph are just a few indications of the good times and fun we had. But more important were the talks and discussions that w held on such subjects as these:

"The place of prayer in a Christian's life."
"How to study the Bible meaningfully."
"What are some effective ways of witnessing?"
"What does Temperance mean to the Christian?"
"What do we believe about Jesus Christ? Why?"
"What does pacifism and non-violence really mean?
"Does the church say anything to the social issues t day?"

**Rev. J. Ray Klingensmith and Rev. John Terrell** c January 30th; and **Rev. Charles Munson** and **Miss Dor thy Carpenter** on February 6th, the resource leaders, ve capably led the discussions and offered very respect advice. The young people themselves did the cookin selected the subjects for discussion, chose the leaders, l in devotions, cleaned up, and helped in the answerin of questions.

It is hoped that the winterized farm house on the can site can be put to even more use yet this spring. F example, another Campus Retreat is being planned f other Brethren Youth on the weekend of February 27t These Campus Retreats are planned and arranged und the direction of National Brethren Youth.

## DON'T FORGET

PENNSYLVANIA YOUTH RALLY—**February 28** Berlin, Pennsylvania

MIAMI VALLEY YOUTH RALLY—**March 8**—Plea ant Hill, Ohio

CENTRAL DISTRICT SPRING CAMP—**March 13,** 15—Waterloo, Iowa

HOLY WEEK—**March 22-29**—Keep this week clear other activities. Go to Church.

YOUTH SUNDAY—**May 17, 1959**

## GOALS GAB

### Goal Number 11

"EACH BRETHREN YOUTH GROUP SHOULD G ONE NEW MEMBER FOR EVERY TEN THEY A READY HAVE."

**Anyway you look at it, this is personal evangelis** And it should be a part of the Brethren Youth Crusa program in your church!

Time after time Jesus Christ showed us by His ample and His teachings that we must have a conc for the spiritual welfare of other people—even those t may seem undesirable to us at a first glance.

There must be a group effort by your B. Y. C. a also an individual effort by you to interest others knowing about Jesus. A youth visitation plan is wond ful—and very rewarding, too. **This type of activity be the life-blood of your organization and bring greatest thrills of having a youth group.**

Then, too, as you learn to invite others to your chu and introduce them to their Lord, you are preparing greater service of personal witnessing when you bec adult leaders in the church. Such a concern for lost s does not come like a rain-cloud. It is a growing conc as you grow in years. GOAL 11 will help you re these greater goals of life.

# The Women's Corner

by Helen Jordan

O BACK WITH ME in your thoughts to a hill outside Jerusalem. This hill bears the name of Golotha, or a place of a skull. Such a terrible name for a ill, but today it is aptly named because upon that hill re three crosses. Imagine yourself as one of the women rouped about the foot of the center cross. You have een the man you thought to be the Messiah stretched ut upon that cross, nails driven in hands and feet, and hen the cross dropped with a sickening thud into a hole. ou have heard Jesus speak seven times and then bow is head in death as a wail goes up from His mother nd disciples. Can this poor broken body be the gentle ealer, the kindly teacher, the lover of little children, the eliverer of the Jews?

It is now later in the day and you again gather with e other women about the cross. You have heard that oseph of Arimathea, a prominent Jew, has been given ermission to lay the body of Jesus in his own new tomb. ou watch as His chosen friends draw the spikes from is hands and feet and so gently lower His bruised body the ground. The tears of the woman who gave Him rth bathe His face as it rests briefly in her lap. In the ding light of day you assist in the embalming of His ody with spices and the wrapping of it in clean linen. he body of your beloved Master is laid in the tomb and ith sinking heart you watch as the great stone is rolled to its place. You turn your back upon this sight, trudge wearily to your home to observe the Sabbath Day as a Roman guard seals the tomb and prepares for his all night vigil.

The bleak, lonely, Sabbath Day passes and as the first day of the week begins to dawn you again join the women as they make their way through the beautiful garden toward the tomb. Each of you bear spices for the purpose of anointing the body of Christ. The garden seems strange—different somehow—because it glows with a new light. As you approach the tomb you are stunned into silence for the great stone is no longer in its place but rolled back from the entrance. You bow your head quickly and shade your eyes with your hands because the radiance of an angel sitting upon the stone is too great to behold. His voice, like a trumpet, reaches you, "Fear not ye: for I know that ye seek Jesus, which was crucified, He is not here: for He is risen as He said. Come, see the place where the Lord lay, and go quickly, and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

What glorious news! Never before has your heart been so full of joy as you turn from the tomb with the other women. Only as you see Jesus before you and He commands, "Go tell my brethren," do you realize what this really means. You have been given a message to go and tell to all that Christ has been raised from the dead. What a wonderful message!

Yes, the Lord mightly blessed women that day when He said, "Go and tell." This Easter season, will you, with gladness in your heart, declare to all the world that Christ is truly risen from the grave and is victorious over death?

Mrs. Donald Rowser,
Smithville, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

CANTON, OHIO (TRINITY). The W. M. S. will prent missionary on furlough, Mrs. Jean Shank, as speaker the public service on February 22nd.

Both Glenn and Jean Shank will join in a School of issions to be conducted the afternoon of February 22nd the First Church of the Brethren, in Canton.

NEWARK, OHIO. Brother W. Clayton Berkshire was e guest speaker in the Newark Chapel on February 1st.

BRYAN, OHIO. Brother Smith F. Rose has supplied with the first copy of the Bryan Brethren parish per, "Brethren Comments." It will appear monthly and designed to inform the entire membership of the Bryan urch of the activities of the coming months, and to port on important happenings in the various organizaons within the Church.

MUNCIE, INDIANA. Three new members were received o the Church by baptism recently.

TUCSON, ARIZONA. Approximately 30 members of e Tucson Church joined in a Visitation-Migration Sunday on February 1st when they traveled to worship with the Scottsdale-Phoenix Brethren by way of encouragement to the new congregation being established there.

A representative of the Gideons brought the message in the Tucson Church on February 1st.

## ANNUAL BIBLE CONFERENCE
## RIVERSIDE CHRISTIAN TRAINING SCHOOL
### Lost Creek, Kentucky

**Thursday evening, February 26th, and all day Friday, February 27th, with the closing service, Friday evening.**

**The principal speaker will be L. Ernest Otter, of Asbury College, Wilmore, Kentucky. The music will be in charge of Mr. and Mrs. Derel Owens, of Mt. Vernon, Kentucky.**

**Free board and room will be given guests living at a distance, if they inform us ahead of time of their coming.**

**Mrs. G. E. Drushal.**

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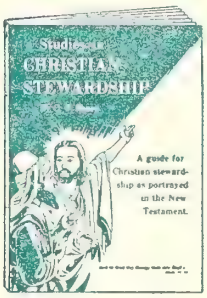


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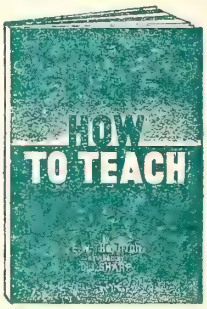


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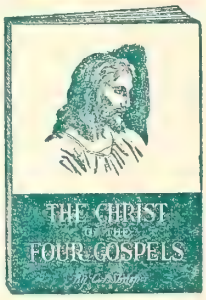


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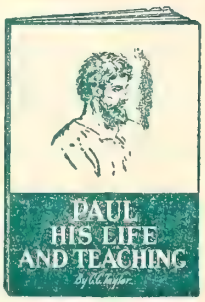


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# The Brethren EVANGELIST

Official Organ of The Brethren Church


## SEMINARY AND RECRUITMENT SUNDAY

NORTH MANCHESTER, INDIANA

**March 8, 1959**

*"That thine eyes may be opened toward this house night and day."*


'ol. LXXXI February 28, 1959 No. 9


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

MAURERTOWN, VIRGINIA. Brother Robert L. Hoffman writes: "Chuck Huff, who pastored this Church during the summer of 1958, visited in Maurertown several days between semesters at Seminary. He conducted devotions at the morning service of February 1st. In the evening he showed slides that he had taken locally to an appreciative group.

"The Laymen and the Sunday School combined their efforts to install aluminum storm windows and screens at the parsonage."

HAGERSTOWN, MARYLAND. Saturday, February 14th, was a busy day at the Hagerstown Church, with the meeting of the Southeastern District Executive Committee to formulate the June Conference program in the afternoon, and a meeting in the evening of the ministers of the District with Brethren Delbert B. Flora, Edwin Boardman, V. E. Meyer and W. S. Benshoff, of Ashland, Ohio, in the interests of Ministerial Recruitment. Delicious meals were served at noon and evening by the ladies of the Church.

In progress at Hagerstown is the razing of the old Sunday School buildings and sexton's home at the rear of the present church building, in preparation for the erection of the new Educational Building.

During the construction activities, Sunday School classes are meeting in the Antietam Street School just across the street from the Church.

WASHINGTON, D. C. The Washington bulletin notes Sunday School attendance of 160 as against 121 a year ago. The Sunday was February 1st. There were 15 visitors.

LINWOOD, MARYLAND. Elected to the office of deacon and deaconess recently were Mr. and Mrs. Clay Hough. Ordination services are scheduled for March 1st.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Explorer Scouts, Boy Scouts and Cub Scouts were guests of the Wayne Heights Church on Boy Scout Sunday, February 8th.

MASONTOWN, PENNA. Word from Masontown is as follows: "Mrs. David Rambsel underwent surgery at

(Continued on Page 19)

## COMING EVENTS

MILFORD, INDIANA. Revival Services—Mar. 8-1 Rev. E. J. Black, Evangelist; Rev. Glenn Grumbli Pastor.

SOUTH BEND, INDIANA. Ardmore Brethren. Ev gelistic Services—Mar. 12-22—Rev. Harry E. Ricl Evangelist; Rev. C. William Cole, Pastor.

BRYAN, OHIO. Evangelistic Services—Mar. 2-1 Rev. Don Rowser, Evangelist; Rev. Smith F. Rose, Pas

PLEASANT HILL, OHIO. Revival Services—Mar. 2 —Rev. Percy C. Miller, Evangelist; Rev. William H. derson, Pastor.

ROANN, INDIANA. Revival and Evangelistic Serv Mar. 9-22—Rev. Herbert Gilmer, Pastor and Evange

GRATIS, OHIO. Revival Services—Mar. 9-22—I Claude Stogsdill, Evangelist; Rev. A. J. Tinkel, Pasto

OAKVILLE, INDIANA. Revival Meetings—Mar. 2 —Rev. John T. Byler, Evangelist; Rev. Arthur H. Tin Pastor.

### NORTHERN INDIANA DISTRICT LAYME

**Quarterly Meeting—March 2, 1959**

**Elkhart Brethren Church**

**Dinner will be served between 6:00 and 8 P. M., E. S. T.**

**A blind musician and evangelist, Mr. Ho Schauer, has been engaged as the speaker. has a wonderful testimony for the Lord.**

**Everett L. Norris, Sec-Treas**

### ADVANCEMENT ANNOUNCEMENT BRETHREN PASTOR'S CONFERENCE ON FAITH AND ORDER

**April 7, 8, 9, 1959**

**Ashland, Ohio**

**Program details to be announced soon**

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## The Problem Still Exists, But There Is A Solution

/ES, THE PROBLEM of a sufficient supply of Ministers and Workers in the Brethren ıurch still exists. This problem has been real d apparent for many years; it is one which ould claim the attention of the minds and arts of every Brethren, every parent, and ery young man and woman.

Seminary and Ministerial Recruitment Sunday designed to bring this problem into proper cus for each Brethren Church member.

A prime consideration is that of the question, 'rom where do our Ministers and other Chris- ın Workers in our Denomination come?" Per- ıps your Church has never had to be without a inister. Perhaps when one Minister moved on, ıother was right there to take his place. We ed only to talk to members of our Churches ıich have had to go many months without a ıstor to learn of the difficulties experienced. ıpplying the pulpit, conducting communions and ıptisms, ministering in the time of death, are st a few of the problems experienced in a pas- rless Church. And, without a shepherd, the ck has a tendency to scatter. Even though your ıurch may have, up to now, been fortunate ıough to always have a Minister, it is well to ink, along with members of Churches which ıve been pastorless, on the source of Ministers.

"When we need a Pastor, we call one," is a atement we have heard. "From where?" we k. "Well, from the Seminary, or from another ıurch in our Brotherhood," is the answer we ceive. First of all, though, we must remember at in order to have young men to come out of e Seminary, or even to have a Pastor "come ɔm another Church," there must be a constant pply of new men to replace those who retire, ıo are called by death, or who, for some reason other, drop out of the Ministry.

There is no magical source for these new recruits. If they do not come from the local Church as candidates for the Ministry, there will be none to fill the pulpits in future years.

That is the problem of the moment. That is the challenge of the hour. The Brethren Church is designating March 8th for this special observance; we are devoting a major portion of this **Evangelist** through the cooperation of those whose names appear herein, to this cause, because we believe that the future of our Church is dependent upon a rich and continued supply of young men and women willing to devote their lives to the Ministry.

We need **qualified, talented, dedicated** young men and women for this work. Even though other Denominations face the same problem in this respect which we do, it does not make the problem any less acute for us. Here is the greatest opportunity any young person has ever had to serve the Lord. Young people cannot do it alone. Adults must be willing to encourage, to recognize talent and quality, and to provide the wherewithal whereby such young people can answer the call of the Lord.

The answer and the solution is in the confidence of the knowledge that God does not sanction a work without there being a sufficient supply of workers. The workers are at hand—in our local Churches. Your young people in your Church—God has His hand upon them. Are they receiving the proper encouragement from you? Are they being challenged to give themselves to Christian service? The answer is at hand. Pray constantly for specific young people you know, so that they might hear and answer the call of God. A man of God in your pulpit this year, and in years to come depends upon what **YOU** do NOW. W. S. B.

# NAAMAN'S MISTAKES

## Rev. Glenn Grumbling

**Read II Kings 5:1-14**

THE WORLD has always had an abundance of people who are quick to give out orders and advice, but not nearly so quick to accept the same. Such a man was Naaman, the leper. There is little doubt that Naaman was a great captain. The Lord had used him to deliver the Syrians from the hands of their enemies. The fact that he was a leper in no way diminished his valor, but his inability to obey almost cost him the opportunity to be healed of his leprosy. Let us examine Naaman's mistakes to see if we are making similar ones.

He made his first mistake when he thought he was capable of paying God's servant to heal him. He took about 960 pounds of silver, 6,000 pieces of gold, and ten changes of costly clothing as payment for God's work. It wasn't enough. Elisha had to tell him that he couldn't buy the blessing which God freely gave. No amount of money, regardless how large, would have been sufficient to pay for God's healing power.

The first Naaman tried to pay God for physical healing but there are Naamans today who think they can buy spiritual healing from God. Even professing Christian people have fallen into this erroneous belief. In spite of the fact that Christ offers salvation to mankind as a free gift, many misguided souls are striving to earn their salvation via good works. Naturally, when these people take inventory of their lives they discover that they are very deep in debt to God (as all are) and then, because of their **lack of fai** in Christ's atoning sacrifice, they begin to dou their salvation. The apostle Paul said, "The fore, being justified **by faith,** we have peace wi God through our Lord Jesus Christ" (Roma 5:1), but they try to make this read, "Theref being justified by **our good works** . . . "

Certainly Christians ought to strive to live li Christ—they ought to do good works and abst from evil works. "How shall we that are dead sin, live any longer therein?" (Romans 6: But the Christian must never believe that in ing good works he is earning, or even partia earning his salvation, which God gives **only a** free gift. That we in any way earn our salvati is a false theory which Satan is still using a tool to destroy our faith in Christ and to depr God of His glory.

The next mistake Naaman made was in goi to the King of Israel instead of the prophet Samaria, as his wife's maid had instructed. T help that Naaman was seeking was not the kin to give. God had not given the power of heal to the king, a political leader, but to the prop Elisha, a spiritual leader. Well, again we many Naamans in our world today. Instead seeking God's help by going to a humble serv of God, they will take their spiritual problem someone who has made a great name for hims in the field of science, politics, etc.—even if t so-called source of spiritual help has never lool

side the covers of the Bible. It's like trying to tch fish on the desert.

Many professing Christians in the United ates are trusting in our scientific ability, rather an God, to save our nation from destruction. e Bible, and any honest historian, will inform ch people that they have misplaced their faith. aaman discovered he had gone to the wrong an. People today who are seeking salvation ust go to the only one who is able to give this ee gift—Jesus Christ.

Even after Naaman did find the right man he ill made some mistakes. He had his own ideas to how Elisha would cure him of his leprosy. aaman thought that Elisha would come to him, ll on the Lord, lay his hand on his sores and ereby cure the dreadful disease. But, as is too ten the case, man's thoughts (ideas) are inmpatible with the plans of God. God's prophet d been given other plans to bring about the aling—plans which would test Naaman's faith. Elisha told him he must go and wash seven nes in the Jordan River and his leprosy would cured. Naaman didn't take too well to this an, for after all, he was a man of some position d had to keep a certain dignity about himlf. And what made it even more humiliatg, this prophet Elisha had designated the uddiest river known as the river in hich he should wash himself. That was just o much for the proud captain to take. But, re too, we see Naaman in our own age. There e a lot of people who would like to have the me Christian, but they work out their own ans as to how they're going to accomplish this sk, instead of simply accepting God's plan. ey claim the plan which the Bible presents as all right for the time in which it was writn, but that our civilization has outgrown it; , the Bible plan might be all right for the wer classes of people but certainly not for em. The sad fact is unless they get down off eir high horse and accept the **one plan of saltion that God has always used,** they never will ow Christ as their personal Savior, nor realize the blessings He bestows on them who love im.

The final mistake that Naaman made during is experience was almost fatal. He decided that would not accept the prophet's plan for curg his leprosy so he left Elisha and went away anger. And still again, we have Naamans livg in our midst today who become very angry d try to run from the truth when they hear that God's way is the only way for spiritual cleansing. Fortunately for Naaman, God had provided him with a servant who was able to see Naaman's mistake and then convince him that he should heed the prophet's instruction. Naaman turned again, went back to the muddy Jordan, washed himself seven times, and after the seventh time his leprosy was gone. **He was made whole because he had finally followed the simple instruction of the prophet of God.**

How we rejoice today when God provides a humble servant who can convince the runaway that he must turn back and have faith in Christ. And how much more we rejoice when God calls us to be that servant and thereby we have the blessing of helping in some small way to wash the leprous scales from some sin-sick soul.

Milford, Indiana.

# Spiritual Meditations

Rev. Dyoll Belote

## WEIGHED, AND FOUND WANTING

**"Thou art weighed in the balances, and art found wanting . . . Thy kingdom is divided, and given to the Medes and Persians." Daniel 5:27, 28.**

BELSHAZZAR was not the only king, or individual, whose kingdom and life were blasted and forfeited to strong drink. Everywhere the Bible condemns and warns against the use of liquor. A young man was up for consideration as an employee, by the Board of Directors of a large corporation. Said one of the members of the Board, "He won't do. Drinks a lot. I've got his number, and he's through."

And even so are the kingdoms of manhood and womanhood lost today through intemperance. A single cocktail in a sparkling glass seems such a trifling thing, but little things can have great and harmful results. It is the first glass of liquor that starts the habit that in countless cases is the wrecker of manhood and womanhood. "Wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise," is the verdict of the Bible.

The story goes that in 1840 a Mediterranean emigrant carried to Australia in a flower-pot as a souvenir of his old home, a plant of the Prickly Pear. Since then that one plant has become a menace to the agricultural well-being of the country. In spite of all that the Australian government can do the pest has been making gains every year, spreading to more square miles of territory. Do you suppose if they had known the danger wrapped up in that emigrant's flower-pot they would have ever allowed it to reach Australia? That flower would have landed in the ocean.

"At the last it biteth like a serpent and stingeth like an adder." Beware! BEWARE! BEWARE!

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'
(MRS.) IDA LINDOWER, Adm. Assista

## HOMECOMING DAY AT SARASOTA

The first Homecoming Day of the Sarasota First Brethren Church is now a grand memory. The Christian fellowship of the day with one hundred eighty-six present for the morning worship was a joy; approximately 120 remained for the fellowship dinner. At 1:15 the General Conference pageant pictures were shown, after which followed a service of worship in song. The men's quartet from the Bayshore Mennonite Church assisted our choir. It was a wonderful day.

The overall picture of the Sarasota work is a healthy one, with membership progressing steadily and a constant growth spiritually. Here are the attendance record figures for the month of December:

| 1954 | 1955 | 1956 | 1957 | 1958 |
|---|---|---|---|---|
| 20 | 59 | 84 | 126 | 135 |
| 19 | 49 | 94 | 116 | 133 |
| 22 | 49 | 98 | 151 | 173 |
| 30 | 66 | 108 | 138 | 163 |

Twenty-three people attended and completed the study of the Book of Mark in the fall session of our Advanced Pastor's Class. This spring will show a new addition to our Christian Education Program. Our Pastor's classes are going to be meeting as smaller groups in the homes in various sections of the city; it is our prayer that these will be acting as small evangelistic units. There will be no organized units, but each unit will be meeting informally for Bible study and fellowship. New members will be invited to attend each week; in this way new families will be reached. Later the Advanced Pastor's Class will be started again for those desiring a deeper study of God's Word than can be had in the meetings in the homes.

On January 21 the congregation voted to begin paying a portion of the pastor's salary—$600.00 per year. The congregation also voted to pay off the second mortgage on the parsonage. Both of these actions show the strides forward being made each year. Our indebtedness is still quite heavy, but it is being cared for quite well. The new budget for 1959 passed by the congregation totals $10,040.00—no small amount for a congregation of 83 members, many of which are on pensions. An every-member canvass will be held this winter, and it is the prayer of the Finance Committee that at least 4/5 of this amount will be met on our "Declaration of Intention" cards.

The city of Sarasota is still growing by leaps and bounds and the work of the Brethren Church looks brighter than ever. Y'all come down and see us!

Lyle Lichtenberger.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## WHO IN YOUR CHURCH IS DOING SOMETHING ABOUT WHAT?

THAT IS A SILLY question, isn't it? Well, I'm going to begin at the very end of the question to unravel its meaning. The **what** represents **missions**, and you can't find a better **what** in the whole church; and even there, it is the chief end—to reach others across the world for Christ.

The next important part of the question (still going in reverse) is the predicate, **is doing something.** This in its simple meaning might be significant enough in some churches, but here it refers to teaching and educating about missions and missionary work.

Now, finally, the first word in the question is one that is quite easily understood. Who, always refers to a person or to persons. This is no exception; although in too many of our churches it is an exception rather than the rule to have some person or persons especially responsible for missionary education and cultivation. We are discovering, however, that where a person or a committee authorized by the church, is directing a missionary education program, there one can see new life, new vision, new concern and new action.

What person or persons in your church are responsible to execute a program of missionary education and cultivation? If no one is assigned this very important task in your church, won't you make provision now for a missionary secretary or a missionary committee to do this work? **Who in your church is doing something about what?**

## My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

# Seminary Day and Recruitment Sunday

**March 8 is the day** in 1959 when the Brethren Church will observe the annual Ashland Theological Seminary and Ministerial Recruitment Sunday.

Every church in the denomination, should, **without fail,** make a special effort to observe the day. There can be no future of the Brethren Church without recruitment and training of ministers and workers.

By all means the day should be recognized in such ways as:

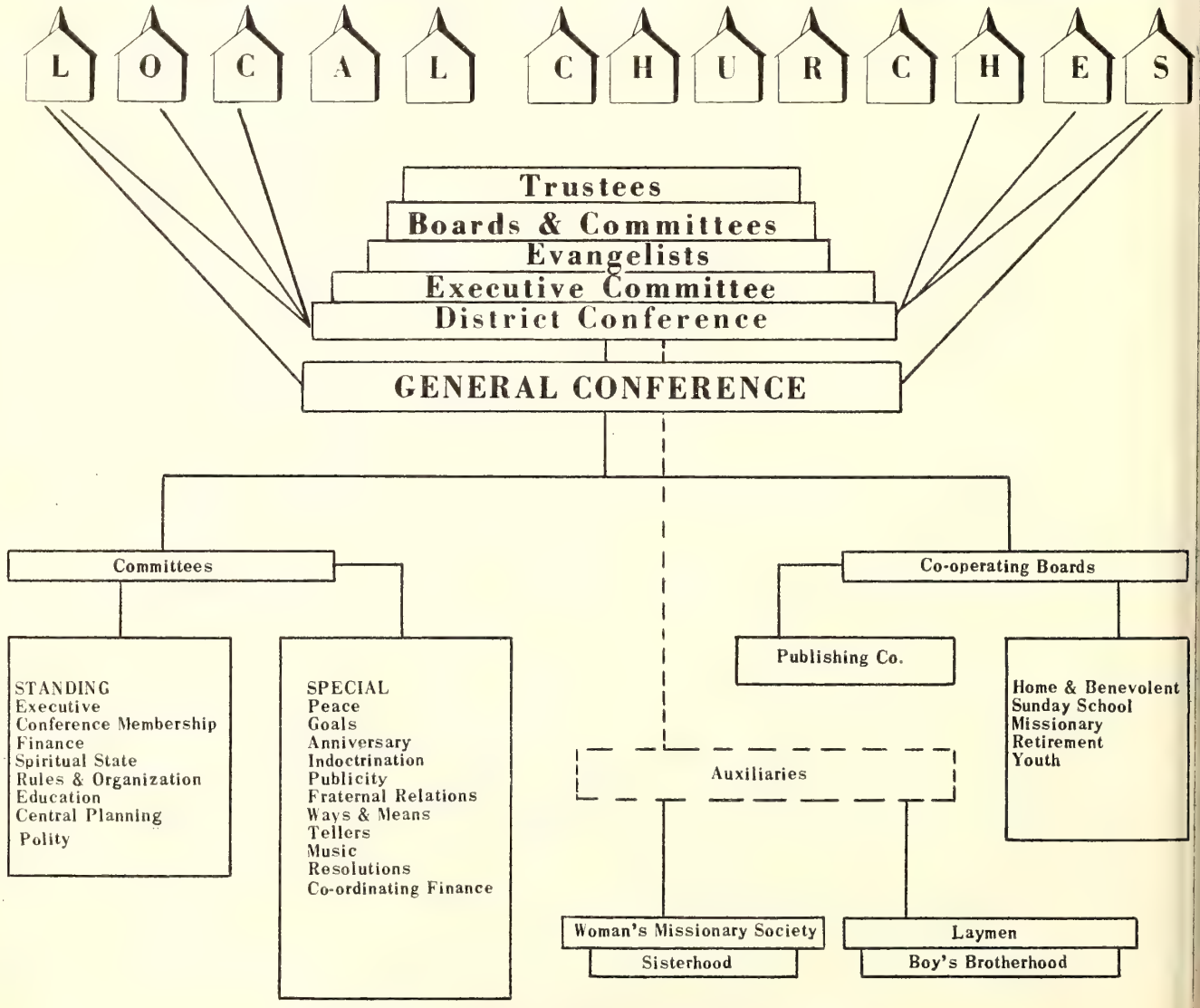
1. A special sermon by the Pastor.
2. Presentation of the need, and the call of God in Sunday school and youth fellowship.
3. At least one mid-week prayer meeting for the call for ministers and their training.

**Let us become aware!**

**Delbert B. Flora, Dean,**
**Ashland Theological Seminary**

# This is The Brethren Church

## Conference Organizational Structure of the Brethren Church




Ashland College and Seminary and the National Brethren Ministerial Association are not structurally a part of the conference organization, but are vitally related to the working program of the Brethren Church.

# What will The Brethren Church Be Without Ministers and Workers?

**Professor J. Ray Klingensmith**

**"Whom shall we send?** Who will go for us?" ıis has been God's problem for ages. Previously e have applied it to Foreign Missions and used as an appeal to our children. But now in a rapıy changing America and rapidly changing ethren Denomination the Call has become alost personal to every one of us.

Every intelligent person recognizes the fact at Americans are going through a revolution every phase of life: the home, the school, the ctory, the Government, and also the Church. ) face the future and minister to human needs Jesus' Name with the Gospel that saves men ıd women from themselves and from becoming ›thing but world-things, Ministers, workers ust be trained. None of us are very permanent. inisters and Missionaries get old too. Death ›es takes us too. But Jesus' Church must go on. is Word must be taught and applied. It is an ternal thing.

Heretofore we have said: "Let them get men in e Seminary." Now it is the question of "Let ho get them?" Jesus Christ was always seeking orkers with His "follow me" call. But have we, is people in Brethren homes and Brethren ıurches, even thought about it yet? The num-:r of young men and women coming out of rethren homes testify to what need not be writn. The lack of burden for God and His Church ıd His Gospel is too plainly evident. The big job, e "success" of the world, the refusal to train ır own children in the Faith are just plain facts vealed by the scarcity of young lives coming rth to serve God in His Church.

And now what will be the end of a denomina-›n when Churches stand vacant and are forced to call a pastor of another viewpoint to preach and teach them and their children? What will be that pastor's interest in our Brethren Institutions—College, Publishing House, Mission Board, Seminary, Brethren's Home, etc.? His loyalty will probably be to his own parent denomination or school where he was trained. Thus more of our Brethren youth will be turned in those directions. Thus our denomination will suffer again.

Brethren this is not a future problem only. It is a very present problem right now. Our College and Seminary stand waiting. Our churches stand waiting. Perhaps it was your son, just as many other sons have been so directed, who should have been long ago turned to the Eternal work. God was in Christ reconciling the world unto Himself and has committed unto us this Word of reconciliation. Was it committed to your family? to your son? By whom? How? When? Your prayers for your child were for what? Now that he has not so much as considered a life given to God in service as millions of sons have given theirs raises the question about what his father and mother, his own pastor, his Sunday School teacher and all those supposedly spiritual teachers have taught him.

To think of carrying on a Brethren Denomination without Brethren trained ministers is just folly. God needs men. And God needs women. The old call of the Spirit of God burns deeply into us to follow HIM and not the world. Do not merely pray for God to send other workers. Pray for Him to use you to produce a son for Him and for His great work. Train up the child in the way he should go—and he will.

# *Questions of a Young Person*

## I. WHAT SHALL I DO WITH MY LIFE?

This is the biggest question you will ever have to answer!

—And there is no escaping an answer.

—Whatever you do will be your answer.

You can make a thoughtful, well planned, conscious choice.

—Or you can drift, and let circumstances of the moment decide for you.

Your own Christian Faith gives you a starting point, by making you know that your life is not just your own.

—You have been born and grown out of the love, dreams, efforts, hopes and sacrifices of **others.**

—You draw upon the character, labor, pur pose, of **others** every day of your life.

—The lives of **others,** in turn, will be af fected by **your** life.

Your Christian Faith teaches you that God an His Purpose is the beginning and goal of a these lives.

—Life itself is the gift of God, no matte what you do with it.

—You can see order and creative purpos in the physical universe.

—You can see potential order and creativ purpose in human lives.

Jesus said, "My father works, and I work."

—**You** must answer the question, **"What shall I do with my life?"**

## II. JOB, OR VOCATION?

Living requires doing something with the powers and potentialities of your life.

—For most of us living requires doing something that "earns us a living."

—For all of us living requires doing something to fulfill God's purpose for us.

To "earn a living only," is to have a job.

—To have a part in fulfilling God's purpose is to have a vocation.

To make one's daily work a means of fulfilling God's purpose is to have both a job and a Christian vocation.

—To choose a Christian vocation that is a part of the organized work of the churc is to have a church vocation.

To do any job well requires a knowledge of th skills required, and the ability and desire t achieve those skills.

—To fulfill a Christian vocational "calling requires a concern for knowing as muc as you can of God's will for your own lif and a knowledge of the skills required an your ability to achieve them.

You must answer the question,

—**"Shall it be a job, or a Christian voc tion?"**

## III. THE PASTORAL MINISTRY?

The Pastoral Ministry in the local church is the foundation of all the organized Christian religion in the world.

If the leadership in our local congregations is of a high order, every phase of Christian living at home and abroad is strengthened.

What the family doctor is to medicine, the minister of the local church is to the organized Christian religion.

—As a leader in worship.

—As a preacher of the Word.

—As a leader in Christian Education.

—As pastor and counsellor.

—As administrator and organizational guid

—In the life of the denomination, the con munity, and all churchly interests, th minister leads the local church in servir the purposes of God throughout the worl

For the person of broad talents, deep love of Gc and man, and a great concern for the churc of Jesus Christ.

—The Pastoral Ministry offers large oppo tunities and abiding satisfactions.

**Will you answer in favor of the Pastoral Mini try?**

(Selected and Adapted).

# A New Seminary Student Looks At The Seminary

## Richard Allison

**I'm in.** I do not refer to membership in any cultural **que for the establishment of intellectual, sophisticated** obbery, nor do I refer to a brotherhood for the propa- tion of the exclusive "us."

**I'm in seminary.** This is something for which I have ıged the past several years. I'm in a seminary that lieves and teaches that the Bible is God's supreme rev- ıtion of redemption to fallen mankind. This is some- ing when many of the theological institutions of our ıd present only an eviscerated Gospel. I'm in a semi- ry where facilities are adequate, surroundings are con- cive to study and meditation, and a graduate level of ɔrk is required.

**I'm in classes** where I learn to feed the multitudes of e Lord (Matt. 15:16). The original languages are stud- l as well as the historical setting. A knowledge of eek and Hebrew will enable me to discern with greater rtainty the exact meaning of the text. The knowledge the historical setting will increase my understanding d guard me from former deviations. The Holy Spirit ll guide me in all truth (John 16:13). Also I am thank- l for the intellectual freedom which is present at Ash- ıd. This freedom allows me to develop a meaningful, stematic understanding of God's revelation. I'm not ured into a stagnant intellectual mould. From study Scripture, encouragement of teachers, and guidance the Holy Spirit I can arrive at a theology which speaks me and through me.

**I'm in fellowship** with some of the finest young men and women that I have ever known. From among these young people will come the future leaders of the Brethren Church. We have learned how greatly we need each other; as confidant, as a fellow burden bearer, as a prayer partner, as a friend. As Christians we must all stand together or we shall all fall apart. Among friends, pet theories are attacked and discarded if faulty or impractical. Thus the church is saved much grief in the future.

**I'm in association with teachers.** These are dedicated men who freely give of their time, intellectual capacity, and their very lives to afford us with every educational advantage. When faced with problems, I have always found a sympathetic ear and usually a practical solution.

**I'm in "real" situation.** Lest in my youthful enthusiasm you should come to believe that I have painted a picture akin to the Kingdom Age, let me dispel such ideas. Ashland Theological Seminary consists of real people, with real problems, with real frailties, but with real hope in a living Savior. This serves to remind me of my own station as a pilgrim, a sojourner, in a weary land, looking for a city not made with hands whose builder and maker is God.

Yes, I'm in, in a seminary that is vitally interested in training young men to be ambassadors of the reconciliation (II Cor. 5:20).

# A Departing Student Looks At The Seminary

## Ray Aspinall

AS I ENTER my last semester of seminary training I am able to look back at three full years. I never d any doubts about attending seminary; but neither l I realize that there was so much to be gained, so ıny areas of life that would be affected. Ashland The- gical Seminary proved to be more than a school. It s touched and moulded the main areas of my life: the ritual, the scholastic, and the social.

The friendships that have been made at Ashland are es that will be lasting. We have good times together, ; it goes deeper than that. We share our problems, rely upon each other, we even laugh at each others es. The social contacts are vital ones which will affect whole lives.

On the scholarship level, Ashland Theological Seminary uld rank high. The instructors are all conscientiously ıving to give the best in training and knowledge. The sses are small enough to allow for discussion and taking time to answer any problem which may arise. Courses are offered in all fields of pastoral work, so the graduate has some background as he enters each phase of his task; in preaching, teaching, counseling, or in administrative work.

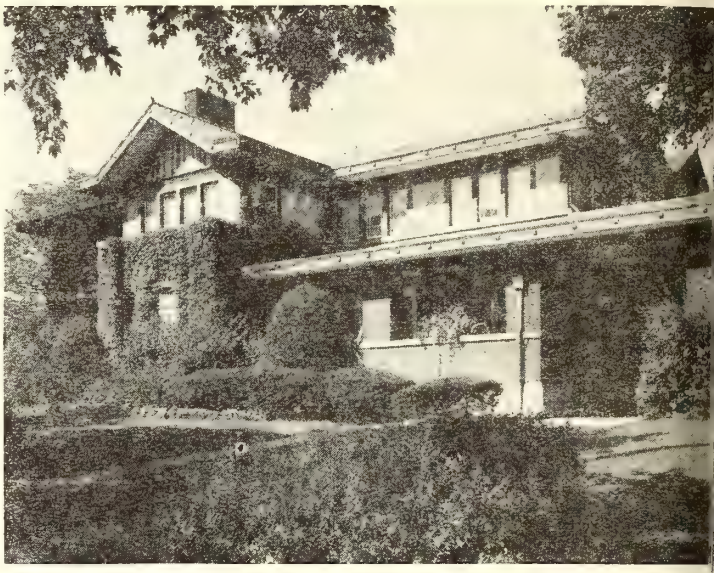
But as wonderful as the social and scholastic levels may be, the most impressive thing to me about Ashland Seminary is the spiritual atmosphere. The central purpose of our being in school is never lost. The Person of Jesus Christ stands in first place in every social function and every classroom experience. The sense of His presence is never neglected. This attitude and atmosphere has played a strong part in my development for Christ.

Now as I look forward to beginning my first year in a full time pastorate I can also look backward and thank God for the strong training and the solid foundation given me through Ashland Theological Seminary.

# Ashland Theological Seminary

ASHLAND Theological Seminary is a graduate Division of Ashland College. The constitution of the College specifies that "the training of suitable men for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this Institution."

A separate Department of Theology was established in 1906 with Professor John Allen Miller as its head. The scholastic standards of the department were advanced from time to time, until in 1930 it was reorganized as a Graduate School of Ashland College. Since then the regular course of study has comprised three years of resident work in strictly Biblical and Theological subjects leading to the degree of Bachelor of Divinity.



## ACTIVELY EMPHASIZES

Complete and uncompromising loyalty to the Biblical and historical **Christian Faith.**

The inculcation of competent **Christian Scholarship.**

The nurture of a deeper spirituality in the **Christian Life.**

All directed toward the goal of a practical **Christian Ministry.**

## IN THE PRESENT PROGRAM

THE BIBLE is at the center of the curricu lum as **the one indispensable textbook** of th Christian minister. Around this Book a other courses are built, with a view towa making some contribution to its better u derstanding and more efficient use.

The important **technical disciplines** a taught always with a practical purpos Each course **is brought to the test of th question:**—How can this be used in t practical work of the Christian ministry?

**The Seminary Course** is built upon this coherent and comprehensive plan:

(1) Biblical courses
(2) Doctrinal courses
(3) Historical courses
(4) Practical courses

THE PROJECTED PROGRAM:

Improve the existing curriculum.

Increase the number of offerings to allow f more fields of major concentrations.

Establish a department of Christian Education Accreditation.

# Where The Brethren Church Trains Its Ministers

**Professor Charles R. Munson**

)NE OF THE LOVELIEST SPOTS in Ashland is the campus of the Ashland Theological minary. The building, the grounds and the at-osphere of this setting comprise the finest pos-ole facilities for the training of men for the nistry of Jesus Christ. It is in this kind of set-ıg that men are trained to preach of Jesus ırist for the Brethren Church. On the opposite ge you see the building and one classroom of e Seminary, reproduced from the pages of the ochure prepared by the Central Planning and ordinating Committee. Little is left to be de-red by way of facilities in the Seminary of the ethren Church. The classrooms are adequate r present needs, the library serves well as a re-arch center, while the snack-bar provides the cessary materials for the coffee-break.

Of more importance, however, than the physi-l facilities is the heart and core of the Semi-ry—the Bible. Men who are planning for the nistry in the Brethren Church find that at hland they must learn the Bible. The Ashland eological Seminary feels that no man is trained the ministry until he has learned to study the ole faithfully. Likewise a man is trained to each from the Bible faithfully. The Seminary kes no apologies for this stand. While many ninaries are teaching many things aside from ole content, Ashland has increased its Bible-ıtered courses. The measure of a minister is his lity to preach and teach the Bible. This con-ues to be a growing concept at the Seminary, refore, courses are built around this book. It under these circumstances that men train for ministry in the Brethren Church.

Here then is where the ministers for our church train, in pleasant surroundings, with adequate facilities, and with the Bible as the center of the curriculum. This makes a rather pretty picture, but there is one blur in it and that is that we need more young men in training to serve as ministers. Young men and women must be helped to hear the call of God for service, then as this happens the Seminary can be an effective instrument in God's hand. The Seminary stands ready and able to train all the ministers the church needs—if the church will assume its responsibility of laying the call to the ministry before its young people. God always works through human instruments, therefore we need to understand that all of us can be used to help some young person see his place in active service. It is not an accident that some Brethren churches have a fine record of ministerial recruits. There are churches that have as many as three and four men serving the church now. Actually we need to take more seriously the responsibility of recruiting.

Ashland Theological Seminary is a fine graduate school with recognition and friends in many parts of the world. God has blessed the school and continues to do so, but He has not done it without the prayers and devotion of Brethren people everywhere. We must all, therefore, share in the training program of the Seminary by praying for laborers, and by guiding young people to the seminary of the Brethren Church—The Ashland Theological Seminary.

# Seminary Student Brainstorming on Recruitment of Minister

**In a recent assembly of the Seminary students and faculty, Professor Charles Munson conducted a ten minute "brainstorming session." The fo lowing suggestions were the result:**

1. Study the qualities and qualifications of our young people.

* * *

2. Every pastor recruit one person each year.

* * *

3. Ministers be enthusiastic about their own calling.

* * *

4. "Talk up" the college and seminary instead of criticising.

* * *

5. Show the need of recruitment by means of charts, statistics, etc. List the needs of the church and mission fields for workers.

* * *

6. Establish more contact between our churches and young people on one hand and seminary students on the other; communicate the enthusiasm of the students.

* * *

7. Have conferences in the church districts by pastors and laymen who are interested in ministerial recruitment and work.

* * *

8. Make a study of churches who are successful in recruitment.

* * *

9. Organize gospel teams in local churches; work in hospitals, county homes, etc., and engender live interest in the work of the ministry.

10. Make personal contact with those who see to have the qualification.

* * *

11. Do not confine efforts and attention to tho who seem interested, but reach out other young people; they may hear tl the call.

* * *

12. More and better preaching which will ir press those who are interested with t position to which they have attained the Lord's will.

* * *

13. Program of summer pastorates for sen nary students so they may come ir contact with young people who may l come impressed.

* * *

14. List the needs of the church and missi fields for workers.

* * *

15. Ministers and others present and uphold t dignity of the ministerial calling.

* * *

16. Pray for workers—weekly, definitely, s cifically by name.

* * *

17. Re-examine and preach the qualifications presented in I Timothy.

* * *

18. Ministers work for dedicated families their churches.

# What's Doing in the Churches

## TWO AND ONE HALF YEARS IN THE GATEWAY CITY

The Brotherhood has heard little of the activities of e First Brethren Church in Pittsburgh during our pas-rate here. Let me make haste to declare that it is not cause of any lack of worthy accomplishments of the ethren here, but rather a matter of modesty and hu-ility on the part of our correspondent.

We do feel, however, that the time has arrived that should chronicle a few of the worthy achievements r the benefit of our other Brethren who might be in-rested in the doings of the Pittsburgh Church.

After sixteen years of service in the rural areas of est Virginia, we came at the call of the Pittsburgh ethren, beginning our pastorate here in the fall of 56, entering into our pastoral duties with fear and embling. The transition from a rural community where erybody knows everybody else to a church in the large y is not the easiest thing in the world, as many of r fellow ministers can readily appreciate. Still we feel our nistry here has been blessed by God, and our experi-ces have been rich and satisfying. We have shared with e Brethren many great and varied blessings, with a eat number of worthwhile improvements and advance-ents in the church. Included in these can be named e complete redecorating of the parsonage and church om attic to basement, new wall to wall carpet in the nctuary, new P. A. system, flags, a beautiful new com-nion table, as well as new and renewed office equip-ent; thus our physical plant is at present in excellent ndition.

We feel also that God has blessed our ministry in a iritual way; adding to the church a number of new embers, most of whom are in active service in the urch or Sunday School. Our denominational offerings ve increased, and the per-capita giving remains at a ry gratifying level. In fact, at times one is made to nder how, and where it all comes from, but we praise e Lord for their generosity.

It has been our privilege to have a part in the District mp work, serving on the teaching staff two years; as-ting in the organization of the Laymen, conducting r own Bible school, a teacher training course, Sunday rning devotions on Radio Station W W S W on several asions, and many other blessed experiences which be-se of time and space cannot be enumerated.

As in every pastorate, our experiences have not all en happy ones. It has been our duty to perform the t sad office for a number of our greatly loved, and st useful members which we consider a great personal loss. But again we console ourselves with the fact that the great creator of the universe knows what is best for His people, and will surely raise up others who will take their place in His Vineyard.

We are closing our pastorate here the last of February to accept the call from the Brethren at Meyersdale, Pa., and we approach the hour with a feeling of mingled anticipation and regret. Ours is a genuine sorrow and regret to part with the Brethren here, whom we have learned to love, and who have been so wonderful in their ministering to our needs during our sojourn in their midst. It is our prayer that God will continue to bless them each and every one, and use them mightily to His glory. Pray for us, Brethren, as we enter our new work.

Guy F. Ludwig.

# This 'n' That

**By the Editor**

PASTORS AND/OR CHURCH SECRETARIES: Orders for the Brochure, "The Brethren Church in Faith and Action," have been coming in, and mailing of the orders received is now complete. A survey indicates that a number of pastors have not yet returned the order blank. If you have not done so, do it today. A conscientious use of these two-color brochures on the work and program of the Brethren Church is a vital necessity in furthering the work of the Church. Mail your order blank today to the Central Planning and Co-Ordinating Committee of the General Conference of the Brethren Church, 524 College Avenue, Ashland, Ohio.

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RECENTLY there have been a number of letters from **Evangelist** readers relative to the arrival dates of weekly issues. Some report arrivals of as much as several weeks past dateline. Reports of delivery dates of five days difference at post offices a few miles apart, invoke at this time a word of explanation from the publication office.

Except on rare occasions, our publication schedule is set up so that each week's issue of the **Evangelist** is mailed at the Ashland post office not later than Wednesday before dateline. For instance, this issue, dated February 28th, barring any unforseen delay, will be mailed at Ashland on February 25th. ALL copies of the weekly mailing are taken to the post office AT THE SAME TIME. What happens after that is beyond our control. If you think there is unwarranted or unnecessary delay in the delivery of your paper, we encourage you to check with your local post office.

The **Evangelist** has the special favor of second class mailing rates; as such it does not always receive the fastest handling by an already overburdened post office force.

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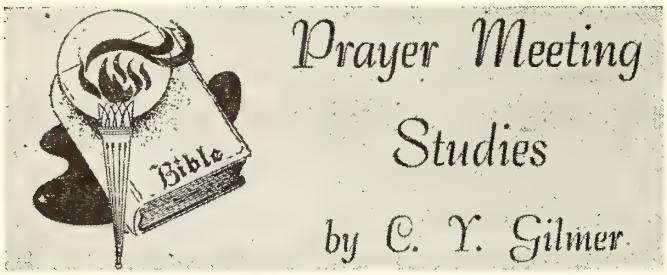
THE PUBLISHING COMPANY acknowledges, with thanks, some fine shipments of soft cloths suitable for use in our press room. This is a valuable service you are rendering, and we appreciate every contribution. There is a constant need for cloths which are soft and absorbent, and your continued ministry in this respect is a big help to your Publishing Company.




## THE DOCTRINE OF SIN—PART III

ARCHBISHOP LEIGHTON once said, "Were the visage of sin seen at full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it, as hideous and abominable" (Prov. 8:13). So sin is to be abhorred (Romans 12:9), put away (Job 11:14), departed from (2 Tim. 2:19), not even looked upon (1 Thess. 5:22), guarded (Psalm 39:1) and striven against (Heb. 12:4).

Earnest toil and strong endeavour
Of a spirit which within
Wrestles with familiar evil
And besetting sin.

—Whittier.

Sin in the life is to be mortified (Rom. 8:13; Col. 3:5) and wholly destroyed (Rom. 6:6). "The sin that now rises to memory as your bosom sin, let this first of all be withstood and mastered. Oppose it instantly by a detestation of it, by a firm will to conquer it, by reflection, by reason, and by prayer," wrote W. E. Channing. The sin of neglect and omission entails terrible consequences (Luke 12:47; John 15:22). To conceal sin is only to add guilt to guilt (Job 31:33). " . . . since therefore thou canst not escape thy sin, let not thy sin escape thy observation," said Quarles (Num. 32:23).

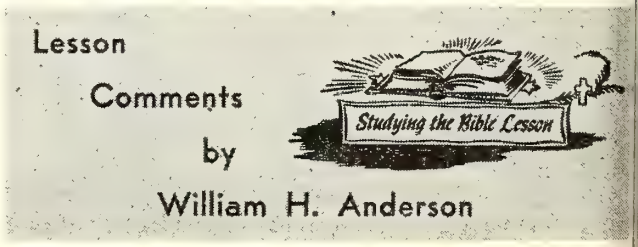
"Come, now again, thy woes impart,
Tell all thy sorrows, all thy sin,
We cannot heal the throbbing heart
Till we discern the wounds within
(Prov. 28:13).

"Sin is to be overcome, not so much by direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the hoe" (Rom. 12:21). "If I grapple with sin in my own strength, the devil knows he may go to sleep." Therefore, we should pray to God to search out the sin in our hearts (Psalm 139:23, 24), to make us know our sin (Job 13:23), to forgive our sin (Luke 11:4), to keep us from our sin (Psalm 19:13). "Besides the guilt of sin and the power of sin, there is the stain of sin" (Isa. 1:18). So we not only need deliverance from sin (Matt. 6:13), but we also need cleansing from its stain (Psalm 51:2, 7).

"Sin is the insurrection and the rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God." Therefore God does not answer the prayer of sinners (Isa. 59:2) nor bless them (Jer. 5:25). For the wicked are the slaves of sin (John 8:34), are dead in sin (Eph. 2:1), and are guil of sin in everything they do (Prov. 21:4). "Pride a conceit were the original sin of man." To the wicked s is a necessity (1 Sam. 13:11, 12), and they encoura themselves in it (Psalm 64:5), making all manner of e cuse (Gen. 3:12,13). Talmage said, "No man becom fully evil at once; but suggestion bringeth on indulgenc indulgence, delight; delight, consent; consent, endeavo endeavor, practice; practice, custom; custom, excuse; e cuse, defense; defense, obstinacy; obstinacy, boastin boasting a seared conscience and a reprobate mind." M defy God in committing sin (Isa. 5:18, 19), boast of s (Isa. 3:9), "mock at sin" (Prov. 14:9), and think th will not be punished (Psalm 10:11; 94:7).

Like the alcoholic, those steeped in sin cannot cea from it (2 Peter 2:14), and are led by despair to co tinue in sin (Jer. 2:25; 18:12). Some blame God for th sin (Gen. 3:12; Jer. 7:10) or throw the blame on othe (Ex. 32:22-24). Prosperity encourages some to sin (Pr 10:16). Others think they can hide their sin (Gen. 3:8, 1 Job 31:33). Sinners tempt others to sin (1 Kings 16 21:25), and delight in those who sin (Psalm 10:3). E sin, if persisted in, never fails to lead its dupes to shar (Rom. 6:21), to uneasiness (Psalm 38:8), disease (J 20:11), physical and spiritual death (Rom. 6:23), a exclusion from Heaven (1 Cor. 6:9, 10); Rev. 21:27).

God's people are to warn the wicked to forsake th sin (Ezek. 33:9).




**Lesson for March 8, 1959**

## THE CROSS AND THE WILL OF GOD

**Lesson: Mark 14:32-42**

SOME PEOPLE have perverted ideas of the Will God. **Time Magazine** reported the following:

"In Aiken, S. C., police looked for the thief who br into the Church of God, stole twelve folding chairs Sunday school bell, a blackboard, an oil heater several hymnals, left a note: 'To Whom It May C cern: The chairs and items are not taken without cause, but were taken as a loan and will be retur soon. This is the will of God'."

Needless to say, such conduct could never be in cordance with God's Holy Will! As we study this we lesson we are brought face to face with the Will of the Father as it was related to God the Son and the of redemption.

### JESUS INSTRUCTS HIS DISCIPLES

The earthly life of Christ was rapidly coming t close. The experiences of the Upper Room and the L Supper have past.

"Sit ye here, while I shall pray," were the words Jesus to nine of the disciples as they were left just

le of the Garden of Gethsemane. But the "Inner Three," ter, James, and John, were permitted to follow Christ to the garden. There He said to them, "My soul is exeding sorrowful unto death: tarry ye here, and watch."

The Master did not ask His disciples to pray for Him, t how He must have longed for that support! Rather, ey were told to be on their guard to protect themselves om possible danger by maintaining a constant spirit of atchfulness.

**What does our Savior think of His Bride, the Church, en she fails to maintain that spiritual vigilance which so necessary for those who desire to remain pure and otless? He knows of the constant dangers that surund His own; and He knows that to keep true and ithful to Him we must WATCH!**

### JESUS FACES HIS ORDEAL

"And He went forward a little, and fell on the ground, d prayed . . . "

We read that Jesus "began to be sore amazed and to very heavy." Dr. J. A. Alexander says the expression ore amazed" is

"A very strong Greek word denoting both surprise and consternation, and here used in its strongest sense to signify the preternatural depression and alarm, of which our Savior condescended to partake, as the representative and surety of His people."

Likewise, the words "very heavy" denote "extreme xiety and anguish."

What was His request of the Father? "Take away this p from Me." To what cup did Jesus refer? The cup of ysical suffering and death? Perhaps in part—but He eant more than that. Many have had the courage to ce physical torture and a martyr's death!

**Jesus suffered anguish of soul when He felt the imensity of His task of bearing the sin of the world. In ing this, He had to bear the disgrace and shame of at sin. He had to bear the utter aloneness of it all, for en the Father must needs turn His back upon the Son!**

### THE DISCIPLES FAIL THEIR TEST

"And He cometh, and findeth them sleeping." **Three nes this happened!** Jesus had warned them to watch d pray. **But they did not!**

We can readily excuse them — especially in light our own experience! We glibly say, "The spirit truly ready, but the flesh is weak." Jesus did not say this **excuse them. He was saying to them that by sleeping d not watching they had yielded to the desires of the sh!**

Have we failed the Master in the hour of testing? **Do steadfastly stand when vital moral and spiritual issues e at stake, or do we yield to the demands of our lower ture?**

### IE SAVIOR ACCEPTED HIS CUP OF SUFFERING

"Nevertheless not what I will, but what Thou wilt." **r Jesus this meant an utter abandonment of self, and omplete surrender to the Will of God the Father!**

"The complete submission . . . to the Father's will, vithout regard to His own human wishes, is a glorious

(Continued on Page 19)

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### MECHANICS OF FILMSTRIP PROJECTION

MECHANICAL DETAILS ARE IMPORTANT. They make the difference between an effective and a slipshod showing. A filmstrip can be shown so smoothly that the audience is hardly aware of the mechanical details. The following instructions suggest how such a performance can be achieved.

You will need a 35 mm filmstrip projector with a 500 watt bulb. For a small group in a dark room, a projector using a 300 watt bulb will prove satisfactory.

Place the machine on a sturdy table or stand, and wind the cord of the machine around a table leg before plugging it into the outlet. This will protect the machine from falling should anyone accidentally trip over the cord. If at all possible, plug into an outlet suspended from the ceiling above the projector, or into one in the floor directly beneath the projector. Check the outlet and the room lights to be sure that both are not on the same circuit. You do not want your machine bulb to go out when your room lights are turned off.

Place your screen in position at right angles to the line of projection. Otherwise it will be impossible to focus the image uniformly over the screen area. Be certain that the surface of the screen material is without wrinkles or bulges to avoid distortion of the image. Make chalk marks around the three leg positions of the tripod if it is necessary to remove it during the worship period. Then it can be quickly replaced when needed. Seat everyone as close to the light beam as possible. No one should sit at a wider angle than 45 degrees.

Set the projector on a rigid stand high enough to project over the heads of the class or congregation. Place the filmstrip in the machine and focus the first picture to be shown on the screen so that you will be ready when it is time for the filmstrip to be shown. If the script reader is not operating the projector, signals should be arranged with the projectionist so that he will know when to change the picture. The signal should not be apparent to the audience.

Have someone ready to switch the room lights off and on, upon signal. Turn on the projector a fraction of a second before the room lights are turned out. At the end of the showing switch off the projector after the room lights are on. Clear the blank film from the projector after the lights have been turned on.

When you are hand-winding the film do not start with a large loop and later pull the film tight into a small roll. This "cinches" or scratches the film beyond remedy. Keep the glass and optical parts of the projector clean at all times, for dust, hair and grit will not only be seen on the screen, but will also damage the film surface. Remember—to insure the life of the film, handle it with care. Always place your fingers on the outside edges so as not to scratch or dirty the surface.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## THE END OF "GAB"

With the following discussion "GOALS GAB" (1958-59 edition) will come to a close. All twelve of the National Brethren Youth Goals have been discussed in detail with the hope that better understanding of these GOALS and what they teach will result in more diligent efforts to meet them on the part of every local B. Y. C.

Those groups that meet 10 out of 12 Goals are "BANNER SOCIETIES."

Those groups that meet all 12 Goals are "HONOR SOCIETIES."

These awards are given in certificate form at the Youth Banquet next August in Ashland during National Youth Conference. Plan now to come.

## GOALS GAB

### Goal Number Twelve

"LEARN THE BRETHREN YOUTH COVENANT BY HAVING YOUR B.Y.C. READ IT TOGETHER AT EVERY MEETING."

The Brethren Youth "Covenant" is not new this year. For two years it has been printed on the back of the B. Y. Membership Card. But, because these membership cards were usually tucked away in a purse or billfold and never examined, the Covenant was not as well known as it should be.

Consequently, the Covenant has now been placed on a large banner which is to be hung in each youth meeting room and read at every meeting. After a few readings your entire group will know the Covenant from memory. Then the challenge comes to live by the promises you make when repeating the Covenant. Notice especially the words in **bold type:**

### Brethren Youth Covenant

Believing in Jesus Christ as the Son of God and Savior of the world, **I will earnestly strive** for a more personal relationship with Him. **I promise** to study diligently God's Word as the guide of my life. **I accept** Brethren Youth as a channel through which I can grow spiritually and serve faithfully my Lord and the Brethren Church. **I enter** into this covenant and yield myself in the name of the Father, Son and Holy Spirit.

**Amen.**

**Covenant Banners may be ordered from National Brethren Youth for 25c each. You must have one.**

## Next Week

Complete Report of BRETHREN COLLEGE DAYS in Action!

## PIC of the WEEK

### "Muscles Malloy"

**The human dynamo, "Muscles Malloy,"** visited t **N. E. Ohio Rally** held in Mansfield on January 18th. H great feats of strength were astounding, although does seem to be having some difficulty with this set bar-bells at the moment.

Funny thing though—that puny announcer had no tro ble at all carrying those weights with one hand aft the demonstration was over. Maybe "Malloy" left "muscles" at home that day!

## JOHNSTOWN YOUTH CLINICS

A Report

I just returned last night (February 15th) from so wonderful Youth Clinic sessions in Johnstown, Penns vania, with both the Second and Third Brethren Churc cooperating. The willingness to learn and understand the part of all was fine and much appreciated.

Friday evening the adults met in the Second Chu for a discussion-type meeting dealing with approaches youth and better ways to serve as leaders. Saturday e ning both youth and adults attended a banquet at Th Church. Singing and devotions were cared for by lo youth and then the Youth Director stressed the Breth Youth program on the local, district and national lev This meeting concluded with the showing of slide pictu to demonstrate the features just talked about. The o disturbing interruption was when "an old man with sow" wandered in.

Sunday, the courtesy of the pulpit was extended to in both churches to round out this fruitful weekend ex rience of Christian fellowship and thinking about young people. Here are other Churches where sim **Youth Clinics** will be held in the near future:

**New Paris, Indiana—March 8, 9**

**Waterloo, Iowa—March 11, 12**

**Milledgeville, Illinois—March 15, 16**

# The Women's Corner

by Helen Jordan

## ALL THIS I DID FOR THEE

ONG AGO, in Germany, a Minister went to an artist's studio to engage him to paint a picture of the crucixion for his church. The arrangements were quickly ade and the artist began his picture. A spirit of unrest ame upon the painter after he had worked at it for onths. He laid aside his brushes and walked out through e valleys. He saw there a gypsy girl making baskets. he made such a beautiful picture that the artist wanted paint her. So, he made arrangements for her to come his studio. When she came, she looked all around the om delighted with everything. Suddenly she saw the ainting of the crucifixion. In an awed voice, she asked, Who is that?"

"The Christ," answered the artist carelessly.

"What are they doing to him?"

"Crucifying him," replied the artist.

"Who are those people with the bad faces?"

"What is that to you; how am I to get my work done, you keep talking all the time?"

The next day, she asked, "Why did they crucify him? as he very bad?"

"No, He was good," replied the artist.

"If He was good, why did they do it?"

In despair the artist threw down his brushes and said, 'll tell you the story and then don't ask me any more uestions." Then he told her the story that will never row old, the story of the Cross of Calvary.

She listened intently and said, "You must love him etter than anything else on earth, when he has done all at for you."

The artist was ashamed and seemed to see himself as pretender. As the days went by he could not forget her ords, "You must love him better than anything else in e world." One night he went to a little church in the ty and there he gave his heart to the Lord Jesus. He cided to use his talents for the Lord. So he worked again on the picture of the crucifixion and it was beautiful, the eyes of the Christ were so full of tender love, they held the onlooker spellbound. He would not sell the picture but gave it to an art gallery in the city. Under the painting were these words: "All this I did for thee, What has thou done for me?"

He wanted God to speak to the people through the picture. One day, he saw a girl come and stand before it. It was the gypsy girl who had posed for him. She said, "I wish he had loved me like that, but I'm only a gypsy girl."

"Forgive me," said the artist, "that I did not tell you before, Christ died for all people." The gypsy girl then gave her heart to the Lord.

One day, a young nobleman entered the gallery and stood weeping before the picture; he laid his life and fortune at the feet of the Son of God, and later established the Moravian Missions. The painting's influence will live on forever.

Only what's done for Christ will last.

Mrs. George A. Leidy,
Conemaugh, Pa.

## Sunday School Lesson Comments

(Continued from Page 17)

triumph of our Lord's obedience, even over the severest trial that can be conceived of. Though He really desired, as a man, to be delivered from the wrath of God, yet, even as a man, He finally consented to endure it, as the only means by which to save His people from their sins. (Matt. 1:21)" (Alexander).

### MY PRAYER

"And shall I pray, Oh, change Thy will, my Father,
Until it be according unto mine?
Ah, no, Lord, no, that never could be, rather
I pray Thee, Blend my human will with Thine."

## INTERESTING ITEMS

(Continued from Page 2)

Uniontown Hospital on February 6th. Two lymph glands were removed from her neck. She also required two blood transfusions. She is now recovering nicely at her home." (Let us continue to remember her in prayer. Ed.)

"The World's Day of Prayer was observed in the form of a Family Night on February 13th. The W. M. S. served supper after which a fine spiritual program was presented.

"The Senior S. M. M. held their public service the morning of February 15th. Carol Berkshire and Sue Miller of Ashland College had charge."

NEWARK, OHIO. Brother William S. Crick has announced his resignation as Pastor of the Newark Church. Some time after Easter, Brother Crick will take up the pastorate of the Pittsburgh, Penna., Church, which Church he had formerly pastored, from 1942 to 1948.

MEXICO, INDIANA. Word from the Mexico Church is as follows: "The Mexico Brethren Church was host to thirty or thirty-five Scouts and their leaders February 8th. We had a good service. The house was about two-thirds full.

"The Sunday School attendance has been more than the total enrolment twice since the middle of November. We have had some of the worst weather and icy roads but still the Brethren came. Our quiet little Eel River became a mighty river during the recent flood."

Brother Floyd Sibert notes that his new address is: R. D. 3, Peru, Indiana. The change should be made in your copy of the Brethren Annual.

NORTH MANCHESTER, INDIANA. Brother Henry Bates has announced his resignation as Pastor of the North Manchester Church in order to take up the pastorate of the Vinco, Penna., Brethren Church. The change is scheduled for early in June.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



# *3 Fascinating* STICK-ON BOOKS

## EASY BIBLE STICK-ON ART

Little children will thoroughly enjoy this simple adaptation of the popular stick-on art. Each book has eight big (8½" x 11") outline pictures, printed on one side only. On each picture are four areas marked for full-color stickers cut from gummed center pages, and picture backgrounds may be colored with crayons or paints.

Some are Bible pictures and others are Bible-related present-day pictures. For instance, on the picture of "The Baby Jesus" Mary and the Child are in outline to be colored. Each of the four full-color stickers is a picture of a shepherd.

On the picture "Jesus Calls Us to Live for Him," Jesus is in outline to be colored and the stickers show a child praying, another sweeping the floor, two children praying, and a boy and girl going to church.

Brief Bible memory verse on each page. Pages are perforated. Each child will want his own book. Excellent handwork for church or Bible school . . . marvelous gifts. Order by number.

**Each, 35c**

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## *BIBLE PEOPLE ABC STICK-ON ART*

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Each letter in this charming cut-out-and-stick-on ABC book introduces a Bible character, with a simple rhyme, an outline picture and a Scripture verse to learn. Bright color pictures cut from gummed center pages are to be pasted over the outline pictures. Even the small child who cannot read can match the pictures so that the book becomes his "very own." He'll love it!

Sixteen large pages (8½ x 11 inches) printed in two colors, with full-color cover. Will be read over and over again. Order **2398** . . . . . **35c**

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# The Brethren EVANGELIST

Official Organ of The Brethren Church

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NORTH MANCHESTER, INDIANA

Vol. LXXXI March 7, 1959 No. 10

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that the Laymen's public service scheduled for February 18th featured Rev. Gordon Clews of the Williamsport Methodist Church as speaker.

WASHINGTON, D. C. Dr. J. Garber Drushal was the scheduled guest speaker at the February 20th "Sweetheart Banquet" held at the Marlow Heights Shopping Center in Washington.

Washington Brethren's Sunday School attendance goal for 1959 is "Up to 199 in 59."

JONES MILLS, PENNA. (VALLEY). We note that Brother Elmer M. Keck will close his work with the Valley Brethren and will take up the pastorate of the Burlington, Indiana, Brethren Church this coming June.

JOHNSTOWN, PENNA. (THIRD). Third Brethren hosted the Tenth District Sunday School Convention February 13th to 15th. A banquet was held Friday evening. Afternoon and evening speaker on the 15th was Dr. Gordon Jackson, of Pittsburgh Xenia Theological Seminary.

Brother Clarence Stogsdill writes: "The Ministers and their wives, of the Pennsylvania District met in our Church for a dinner meeting and afternoon business-devotional service on February 6th. We were privileged to hear Missionary Glenn Shank during the fellowship dinner. Discussions were led by Rev. White and Rev. Leatherman on 'The Brethren and Peace and War.'"

Missionaries Glenn and Jean Shank were guests of the Third Brethren on February 4th, at which time they presented the story of their work.

LOUISVILLE, OHIO. Brother L. V. King notes the passing of Mrs. Arvilla King, his step-mother, at the age of 86, on February 18th. She had made her home with the Kings. She was a charter member, Sunday School Superintendent for many years, and a deaconess in the Zion Hill Brethren Church. More recently she was a member of the Smithville Brethren Church. A step-daughter and another step-son also survive. Brother Don Rowser of the Smithville Church, conducted final rites. Our prayers of comfort and assurance to the bereaved.

NEW LEBANON, OHIO. Brother Charles R. Munson of Ashland Seminary is the guest speaker scheduled for the New Lebanon Church on March 8th.

Laymen's Sunday will be observed at New Lebanon March 15th.

FREMONT, OHIO. Brother Carl H. Phillips notes Missionaries, Glenn and Jean Shank were scheduled the Fremont Church the evenings of February 17th 18th.

NAPPANEE, INDIANA. Three new members were ceived into the membership of the Nappanee Churc February 8th.

SOUTH BEND, INDIANA (ARDMORE). The L ville Brethren Youth were guests of the Ardmore Br ren Youth on February 15th.

FLORA, INDIANA. Brother C. A. Stewart was r devotional speaker over WSAL the week of February Brother Stewart notes that he missed the first sev days due to high water, but that he was able to mak the rest of the week.

ELKHART, INDIANA. The Laymen were guest the Senior Sisterhood at a "Sweetheart Box Social the parsonage on February 24th.

MEXICO, INDIANA. Brother Floyd Sibert wr "Well over a hundred enthusiastic persons attended Brethren Youth Rally, February 14th, at the Me

(Continued on Page 9)

# COMING EVENTS

MILFORD, INDIANA. Revival Services—Mar. 8- Rev. E. J. Black, Evangelist; Rev. Glenn Grumb Pastor.

SOUTH BEND, INDIANA. Ardmore Brethren. E gelistic Services—Mar. 12-22—Rev. Harry E. Ri Evangelist; Rev. C. William Cole, Pastor.

CARLETON, NEBRASKA. Evangelistic Services— 22-29—Evangelist, Albert O. Curtright, of Cheyenne, oming.

ROANN, INDIANA. Revival and Evangelistic Ser Mar. 9-22—Rev. Herbert Gilmer, Pastor and Evang

GRATIS, OHIO. Revival Services—Mar. 9-22— Claude Stogsdill, Evangelist; Rev. A. J. Tinkel, Past

**COVER PICTURE: Visitors at the south rim of Grand Canyon, Colorado. Picture courtesy of the Harvey Associates, of Chicago.**

THE BRETHREN EVANGELIST

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PRUDENTIAL COMMITTEE: J. E. Stookey, President, A. Glenn Carpenter, Vice-Pres.; Rev. John T. Byler, Sec'y-Treas.

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# The Editor's Pulpit

## What's Your Answer?

HRISTIANS ARE constantly besieged with questions, "pertinent points," thought-pro-king statements and admonitions. It seems that eir number is legion, and it seems that many called helpful points go unheeded. At least one uld think that with all the wonderful axioms, olden nuggets" and practical points of Chris-n living showered upon us, that our religious l and activity would be much greater.

For instance, the following clipping from one of r exchange magazines, contains enough ought-provoking dynamite to transform the rld. We may consider it just another list of estions to be glanced at and laid aside. Or, it y become the turning point in someone's life someone, caught with the sudden realization their own lack of attention to their Christian sponsibilities who will literally say, "I am not ing my part—my best," and will start a chain action with world shaking results. The Editor o clipped it from another paper and used it in own, probably hoped and prayed such a thing uld happen, and so do we in clipping it from paper and using it in ours.

At any rate, for your consideration, here it is:

* * *

"1. How long would it take to make my com-nity really Christian if every follower of rist worked at it and prayed about it just as do?

"2. How long would it take to make my whole tion really Christian if all Christians gave their ayers and efforts and money toward it just as m doing?

"3. How long would it take to make disciples all the nations if all other Christians were to e to this great program of Christ the place in eir lives that it has in mine?

"4. Have I any moral right to expect or de-nd of other Christians, or even of preachers d missionaries, any service or sacrifice for rist that I am unwilling to demand of myself?

"The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it."

* * *

There it is, dear friends, and the future of our Church and of the work of Christ depends upon our answer. Truly, our personal responsibility is pointed up. The work of witnessing does belong to our fellow Christians. We are exactly right when we say that other people are to be active in the work of the Lord. But if that is as far as we go, we have missed the main point of the Great Commission.

The last day Jesus was with the disciples before His ascension into heaven, He gathered them together and told them that they were, personally, to go as witnesses of the message of the Gospel. The "Go ye," is a commission, not from the Church, not from the Church officials, nor from your Church Polity, nor even from your Pastor—it is a direct, unavoidable, inescapable commission from God! The moment we accept salvation through Christ and lay claim to being one of His disciples, we accept the full responsibility of the "Go ye!"

The main point of the Great Commission is its personal nature. Each individual, looking to the Savior for redemption from sin, hears Him say, "Now, you go tell others!"

Time will be well spent in analyzing the questions raised in the quoted clipping. To shrug off the salient points therein, is to temporarily brush off our responsibility to the "Go ye," of Christ. But such an attitude and action is deathly—to the work of the Church, and likewise to the individual, Christ said, "Every branch in me which beareth not fruit . . . taken away . . . cast forth . . . burned." The Father is glorified, through our fruit bearing, in answer to the call of Christ. This comes, as we "go" ourselves, through our gifts, our prayers, our words of encouragement and personal testimony. What is your answer? W. S. B.

# Our Brethren Heritag

## Rev. A. T. Ronk

ASIDE FROM THE WORKING of the Holy Spirit, there is no more powerful influence in the church than the pen and without the press the outreach of the pen would be limited. Then, may we raise the question, "Have we used the pen, and the press to our fullest capacity in these 75 years?"

One can count on his fingers the books which Brethren have written in this period: Holsinger's "History"; Yoder's "God's Means of Grace"; Gillin's "The Social Aspect of the Tunkers"; Wampler's "Biblical and Historical Researches"; Ankrum's "Alexander Mack The Tunker and Descendents"; Miller's "Christian Doctrine"; together with some booklets by Bauman, Bowman, Bashor, McClain, McCartneysmith, Studebaker, Bates and others.

Then why have the Brethren not written more? Various elements have been responsible. Our men have been over burdened with the demands of their jobs. College and Seminary teachers carrying heavy schedules; Editors doing the work of two or three men; Pastors serving large churches without secretarial or assistant pastoral aid; and the rest of us, I guess just too lazy. It requires library outlay, to have books for research, and time and energy to read, and think, and write.

Then the problem of publishing looms large. In a small denominational fellowship the distribution of books is small. To print under 5,000 copies makes the cost excessive and 5,000 copies would last indefinitely unless they could find outlet beyond our Brethren confines.

---

**Three weeks ago we presented the first half of Brother Ronk's message which he presented to General Conference last August. This week we present the second half of this message on "Our Brethren Heritage." As with the first half, we suggest your filing this copy of the EVANGELIST for future reference. W. S. B.**

Further, the Brethren church is losing the **propaga izing influence of tracts and booklets** about our Bretl Heritage. Note the effect of the literature of the hovah's Witness press, or the Mormon program. Tl comes to this pastor's desk continuously, a flow printed matter, much of it containing false doctrine. V have we, with our Apostolic teaching and Rites, fa to use more adequately, this most powerful mediu With the proper vision, and a diligent purpose, we c have sown the country with this vehicle of truth, God only knows the results in the lives of men.

This leads us to a very great need in our Bretl economy. There should be established an Archive F dation, with sufficient funds to provide for the publ tion of meritorious writings, to carry the invento and maintain a fire-proof repository for all of the p lications, past and future. Thus they could be prese for posterity, as long as the Lord tarries.

Further, our able men should be encouraged to ca on research and write their findings. Our Seminary p fessors should have Sabbatical leaves on salary for purpose. Our larger churches should provide their p tors with help and encourage them to devote a speci portion of their time in serious study and creative writ Then we would have, coming from their pens, the th ing of each generation of our leaders. Furthermore, ministry of our church would be enriched and our gregations would benefit in ways beyond number.

Hand in hand with the pen and the press walks school room. One of the first things done at the org ization of the Brethren was the acquiring of Ashl College. It was at once acknowledged that the new lowship must have a trained ministry and a schoo which to train it. The experiences of the early year the college can be writ large with the word STRUGG Its very beginning was sobered by the spectre of

**GO YE—**

**Witness,**

**Make Disciples,**

**Baptize,**

**Teach**

**observance of**

**all things He**

**commanded.**

anging over its head like the sword of Damocles. Teachrs, properly prepared and sufficiently dedicated to work or the pittance the school could pay, were scarce in the ew fraternity. Yet the young folks came to prepare for ne ministry in those early days and their personal strugles were oft as heroic as that of the institution. They elt that they were called to preach and they set their aces to the work.

There seemed to have been an overwhelming sense of rgency in the eighties and nineties and first decade of his century, and although this speaker does not have ne data at hand, he will venture the statement that by 906-10, there were as many men in Ashland preparing or the ministry as at any time in the 75 years. All onor to the men and women who, throughout the years, ut the cause before self and gave us our college and our eminary. Time, here forbids a mention of them all, but ome of the outstanding names have become household vords in the homes of the Ministers and Missionaries vho came up under their teaching. J. Allen Miller, J. L. illin, W. D. Furry, E. E. Jacobs, L. L. Garber, Clara Vorst Miller, A. J. McClain, Willis Ronk, M. A. Stuckey nd others.

These and many others who taught in both the colge and Seminary have enriched the lives of the ministry nd through them the church at large.

The Brethren may well view with justifiable pride the rowth of her educational institutions and pledge her eartfelt gratitude to all who have made its present state ossible, from Elder S. Z. Sharpe to our beloved Dr. lenn Clayton, President today.

Now, let us consider another basic and powerful field f endeavor—the calling of Evangelism. Said Paul, Some are called to be evangelists." In the Brethren Felowship, there have always been men who heard that pecial call, yet no Evangelist has ever been able to find continuous employment in the brotherhood. This speaker, at one time, felt called to that particular ministry and because of necessity, turned to Union Tabernacle Evangelism. Maybe that was a mistake, God knows; But we have had other men who were dedicated to Evangelism; And we have them now. They fret in a work, other than their leading and the church languishes for want of that kind of ministry. Has Brethrenism ever been strongly enough evangelistic? Again, what is our Heritage? Let's repeat it, "go ye, witness, make disciples, baptize, teach observance of all things He commanded." The field is all about us. Approximately one third of America makes no profession of faith. Why, in a land of church organizations multiplied, should there be so many unbelievers? May it be that they have not been evangelized?

What is an Evangelist? A dictionary definition says, "In the primitive church, one who brought the first news of the gospel message, paving the way for more systematic work of settled church officers." Webster knew his church history. Can it be that we Brethren have fallen short at this point? Seldom have we gone out into fields new to the Brethren teaching, but have been content to establish congregations in Tunker communities. Often when we went into new territory, like Chicago, Montreal, San Francisco, we failed to follow up with a broadcast of "teaching observance of all things that Jesus commanded," and the project failed. Signal evidences of what can be done is seen in Tucson. Southern California has several outstanding examples and if there had been men available to follow the work of the Wolfe brethren, Shively and Darling in central California, the San Joaquin Valley could have been dotted with congregations of Brethren and a stronghold of the Faith.

Oh yes! There have been strong Evangelists and powerful outpourings in the 75 years of our organization. One needs only to hark back to the fervency of such

men as Stephen Bashor, E. È. Smith, I. D. Bowman, Ed. Haskins, L. S. Bauman, W. A. Garber, George Ronk, A. T. Wirick, Charles Bame, W. S. Bell, Frank Coleman, N. W. Jennings, Roger Darling, Charles Ashman, J. F. Watson, C. C. Grisso, A. E. Thomas, A. V. Kimmel, L. O. McCartneysmith and on to our later men, Klingensmith, Hamel and many other pastors who have helped fellow pastors in seasons of spiritual refreshing. Yea, these men, through the years, kindled a flame of evangelism, the Holy Spirit using them to revive churches and point the lost to the Cross, but **what of a large program of church extension** which **might have been fostered** by the wise use of Evangelists in new fields, and a follow up with teachers and organizers to conserve the gains and establish congregations. That was the system of Paul, with follow up of Timothy, Titus, Priscilla and Aquila, etc. Some one may ask, "But where are the men?" Let us not forget, that God has a mysterious way of raising up men in necessity, and at the challenge of faith.

Now this line of thought thrusts us squarely into the midst of one of our most disquieting problems, a problem of our entire 75 years, and one especially acute at this hour. This is the problem of dedicated men and women for our ministry. Why is there such a dearth of young lives who have heard the call? I am quite persuaded that THIS is not a simple question.

I would like to quote here from Chapter seventeen of the autobiography of Stephan Bashor, written in 1890. This is from a typewritten copy given to me by his daughter Wilma, who now resides in Beverly Hills, California. This story of his life, written before he was forty, is a treasure of information and inspiration.

"While preaching in Meyersdale, and other points in Pennsylvania I was unavoidably, but not unwillingly, forced to prepare and preach a series of doctrinal sermons covering the ground embraced in the entire ceremonial service of the church. I had previously acted upon the assumption that the denomination was old and well established among the people and that its practice was well understood . . . and that the parents had been wise in rearing their children to reverence respect and to defend the faith. One by one I came in contact with young people, intelligent and wide awake who had scarcely ever attended the services of the church and who were as ignorant of the reasons for its practice as though they had been raised entirely without religious instruction. There were those, too, who had united with the church without an adequate knowledge of its teachings and were perpetually at sea as to a proper defense of its claims when questions arose with their religious neighbors . . . The result was the whole community knew what was practiced, but many including the children of the membership, were left in ignorance as to why such practices were deemed a necessary part of religious worship. Members who were in good standing in the Church, and frequently leaders in the local organization, would often express doubts as to the essential nature of such or such practices and request a sermon on the subject."

Stephan Bashor thus wrote, seventy years ago, about an experience in the church. Can it be that a like condition has continued, to a greater or less degree, even unto this anniversary date? Why do our sons choose their life's work in the fields of commerce, engineering education, law, medicine, agriculture, instead of the ministry of the gospel? Has our heritage borne such little weight in our own faith, that a strong tradition of Brethren necessity has failed to pervade the home training o

## MY CHURCH AND I

MY CHURCH IS THE PLACE where the Word of God is preached, the power of God is felt, the Spirit of God is manifested and the love of God is revealed. It is the home of my soul, the altar of my devotion, the hearth of my faith, and the center of my affections.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its welfare, to give to its support, and to obey its laws.

Hence, I owe it my zeal, my energy, and my power. When I neglect its services I injure its good name. I lessen its power and discourage its members.

I have solemnly promised in the sight of God to advance its interests by my life. It claims first place in my activities and highest place in my mind. I am delighted to be in its service and I this day gladly renew my sacred covenant before God, with Christ as my Redeemer and the Holy Spirit as my Comforter.—Selected.

our children? Have we failed to instill into their very consciousness the idea that Brethren beliefs **must be witnessed before the world?**

And what of our congregational emphasis in Sunday School, Vacation Bible School and pulpit? Have we, as pastors, approached these matters half apologetically, leaving the impression that it mattered not what one believed, just that he had a faith?

Furthermore, our church has sustained a great loss in membership through inter-marriage. Do our young people know—have they been so steeped in Brethren doctrine that they will lead their mates to the truth of our apostolic faith and gain them for the church, or do they become lost to us because we have let them grow up thinking that one is as good as another?

Hark back to our recent question. "WHY IS THERE A BRETHREN CHURCH AND WHY SHOULD IT CONTINUE TO EXIST?" Why indeed? Because we have ever held to the primitive Rites and Faith—and **to** them we **must hold. This** is the only reason by which we can defend our existance and justify our continuance. We must **NEVER consider for one moment,** the acceptance **of any one** into our church, on **any kind of membership,** without their acceptance of our Rites. This means—Baptized By Triune Immersion. It is being done, authoritatively by a sister Brethren fellowship but such practice appears to this preacher to violate the Brethren Heritage and cancel the 250 year **plea** for a separate and distinctive fraternity.

Pick up your Conference Minutes for 1954 and 56. Read again what moderator Virgil Meyer said relative to departure from our historic practices. Read what Moderator Lester King said in '56 in furtherance of the same question. Read also in the Minutes of '56, the report of the Committee on Rules and Organization. Note its statement in clarification of Section 1, Article I of the Manual of Procedure as to the requirements for membership in the Brethren Church. Then let us ask ourselves in all sincerity if we have so grounded our children in the fundamentals of our faith, that they will hear the call, ringing strong and clear, "Go ye, witness, disciple, baptize and TEACH OBSERVANCE OF ALL THINGS HE COMMANDED."

Finally, it occurs to me that there is another observation which demands attention as we contemplate our 75 years of existence. May not the outward Rites, which were dynamic in the origin and establishing of the Brethren, and to which we have tenaciously held for 250 years, have become in a measure, a snare to us? Can it be that our guerdon of strength has become an occasion of weakness? Is it possible, in putting strong emphasis on observance of Rites, we may have been prone to rest in them, and somewhat neglect the inner life of the spirit? We must not forget that the same Lord who said, "Go, witness, disciple, baptize and teach," also said, " . . . the true worshipers shall worship the Father in spirit and truth." What a maximum of import reside in those words of Jesus to the woman at the well, and **more** noteworthy because He prefaced them with "WOMAN, BELIEVE ME."

May we raise a question for all of us to consider? Just how spiritual has the Brethren Church been for 75 years and how spiritual are we today? Important as are The Apostolic Rites to which we hold, and the grace by which we are saved, they do not replace or preclude the fuller life of devotion and growth that we term THE SPIRITUAL. This also is a **most vital** part of our Brethren Heritage.

Campbell Morgan pointed to this very danger when he said:

"There is a zeal for orthodoxy which is most unorthodox. There is a spirit that contends for faith, which is in conflict with faith. If men have lost their love, they will do more harm than good by their defense of the faith. Behind the denunciation of sin there must always be the tenderness of love if that denunciation is not to become evil in its bitterness. Behind the zeal for truth, there must always be the spaciousness of love if that zeal is not to become narrowed into hate. There have been men who have become so self-centered in a narrowness that they are pleased to call holding the truth, that the very principle for which they contend has been excluded from their life and service. All zeal for the Master that is not the outcome of love to Him is worthless."

Paul, in correcting the church of Colossae for legalism and false mysticism, in his letter, made an enlightening statement that we all might heed, (Col. 1:9)

"For this cause we also, . . . do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."

The average concept of spiritual life appears to be vague and illusive. The extreme runs to the bizarre and demonstrative, while the lack of any concept of spirituality may show, either a completely carnal religious experience, or a soul so finely attuned to the heart of God that the highest order of spirituality is in evidence. I like what Leslie B. Flynn has recently written:

"Humility saturates true spirituality, which doesn't permit its possessors to boast of their converts, books, education, religious achievement, nor fidelity to spiritual duties. Rather than give himself a good grade in the Christian life and look down on others who don't conform to his ways, **a spiritual person** will see how far short of God's perfection he falls. We can never be proud of our spirituality, nor will we know it if we possess it. Like illusive humility, the moment we think we have spirituality, we can be sure it has slipped away."

There is food for thought. How spiritual has the Brethren fellowship been and how spiritual is it today? Only God knows because He only "looketh upon the heart," but me-thinks we all might find here an occasion for **serious thought** and **fervent prayer.**

Brethren, we have a holy heritage—a heritage out of the heart of God—a heritage most ancient, most sacred, most challenging. May this 75th mile post in our fellowship be the high point in its experience thus far. May we bare our arm, search our hearts and humble our spirits. We have looked back and viewed our heritage. Let us look forward and fulfill our destiny. Then we can be assured of triumph here and acclaim up there when He will say to us, "Well done, thou good and faithful servant."

Waterloo, Iowa.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
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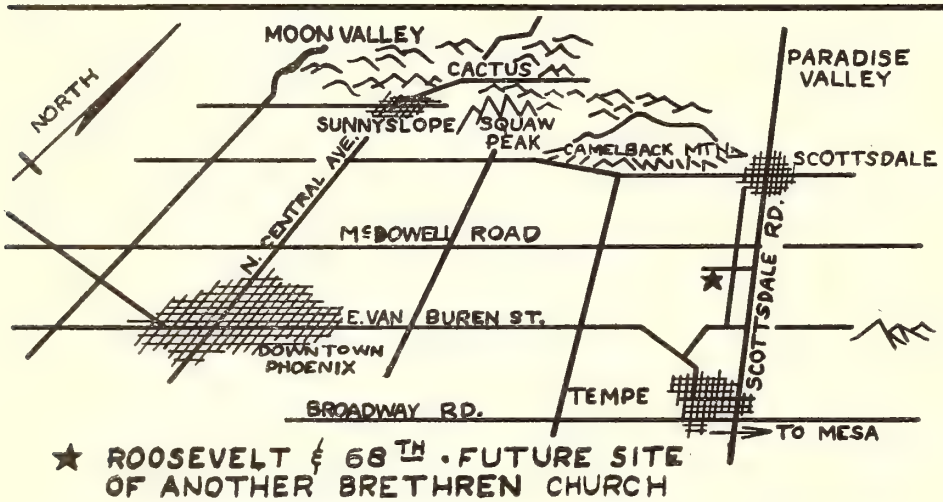



## SCOTTSDALE-TEMPE CHURCH PROJECT

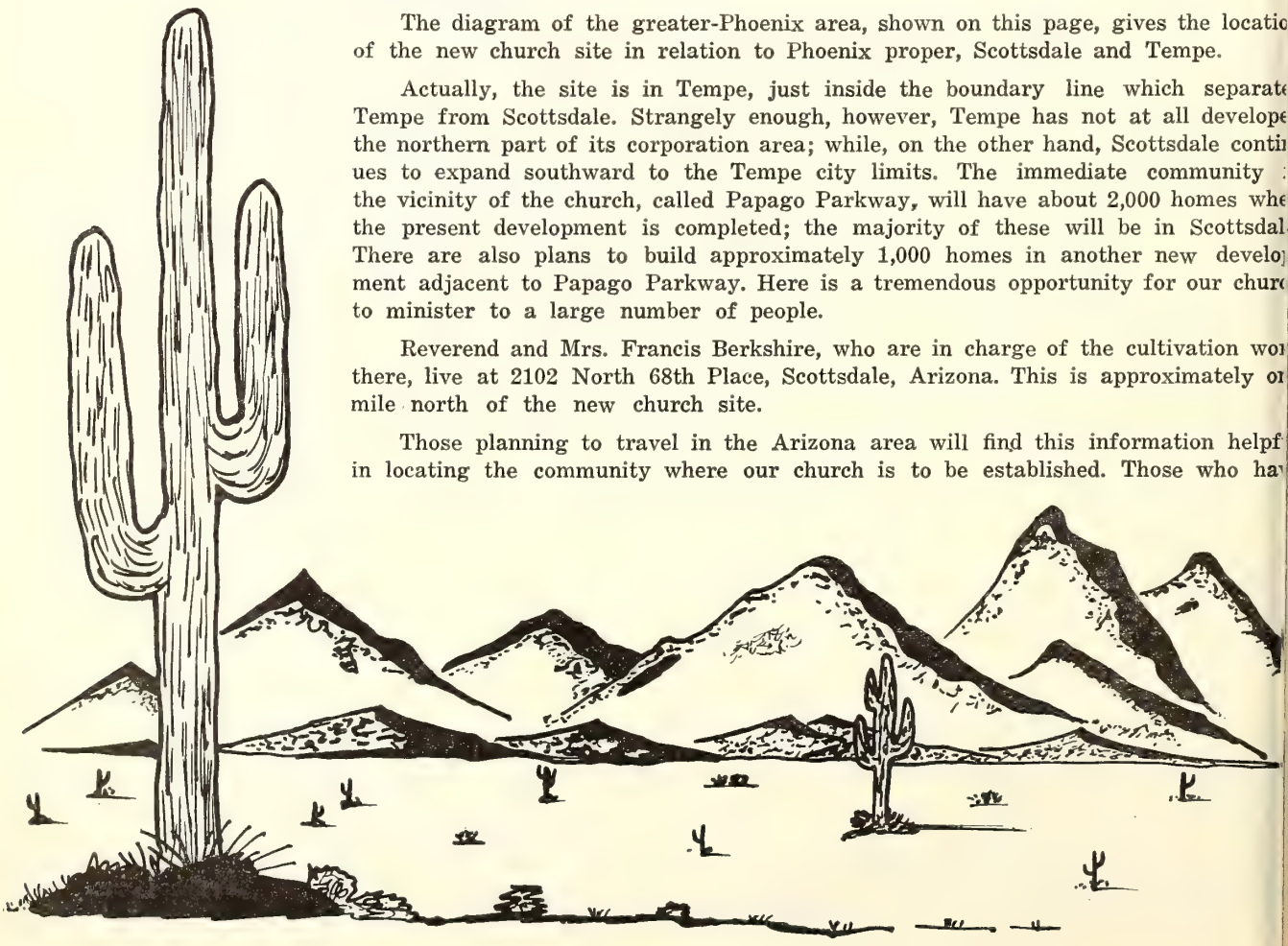
WE HAVE BEEN REFERRING to our new church development project in Ar zona as "the Phoenix project." From the time we began to investigate thi general area as a possible place for a new Brethren Church, we have used the ter "Phoenix." Inasmuch as the Missionary Board has now purchased a three-acre pl for a church site, an explanation should be made for the purpose of clarifying th actual location.

The diagram of the greater-Phoenix area, shown on this page, gives the locatio of the new church site in relation to Phoenix proper, Scottsdale and Tempe.

Actually, the site is in Tempe, just inside the boundary line which separat Tempe from Scottsdale. Strangely enough, however, Tempe has not at all develope the northern part of its corporation area; while, on the other hand, Scottsdale conti ues to expand southward to the Tempe city limits. The immediate community the vicinity of the church, called Papago Parkway, will have about 2,000 homes whe the present development is completed; the majority of these will be in Scottsdal There are also plans to build approximately 1,000 homes in another new develo ment adjacent to Papago Parkway. Here is a tremendous opportunity for our chur to minister to a large number of people.

Reverend and Mrs. Francis Berkshire, who are in charge of the cultivation wo there, live at 2102 North 68th Place, Scottsdale, Arizona. This is approximately o mile north of the new church site.

Those planning to travel in the Arizona area will find this information helpf in locating the community where our church is to be established. Those who ha



iends in greater Phoenix may want to forward their ames and addresses to Reverend Berkshire so that he n call on them.

May we suggest that from now on we refer to this ew church project as Scottsdale-Tempe? This may be ore consistent relative to the church's location and the mmunity which it will serve.

**NOTICE: PASTOR AND CHURCH SECRETARY**

**he Missionary Board will NOT be sending bulletins this ear at Easter time in connection with world mission ublicity. Most pastors prefer to use their own series of illetins without interruption. Offering envelopes and her world mission publicity will be sent to your church, owever. Please distribute them as effectively as possible.**

## INTERESTING ITEMS

**(Continued from Page 2)**

rethren Church. Mexico's fine group of young people d a splendid job of preparation for the rally at the ome base. Most of the Churches of the Southern Disict were represented, and each group took part in the rogram. It was a very enjoyable and profitable occaon."

Brother Sibert was the speaker at the World's Day of rayer Union Service at Mexico on February 13th.

NORTH MANCHESTER, INDIANA. The Sisterhood ublic service was held March 1st. Glenn and Jean Shank, issionaries from Nigeria, were scheduled guests.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey otes that the men of the Church have painted the baseent Sunday school rooms and lower auditorium under e supervision of the Laymen's Organization. Painting other classrooms is also scheduled.

The W. M. S. public service, on January 25th, featured uest speaker, Rev. Merle Hawbecker, of the Lanark hurch. This was in the form of an exchange of pulpits etween Brethren Rowsey and Hawbecker.

One new member was received into the Milledgeville hurch by baptism on February 11th.

LANARK, ILLINOIS. "Puerto Rico Night," sponsored y the W. M. S., was held on February 15th. Following pot-luck supper, Miss Juanita Detweiler, formerly a issionary to Puerto Rico, brought the message and preented slides of her work.

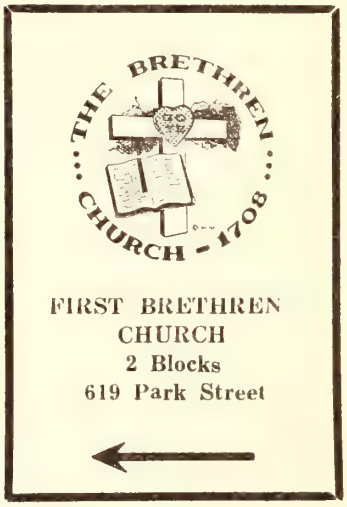
FALLS CITY, NEBRASKA. Brother Robert G. Holsinger notes that the Falls City Church joined with others in the week of Visitation Emphasis recently. Hazardous condition of the streets and sidewalks kept many of the callers at home, but those who were able to get out, were able to report successful visits.

MORRILL, KANSAS. The Morrill Church is joining with the Baptist Church in a Sunday School Workers Institute the first part of March.

Cash Day, for funds for repairing and redecorating the Church was held on February 8th.

TUCSON, ARIZONA. Mrs. Juanita Reger, of the Tucson Church has been recently listed in "Who's Who Among American Women." The citation is for the commendable work she is doing with Visual Aids among the Churches of Arizona. She is Director of Audi-Visual Aids, in the Tucson Brethren Church, the Tucson Council of Churches, and Arizona State Council of Churches. **The Brethren Evangelist** featured Mrs. Reger in a special article, March 9, 1957.

**BRETHREN ROAD SIGN "COUNT-UP" Ordered: 107 Needed: 93**




**BRETHREN PASTOR'S CONFERENCE ON FAITH AND ORDER**
**April 7, 8, 9, 1959**
**Ashland, Ohio**

## ASHLAND COLLEGE ACQUIRES SIXTEEN ADDITIONAL ACRES OF LAND IN SOUTH ASHLAND

SIXTEEN ACRES near the corporation line on King Road in Ashland, Ohio, have been purchased by Ashnd College from Myco Inc., President Glenn L. Clayton nnounced recently.

Acquired for use by the athletic department, the acrege will be used as practice fields for varsity and intraural teams. Two football practice areas, a varsity track and a varsity baseball field will replace facilities formerly used by the collegians at the Fairgrounds and the "Y" field.

Redwood stadium and the gymnasium will continue to be used since plans do not include any major structures to be built on the 16 acres. Temporary type bleachers and dressing rooms will be erected when the need arises.

# March 15th set for World Day of Prayer for persecuted Protestants in Spain

An urgent call to prayer has been issued by Spanish and American Protestant leaders who are alarmed at the renewed persecution of Christians throughout Spain. March 15th has been set for a united World Day of Prayer for Protestants in Spain in a statement which is being circulated in the U. S., Britain, Australia, India, Pakistan, Ceylon, Western Europe and the Far East. The statement was initiated by Dr. Clyde W. Taylor, Secretary of Public Affairs of the National Association of Evangelicals, and the Rev. Fred Ferris, Co-Secretary of the World Evangelical Fellowship.

The statement:

"During 1958 Spain has renewed its suppression of Protestants. Local governments permitted a number of new church buildings to be built to accommodate growing Protestant churches and then after they were built prohibited their use. Six churches were closed in one year. The largest is the Baptist Church of Calle Verdi in Barcelona. This church seating over 600 was usually filled when first occupied. Then came the order from Madrid prohibiting its use. Hundreds of Protestants have no church in which to worship. The Third Baptist Church of Madrid was closed. The Methodist Church of Pueblo Nuevo and the Baptist Church of Turode la Peira were closed as were the Baptist churches in Malaga and Seville. These, added to over 20 others previously closed, leave hosts of Protestants churchless. Meetings in private homes are prohibited.

"The United Evangelical Seminary in Madrid is still closed after three years. The Spanish Bible Society of Madrid had its Bibles and New Testaments confiscated three years ago and today has no legal right to import, print or distribute the Scriptures. Protestants have no legal right to print their own papers and books. All Spanish Protestant schools are prohibited.

"At least 100 Protestant couples will want to get married during 1959. They have no choice but a civil wedding and this means they must prove they have 'apostatized' from the Cathol Church according to its definition. The gover ment has recently passed a new regulation gran ing full power to all officials in charge of t Civil register to examine both parties separate and secretly to determine if they are 'apostate It is almost impossible to prove apostasy to biased official who at his own whim may reje all evidence. The only recourse for the Protesta couple seeking marriage is court action at a average cost of between $100 and $150. A nun ber of couples now waiting could take such actic but cannot afford it.

"Families applying to public housing develo ments in Spain usually must produce a marriag certificate or approval of the local Cathol Church. This restriction automatically kee Protestants out of these developments. This but one of the many economic pressures brougl to bear on Spanish Protestants.

"While there exists a very limited toleranc of Protestants in Spain, the trend is to slowl suffocate them with the least possible publicity.

"In the meantime our United States gover ment has poured billions of dollars into Spain t indirectly support a regime that denies its cit zens the very freedoms we seek to defend. Toda the average man on the street in Spain hates th U. S. government for what it has done in su porting this dictatorial government. There is n visible evidence that the U. S. government ha manifested any interest in the freedoms of th Spanish people.

"Because of this desperate condition the Pro estant churches of Spain have called for a Worl Day of Prayer to be observed by Christians th world around on Sunday, March 15th, for Divin intervention on behalf of God's people in Spai It is further suggested that Christians through out the U. S. give expression of their conviction by protesting, both to our Government throug the White House, Washington, D. C., and to th Spanish Embassy, 2700 15th St., N. W., Wash ington, D. C."

# April 15th is new Social Security Deadline for Pastors; Action necessary now if SS benefits are to be realized by Ministers

ANOTHER IN A SERIES of deadlines designed to give preachers the benefits of the U. S. Social Se-rity program is fast approaching. Ordained, commis-ned or licensed ministers performing services in the ercise of their ministry, can secure social security cov-ge by filing with the Internal Revenue Service a cer-cate on Form 2031 indicating their desire to be covered self-employed persons.

n general, the certificate must be filed by the due e of the clergyman's income tax return for his second xable year ending after 1954 in which he has net earn-s from self-employment of at least $400, some part which was derived from the exercise of his ministry. wever, clergymen who have not asked to be covered hin the 2-year period may file a certificate as late as due date of their income tax return for their second xable year after 1956. For clergymen who file their urns on a calendar year basis this special deadline is ril 15, 1959, and their election is effective for 1956 l all later years.

Those clergymen who filed waivers effective with 1957 l could have elected to be covered for 1956, may now a supplemental certificate electing to be covered for 56 provided they do so by April 15, 1959.

After April 15, waiver certificates may be filed by new clergymen and by any clergyman who, as of April 15, 1959, has less than two taxable years (ending after 1954) in which he has net earnings from self-employment of $400 or more. Waiver certificates filed after April 15, 1959, are effective for the year preceding the year for which certificate is filed and for years thereafter.

For taxable years ending on or after December 31, 1957, a clergyman must report as self-employment income the rental value of a parsonage (or rental allowance) and the value of meals and lodging furnished him for the convenience of his employer.

A new free pamphlet, entitled "Social Security for Clergymen," has been released by the Social Security Administration. This pamphlet which can be obtained from the nearest Social Security Office gives information on the following items: 1) How to elect coverage as a minister. 2) The effective date of a waiver certificate. 3) What are taxable earnings for clergymen? 4) What is the tax rate for ministers? 5) The probable amount of benefits.

## Spiritual Meditations

**Rev. Dyoll Belote**

### I SHALL SEE THE KING

**"Behold Your King." John 19:14.**

MONARCHS are sometimes fearsome to their fellows. And yet they are but human beings. But on the er hand they have been set aside for special honor l acclaim. And there are few who do not seize an op-tunity to come into the presence of a ruler, if the nce occurs. Now those who approach a king upon his one must observe certain customs and formalities, ich are required to maintain the dignity of the office ich the ruler holds. There are certain days on which itors may be received and business which should come ore the king may be presented. And no one may ap-ach the monarch until permission is accorded, and n only in company of a guard or accredited repre-tative of the court.

One tells of having audience with king Christian X Denmark. King Christian was a very tall man and the visitor was fully conscious of the difference in their stature, and feared he would be embarrassed, but was pleasantly surprised to find the monarch friendly and kindly. And despite being a king he was able to put his visitor at ease, and make the twenty-minute audience a pleasant and memorable occasion for the visitor.

The visitor, and recounter of the above experience, declared that in his youth he had always been afraid of kings. And the narrator concludes his account by declaring that he has lost his fear of meeting King Jesus since his audience with King Christian. "The next king I meet will be the King of kings," and if the King of kings is like that I can look longingly for the time when I shall see my Heavenly King in His beauty."

There is a beautiful song which runs like this:

"I shall see the King where the angels sing,
I shall see the King some day,
In the better land, on the golden strand,
And with Him shall ever stay."

"In His glory, I shall see the King,
And forever endless praises sing;
'Twas on Calvary Jesus died for me;
I shall see the King some day."

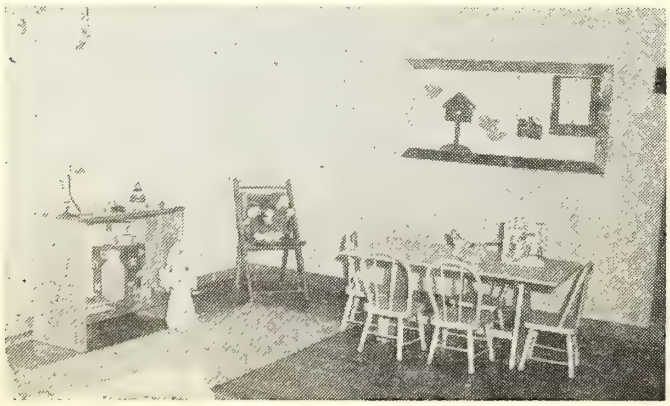
# What's Doing in the Churches

## FOUR YEARS AT ROANN

HAVING BEEN AT ROANN four years as of last September, we would like to bring a brief summary of the work there during those years. So many things transpired that it is difficult to bring a full summarization in such a short space.

We came onto the scene at Roann with a building program under way. The original building had been remodelled and the excavation for a new Sunday School addition made. The task of completing the plans, and erecting the building was a part of the challenge and opportunity which lay before us. A four point plan was mapped out with the Official Board for the completing of the building program. Three of these we rejoice in having had the privilege of seeing completed. The final one, that of securing new pews for the sanctuary remains to be done.

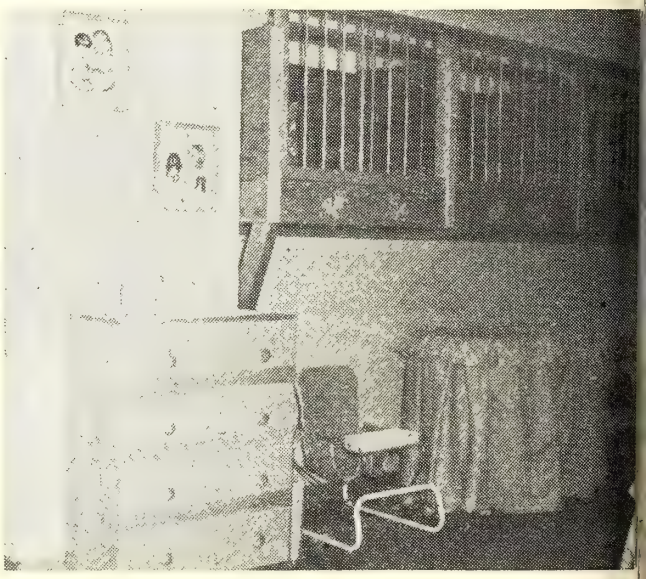
Several eventful days at the culmination of the building program will be long remembered. On Sunday, June 16, 1957, the Dedication Service was held, with Rev. Charles Munson bringing the Dedicatory Address. On this day gifts and six months pledges were received toward the building indebtedness. On November 24th of the same year a Day of Ingathering was held for the payment of the pledges. We rejoiced that the offerings received were sufficient to pay off the indebtedness. Early this year on a Sunday morning members of the Official Board, and Officers of the Sunday School gathered at the front of the church in a note burning service. Everyone worked together in a wonderful way throughout the program. Much credit rightfully goes to Mr. Willard Mouser, for his untiring efforts, and hours of labor as overseer of the construction. Without his leadership the building program would not have gone as rapidly, or as smoothly, and the church owes to him a great deal of appreciation.



When we first went to Roann the basement of th church had only one inside wall and the classes wer divided by curtains. Permanent partitions were adde making three class rooms. Later, when more rooms wer needed, more partitions were added, giving us a total of fiv class rooms, and still allowing ample room for the openin assembly. The converting of a storage room into a clas room gave a sixth. The rooms were equipped with bu letin boards, blackboards, and cabinets for the storing c supplies. Within the past year a Cradle Roll Nursery wa completed for two year olds and under, which mear that there are now adequate facilities to provide fc every age.

Apart from the building program, there were man things to be done in building the spiritual life of th church, and promoting the cause of Christ in the con munity.

During the four years the Sunday School grew steadil The Sunday School organization was developed from tw into four departments. The departments being the Pr School, the Primary-Junior, the Youth, and the Adul



The most rapid growth was realized in the Primary-Ju ior Department, as it more than doubled in size. We we able to see the results, as a fine group of some 20 you people was more and more taking an active interest the work of the church.

Our efforts were just beginning to turn more towa the youth with the expectation of doing a great d more with them had we remained in Roann for a long period of time.

Roann is in the midst of a Mission Field, as I am su most of our Brethren Churches are, when we beco aware of it. A good sized prospect file was develop Many of those contacted expressed a real interest in t church. Several new families became a part of the chur and are taking an active place in it.

Each spring, Revival Services were held, and th were times of wonderful blessing to the people, and church. The people of Roann appreciate these servi and attend very faithfully. A fine Vacation Bible Sch was conducted each summer. The church entered int

ıber of Union Church Services such as the Good Fri- and Easter Sunrise Service.

'ithin the past year, a second Missionary Society was ıed and a number of the women who had not been in M. S. before, have become active and very much in- sted.

ıe Roann church has had for several years as a mis- ary project the salary support of our missionary to ɜria, Robert Bischof. This has been one of the most ficial programs the Roann church has undertaken, it has given them a much greater interest in missions. ıallenge any church to try it, and find the rewards e gained in doing so.

ıe four years at Roann have been a blessing to us, we feel that they have helped us in many ways. We thankful for the privilege which was ours of work- in the Lord's harvest field at Roann. It was hard ɜave our work there, and while distance now separates there are bonds of love and appreciation which have ı formed that nothing can sever. We have a sincere and appreciation for the folks and the church at nn. We miss them greatly.

'e pray God's richest blessing upon the church under leadership of their new shepherd.

Thomas Shannon.

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**ictured with this article are two views of the new dle Roll Nursery Room at the Roann Church.**

## FLORA, INDIANA

'e are happy to report that our church is moving ɣard, and in spite of the ice and floods, our attendance been very good.

'e have had quite a siege of bad weather which made ery difficult to get around. The heavy rain on the en ground and ice has hampered the farmers who to put forth every effort to save their live stock. ı conditions take their toll on Church attendance. The and high water kept us from broadcasting the devo- s for the Carroll County Ministerial Association on day and Tuesday, February 9th and 10th. But we through on Wednesday and the rest of the week.

ıe new eighty gallon electric water heater which the rs class installed, is working perfectly and we used ɔr the first time to heat water for the baptistry Sun- evening, February 15th, when one young man was ized and received into membership. The trustees are ching a campaign to do some much needed work. art glass windows needed some work done on them. t week, the decorators are going to decorate the ch upstairs and in the basement. New lights will be ılled and some new hymnals are being bought. When weather gets warmer, the windows and door will be ted on the outside.

ıe various departments are active in their respective s. The W. M. S. will have their public service on ɜh 8th. The Senior and Junior Sisterhood girls are active in their work. The entire church is looking ard to serving meals in June for the German Baptist conference which will be one mile west of Flora. Our people have a mind to work which always indicates growth. We thank the Lord for victories won and want to push on to greater things in His service.

C. A. Stewart.

## OAKVILLE, INDIANA

Rev. and Mrs. Arthur H. Tinkel, and Mr. Tinkel's mother, had a narrow escape on Tuesday, February 3rd, near Wabash, when their car slid sideways down a hill and turned over on its side. They escaped with only a few scratches. The car was damaged considerably. They know that the Lord was with them. Church members are loaning him cars to do his calling.

We feel at times we are standing still at Oakville, but we have a Junior Sisterhood now. We have organized a Junior Choir. A new oil furnace was installed at the parsonage last fall. Two oil furnaces put in the church two years ago were installed this past summer. Storm windows were installed also.

There will be more news from Oakville following our Revival with Rev. John Byler of New Lebanon, Ohio. We are praying for many souls to be saved during our Revival. Our prayers go out to every Church and pastor, and we covet the same for the work at Oakville.

Mrs. Oris Collins, Cor. Sec'y.

(Continued on Page 19)

# Laid to Rest

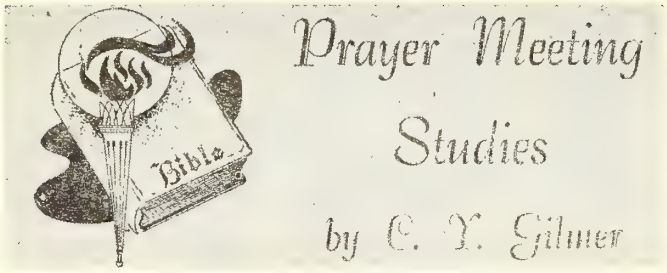
PROVANCE. Mrs. Grace Gardner Provance, wife of Charles A. Provance, passed on to her reward, Dec. 13, 1958 at Masontown Pa. Was born September 25, 1889. Member of the Masontown Brethren Church; was organizer of the Dorcas S. S. Class and helped in Evangelistic Meetings through her musical abilities. Survived by her husband, one son, two grandchildren, one sister and two brothers. Services at Masontown, with Rev. David Rambsel officiating, assisted by Revs. William Keeling, Freeman Ankrum and Paul Roth. Interment, Masontown Cemetery.

David L. Rambsel, Pastor.

* * *

METZ. Victor M. Metz died Feb. 8, 1959 at the Washington Co. Hospital, Hagerstown, Md. Was nearly 83 years of age. Had been a member of the St. James Brethren Church for nearly 35 years and was very faithful in attendance. Survived by four daughters, five sons, one sister, and 19 grandchildren and 33 great-grandchildren. Funeral services in the Manor Church of the Brethren with the writer in charge, assisted by Rev. George W. Solomon of the First Brethren Church, Hagerstown, and Rev. Rowland Reichard, of the Manor Church. Burial, Manor Cemetery.

Freeman Ankrum.




### OUR LORD COULD SING

Our Savior knew how soon that He would die;
How soon that faithful Peter would deny
His Lord; how soon that Judas' greed for gold
Would drive him mad, the price of blood to hold.
Christ knew how soon that He must leave His own;
How soon the loved ones He loved would leave Him lone;
And though He knew what future days would bring
In that last precious hour, our Lord could sing.

Our Savior knew beyond Gethsemane,
Beyond the court, and poor weak Pilate's plea,
Beyond the thorns, the scourge, the mocking throng,
Beyond Golgotha's shame, the cross, the wrong,
Beyond the earthquake, storm, and Calvary's gloom,
That resurrection life would burst death's tomb.
Our Lord knew all the future hours would bring
Beyond the cross, the tomb, and He could sing.

Does time seem long between the cross and thorn
Till Easter's joyous resurrection morn?
In memory of Thee, our risen Lord and King,
Help us to see beyond death's tomb, and sing.

—Mary Stoner Wine.

IN LIEU of what lay ahead is it not amazing that our Lord and His disciples could sing a hymn before leaving the upper room (Matt. 16:30)? There are times when from sheer delight we cannot contain ourselves (1 Chron. 13:8). There are other times when life has plunged us into such depths of sorrow and bewilderment that we feel that the last thing we could be capable of doing would be to sing (Psalm 137:3, 4). Since that which had gone before, and that which lay before the disciples, had taken the heart out of them, it must have been Jesus Himself Who began to sing (Psalm 57:7). Some things out of the background of the evening of the Last Supper may help us to understand how our blessed Lord came to sing His triumph song before His passion (1 Cor. 14:15).

Christ had been determined to come to Jerusalem (Luke 9:51). In this His disciples did their utmost to dissuade Him (John 11:8). They knew it meant death (John 11:16). Jesus knew that "the hour" was drawing near (John 12:23); the purpose of His incarnation was at hand (John 12:27, 32, 33). And yet, the word, "kingdom," frequently used by Jesus meant one thing to Him and another to the disciples (Luke 19:11). It had been the cause of occasional disputing (Mark 9:33, 34), and even parental ambition (Matt. 20:20, 21). Unable to connect "the kingdom" with His approaching death (Matt. 16:21, 22) the disciples made our Savior's "hour" harder for Him to bear (Isa. 63:3a).

The crowds were gathering for the Passover feast (John 11:55). His enemies were prepared to take Him (John 11:56, 57). On Palm Sunday, as Prince of Peace, He entered the city amid great applause (John 12:12, 1 At the sight of the city He burst into a flood of te (Luke 19:41-44). He entered the city with great popul ity (John 12:17-19), and a shout of triumph (Luke 39, 40). The King was passing to His Cross—to take throne (John 18:36, 37; Heb. 8:1).

Having entered the city He challenged the pries class, who plotted against Him; cleansed the tem taught the people; and became all men's theme (L 19:45-48). The "hour" had come for Him to eat w them the Last Supper (John 13:1). He instituted symbol of the believer's cleansing (John 13:8, 15); Lord's Supper, which speaks of "the marriage sup of the Lamb" (Rev. 19:6-9); and the eucharist (L 22:19, 20). Before the eucharist He announced the trayal (Matt. 26:21, 22), and drove Judas out into night (John 13:26, 27, 30).

After the bread and the cup the hymn was sung (M 26:29, 30; Mark 14:25, 26). With the solemn symbols His death having been announced, only Jesus must h felt like singing (Psalm 32:7). They sang the "ha psalms," Psalms 116-118, whose themes fit us w we are at our best where God is concerned. After resurrection the disciples were given a new song (1 P 1:3).

# Sunday School Suggestio

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### WHY VBS IS IMPORTANT

THE GREATEST BATTLE IN THE WORLD is battle for the hearts and minds of little child and the church isn't winning it. The Russians have se the futility of trying to win adults and even older y to the standards and ideals of their so-called "comm ist" order. They are concentrating their attention on tle children, and they are winning them.

In this battle for the hearts and minds of little dren the church's greatest untapped opportunity lie the summer months—that long annual vacuum in life of the child when schools are closed, and, ur tunately, churches too. Here is our golden opportu but if we do not grasp it, secular agencies will. We r abandon the comfortable pattern of making the sum a time for religious loafing. No factory or store s down in the summer, why should the church?

The church can and has to some degree grasped great opportunity, through two important and effe means—the summer church camp and the Vacation School. Why is VBS important? How effective is V Consider the following facts.

1. VBS reaches not only stand-bys, but previously reached teachers, pupils, and parents.

2. VBS attracts children of all nationalities and s groups.

3. VBS makes profitable a portion of leisure tion time, thus helping to prevent "juvenile delinque

4. VBS presents more intensive and concentrated study than any other Christian organization. In ten

ls get 25 to 30 hours training—as much as in six hs of Sunday School.

VBS gives the pupils balanced instruction through ing, seeing, studying, and doing.

VBS affords pupils their greatest opportunity to out things for themselves.

VBS gives a missionary vision—a desire to win oth- o Christ.

VBS makes the Bible a more familiar and loved .

VBS makes the Lord real to children; builds up confidence in Him; strengthens and cements their e to serve Him.

. VBS wins a greater percentage of children to Christ the Sunday school, church, S. M. M., Brotherhood, . Y. C.

VBS IS IMPORTANT

esson Comments by William H. Anderson

Lesson for March 15, 1959

WHAT WILL YOU DO WITH JESUS?

Lesson: Mark 15:1-15

SCOTTISH botanist lay flat on his back in a low. He was looking through his microscope at a non heather bell. He seemed to be oblivious to the herd approaching him until his shadow announced his ence. Looking up, the botanist said to the shepherd, e this and look into it!' The rugged shepherd, for first time, saw the heather bell magnified in all its cate beauty and marvelous design! He continued to at it and tears began to trickle down his weather- en face. Regaining his composure, he said to the bot- , 'Just think, I have been trampling these beneath rough feet over the years!' "

**ose who reject Jesus as Saviour little realize that trample under feet the Pearl of great price!**

ery person, some time or another in his life, must an- the question of questions: "What Will I do With s?"

HAT DID THE RELIGIOUS LEADERS DO WITH US? "And straightway in the morning the chief ts held a consultation with the elders and scribes the whole council, and bound Jesus, and carried Him , and delivered Him to Pilate."

**was a cold, deliberate attack upon Jesus!** Matthew s gospel states their sole aim was "to put Him to " (27:1).

t only did the religious leaders have Jesus arrested, hey were His chief accusers at the so-called "trial." esus stood before Pilate we read, "And the chief ts accused Him of many things."

'Wicked priests are generally the worst of men. e better anything is, the worse it is when it is cor- ted. Lay persecutors have been generally found re compassionate than ecclesiastics" (Matthew Hen- .

**Make no mistake about it—religion that is void of the Spirit of God is vicious, cruel, and heartless!** No wonder Jesus condemned the Pharisees by quoting these words from Isaiah: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Mt. 15:8).

**By falsely accusing Christ, and inciting the crowd against Him, the religious leaders were responsible for the death of the Son of God!**

WHAT DID THE CROWD DO WITH JESUS? "Then Pilate again said to them (the crowd), 'What then do you want me to do to the man whom you call king of the Jews?' They shouted back, 'Crucify Him!' Then Pilate again asked, 'Why, what has He done that is wrong?' But they shouted at the top of their voices, 'Crucify Him!' " (Wms.)

It is true "the chief priests moved the people" against Jesus. But the people cannot be excused for being so fickle and vacillating. **Less than a week before this time they were willing to make Christ their King; now they wanted to take His life!**

The crowd is still following its leaders. And, sadly enough, few within the crowd are willing to break the ranks and step out against the tide. **Within the crowd are those who know they ought to decide for Jesus Christ. But public opinion is so strong that they are not willing to take the risk of associating with One so unpopular!**

Because the crowd followed the religious leaders they must share the responsibility of putting to death God's Holy Son!

WHAT DID PILATE DO WITH JESUS? "So, as Pilate wanted to satisfy the crowd, he set Barabbas free for them, but after having Jesus flogged, turned Him over to be crucified" (Wms.)

> "Pilate released Barabbas unto them, who was the scandal and plague of their nation, and delivered Jesus to be crucified, who was the glory and blessing of their nation" (Matthew Henry).

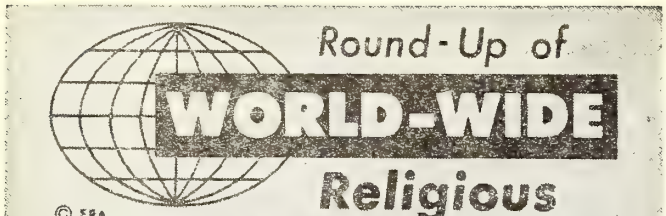
Pilate knew Jesus was innocent of the charges brought against Him. Yet he did not have the moral courage to do his duty. He became the victim of public opinion and self-concern.

> "Pilate did not condemn Jesus; Pilate condemned Pilate. So do we condemn ourselves to life's shallows and miseries when we turn our backs on Jesus Christ. We do not have to crucify Him; we need only turn away" (Frank S. Mead.)

Pilate cannot escape blame. When he refused to release Jesus, he thereby became an accessory to His death!

WHAT HAVE YOU DONE WITH JESUS? This is the most important question of all. It matters little—now—what others did with Jesus 1900 years ago. What have **you** done with Him **now?**

> "When asked this question at the close of a soul-stirring message based on Pilate's question to the Jews, an old Scotch woman rose from her seat. and with tears streaming down her cheeks and her right hand uplifted, cried out before the entire audience, "I'll just take Him home with me, I'll just take Him home with me! That's what I'll do with Jesus, I'll just take Him home with me.' "




## LAW MAKERS REPORT ON RELIGIOUS FAITH: CATHOLICS IN PROPORTION TO POPULATION

Roman Catholics are more numerous in the 86th Congress than members of any other religious denomination, according to a survey of church affiliations made by the Library of Congress. Of the 534 members of Congress, 103 list themselves as Roman Catholic, Twelve of these are in the Senate, 91 in the House.

Methodists are second in number, with 98. Presbyterians have 68 members in the Congress, Baptists 64 and Episcopalians 63. Lutherans have 21.

Only five of the 534 members of the Congress said they have no church affiliation or did not care to list one. Twenty-four, however, gave their affiliation only as "Protestant." The Library commented that the Protestant-Roman Catholic balance in the Congress was in proportion to that of the U. S. population.

Meanwhile, another survey reported in the religious affiliation of members of the U. S. Supreme Court. The Court consists of three Presbyterians and two Baptists, as well as one Episcopalian, one Methodist, one Jew and one Roman Catholic. A survey of the religious affiliation of members of the high court disclosed that Chief Justice Earl Warren comes from a Methodist family background but attends a Baptist Church in Washington. Justices William O. Douglas, John Marshall Harlan and Tom C. Clark are Presbyterians. Justice Hugo L. Black retains membership in a Baptist church in his home state of Alabama, although he frequently attends a Unitarian church in Washington. Justice Felix Frankfurter is Jewish, and Justice William J. Brennan, Jr., is a Roman Catholic. Justice Charles Evans Whittaker is a Methodist. The newest member of the court, 43-year-old Justice Potter Stewart, is an Episcopalian.

* * *

## SENATORS REVIVE WEST POINT CONTROVERSY; PRESENT NEW BILL ON CHAPLAIN SELECTION

Two U. S. Senators, reviving a controversy which has become perennial, have introduced a new Senate Bill affecting the selection of chaplains at West Point. According to Senators Warren G. Magnuson and Henry M. Jackson, both from the state of Washington, and co-sponsors of the bill, the measure would enable future chaplains at the U. S. Military Academy to be selected in the same manner as those serving the Naval Academy at Annapolis and the Air Force Academy near Colorado Springs, Colorado.

Since Congress passed legislation in 1896 for civilian chaplains at West Point, clergymen who have served there have been drawn from only two Protestant denominations—Episcopal and Presbyterian. Jewish and Roman Catholic cadets attend divine services conducted by civilian clergy of their respective denominations. In contra the Chief of Navy Chaplains picks the chaplains at A napolis on a rotating basis from various denominatio and midshipmen may either attend chapel at the Ac emy or join a church party each Sunday to attend dow town worship. At Colorado Springs, both Roman Catho and Protestant services are held regularly and provisi is being made for a Jewish service. Here, the Chief Air Force Chaplains selects a chaplain for the Acade on a rotating basis.

The Senators said the change proposed in their bill been endorsed by the Military Chaplains Association the United States, the General Commission on Chapla and Armed Forces personnel, the National Lutheran Co cil, and the Armed Services Commission of the Luth an Church—Missouri Synod.

* * *

## FINNISH LUTHERAN CHURCHES FOUND T LARGE; URGE ESTABLISHMENT OF SMALL PARISH UNITS

Large congregations hinder the Lutheran Church Finland from reaching all its members with the Gos according to a leading article in a recent issue of Fo amlingsbladet, a weekly periodical in Swedish. "It the sin of our Church that at the moment there approximately 75 congregations with 10,000 to 15, members, some 30 with 15,000 to 20,000 members, about 25 with more than 20,000 members," the art stated, adding that in a few instances parish meml ship even exceeds 50,000." "More than half of the po lation lives in these large congregations which are to found predominantly in towns and industrial centers, t is, in just those places where the demoralizing fo are particularly active," the paper commented.

The article drew attention to church statistics f Finland and other countries which it stressed cle show that the downward trend in church life and at dance begins when the number of members in a con gation exceeds 2,000. "It must be acknowledged in name of truth," it said, "that a congregation consis of more than 10,000 members cannot act as a Chris congregation, but in practice becomes a national regi district."

The paper warned that the problem will not be so by appointing youth ministers and other special wor or by dividing a parish into districts served by sev clergymen from the same church. The "only proper s tion," it said, is to make the parishes smaller so th personal contact between a pastor and his congrega may be established.

* * *

## 15-YEAR OLD "SPEED THE LIGHT" PROJECT N AIDS MISSION WORK IN 68 COUNTRIES

An ambitious Speed the Light project sponsored by semblies of God young people is now in its 16th y Designed to help missionaries secure much-needed eq ment for which funds were not otherwise available project has provided equipment being used in 68 c tries of the world. Almost three million dollars been raised in the unique project.

Assemblies of God young people contributed $ 583.06 for missionary equipment during 1958, the

t Webb, executive director of the youth department, ently announced. The 1958 total brings to $2,945,000 en to Speed-the-Light, the youth project, since it was un 15 years ago. The program is one of few such ivities in the world. Investments have included $104,- for radio equipment, $102,692 for printing equip- nt and $1,803,775 for vehicles.

'ransportation equipment has included 24 airplanes, bicycles, 31 boats, 24 buses, 353 cars, 67 jeeps, 100 tor-bikes, cycles, scooters, 292 station wagons, 32 lers, 106 trucks, and assorted carts, mules, horses other smaller equipment.

ince the Speed-the-Light project was begun, a por- of the funds has reverted to districts from which y came to provide buildings for new church groups. ates to districts have totaled more than $290,000. ring a brief period, Speed-the-Light funds were used purchase buildings for evangelistic centers in strategic eign locations. One was built in Tokyo, Japan, and in Calcutta, India. Funds allotted to these centers led $40,000.

* * *

## THERANS CONSIDERING PRODUCTION OF NEW LM ON CHURCHES UNDER COMMUNISM

feature-length movie on the plight of Christians ler Communism in East Germany may be the next t film venture of the Lutheran church groups that duced the highly successful "Martin Luther" picture. s was reported to the National Lutheran Council at recent 41st annual meeting by Robert E. A. Lee of w York, executive secretary of Lutheran Film Asso- es. Lee said that a screenplay based on documented idents involving both pastors and laymen behind the n Curtain has been approved by the board of direc- s of Lutheran Film Associates. A decision regarding ticipation and financing of the project is now being ght from each of LFA's member groups, he added. the project is undertaken, it is likely that the picture be filmed somewhere in Western Germany in the spring or summer of this year with release sched- d early in 1960. Cost of the film is estimated at $400,- or about the same as the original investment in artin Luther."

Ieanwhile, Mr. Lee announced, the Luther film has joyed a significant initial exposure on television," by ng scheduled on more than 50 TV outlets in some 22 tes, Hawaii and Canada. He estimated that at least r million people have viewed the movie on their home ens. "Almost without exception, response has ranged n favorable to enthusiastic," he said. "Stations and nsors have noted that the Luther film on TV has duced a good 'mail pull' from viewers."

ccording to Mr. Lee's report, the Spanish version of film, titled "Martin Lutero," is being presented to ma audiences in Uruguay and Argentina following re- premieres in major cities of those countries. Audi- s in other Latin American countries, including Ven- la and Colombia, he added, have been reached by nm screenings conducted by missionaries. In Peru, re cinema performances are still banned by the cen- hip office of the Ministry of Education, one print of the Luther film has been screened 127 times and a second some 75 times within the past 18 months, he said, including showings at San Marcos University and a Roman Catholic college in Lima.

* * *

## HEIFER PROJECT DIRECTOR REPORTS "LIVING GIFTS" SET RECORD IN 1958

Arithmetic teachers say you can't add cows, sheep, pigs, and goats. But Heifer Project, Inc. does Together, they represented 38,663 "living gifts" sent to refugees, schools, orphanages, hospitals and rural families around the world in 1958. "A living gift has a unique quality," Thurl Metzger said in making the agency's report on the past year's distribution. "First it has value in itself and then it increases this value through its offspring." Mr. Metzger directs the Heifer Project office in North Manchester, Indiana.

In one shipment alone, he reported, six cattle, 16 goats, 35 chickens, eight sheep, 23 pigs, a horse and 24 rabbits were all successfully loaded into one freighter plane in a "flying ark" bound for Bolivia. In addition, he said, six goats are at last at a mission hospital in Angola, Africa. "But it took three years," Mr. Metzger commented, "to find the proper combination of weather, ship, goats and caretaker."

One of the most difficult shipments, he said, was getting 20 calves, 56 sheep and five pigs from farms in Ohio to the hills of Katmandu, Nepal. The animals traveled safely 11,000 miles by truck and plane, the longest trip in Heifer Project records.

Bees, turkeys, and hatching eggs are included in total Heifer Project shipments which have gone to 54 countries. In addition, 26 cattle and 49 rabbits were given last year to low income farm families in Southern states in this country. "These farmers' only income was from small cotton farms," Mr. Metzger said, "and they are now trying to change to general farming."

Heifer Project shipments are the gifts of U. S. farmers, church groups and private sources. Much of the agency's work is carried on with the cooperation of Church World Service.

* * *

TORONTO, Canada—Dr. Oswald J. Smith's world-wide ministry of evangelism and Christian journalism has expanded to such an extent that he has resigned as pastor of The Peoples Church. The church managers have appointed his son, the Rev. Paul B. Smith, as his successor and have made the older Smith, who founded the church, Pastor Emeritus and Vice-President. The church, which has grown continually under Dr. Smith's leadership in the past 30 years, raised huge sums of money each year for foreign missionary work.

ATLANTIC CITY, New Jersey—The Board of American Missions of the United Lutheran Church in America, at its quarterly meeting, announced that 76 new congregations were established during 1958 and made plans for organizing 70 new congregations in 1959. The board adopted a record budget of $4,300,000 for the coming year. Almost half of this money will be used to subsidize 700 mission congregations in the U. S., Canada, Alaska, Puerto Rico, Hawaii, and Virgin Islands.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

### Draw Your Own Pic

This is a "DO-IT-YOURSELF" Age

## 76 Register for Brethren College Days

MORE BRETHREN YOUTH came from more places than ever before to make the Third Annual BRETHREN COLLEGE DAYS a huge success. The representation was quite naturally centered around Ohio, but very evenly divided in the following manner:

| | |
|---|---|
| Ohio | 29 |
| Indiana | 27 |
| Pennsylvania | 17 |
| Illinois | 3 |
| Virginia | 1 |

Those arriving on Friday, February 20th, were registered by Ashland College students in Memorial Chapel and then were escorted by **Mr. Arthur Petit**, Director of Admissions, to visit classes in progress. The value here was to see college as it is from the academic or working side.

Friday evening the Progressive party began in the Little Theater with a radio play presented by one of **Miss Virginia Jenkins'** play production classes. Leaving the drama field, the group progressed to a brief musical program by three student members of the college Music Department. Performing were **Lavaughn Kindley, Sue Miller** and **Ann Lindower.** Following this, the progress was to the Seminary House for a tour of the building, singing, special music, greetings and devotions by **Dean Delbert Flora**, and refreshments.

Saturday morning's program began in Memorial Chapel with the listening to the **Kettering Memorial Organ** played by **Darlene Myers.** Representatives of the Men's and Women's Gospel Teams—**Lois Berkshire, Judy Chepes, Judy Sachs, Elizabeth Isgrig, Jim Sluss and Gary Bargerhuff**—led in devotions and special music and then **Rev. Virgil Meyer** brought a short message.

Following a tour of the campus, everyone gathered i the Little Theater for a panel discussion of college per sonnel on such items as admission requirements, scholar ships, job opportunities, student activities, tuition cost and special questions the guests had.

Saturday afternoon a film was shown about the valu of attending a church-related college and then an ope discussion about the many possibilities at A. C. to obtai a Liberal Arts education was held. This laid before th students the ways in which they could take not only th subjects in the major field they were choosing, but als other subjects that interested them. Recreation in th Gym included basketball and other active sports to hel get the kinks out of our legs and brains from all th information that had been given.

The Park Street Brethren Church hosted the Banqu Saturday evening and a program that was definitely o the lighter side. Seminarian **Gene Caskey** ran the toast and called upon such noteworthy performers as **Di Winfield, Barb Stahly, Carolyn Tate** and other unmentio ables for the program contributions each could make. was good fun and gave a good start to an evening th didn't end too well. Ashland College lost the basketb game to Defiance—"but wait 'til next year."

Sunday morning the College Class at Park Stre Church was more than full and so was the entire chur for the worship hour, as many of the B.C.D. guests end the weekend's activities with worship and Christian fe lowship in God's House.

Housing for the guests was divided between Pa Street families and the college dorms, and meals we served in the college cafeteria. It was a big weeke and only one thing could make next year's BRETHRE COLLEGE DAYS better—that is to have you join us!

## Coming Dates to Remember

CENTRAL DISTRICT "Spring Camp"—**Waterloo, Iowa** March 13-15

PASTOR'S CONFERENCE—**Ashland, Ohio**—April 7-9

NORTHERN INDIANA RALLY—**Nappanee, Indiana** April 14

KENTUCKY RALLY—**Krypton, Kentucky**—May 2

## Do You Want Summer Workers?

Several Brethren Youth are applying for a position the Summer Workers' teams that will be sent out amo the churches. But not many churches have indicated th they need workers to help them.

Summer workers will be available for teaching in Bi Schools, community surveys, pastor's helpers and gene manual labor. Write immediately to **National Brethr Youth, Ashland, Ohio,** if you desire to know more ab this work of service Brethren Youth is offering.

**"FUNDS FOR FOENIX"**

**$5,050.50**

**Are You Helping To Meet The Goal?**

# The Women's Corner

by Helen Jordan

## HOPE OF EASTER

I THINKING OF EASTER, as it draws nigh, our thoughts are turned to newness of life. Nature verifies e fact that the old fades away, but again the earth l break forth anew in blade and blossom and will ar fruit. Year in and year out the seasons, which are lained of God, come and go, each in its own cycle of ne. So it is in the realm of nature.

About this time of year we begin to think of the Eas-time. Always in expectation, and we soon will see the th begin to come into new beauty. In this changing ocess there is the fact that back of it all is God. He a great God. It is He that had the power (and did) se Jesus from the dead.

Just as surely as He provides us with a sure hope grass, flower, fruit and sustenance for our physical e, just so surely do we have the hope of an after life. His word we have the assurance that we shall live ain. "God so loved the world that he gave his only gotten son, that whosoever believeth in him should t perish, but have everlasting life" John 3:16.

Yes, God sent His son, Jesus, to earth. He lived among n, taught, healed and performed His earthly ministry t He was rejected and nailed to the cross to be crucid. He was placed in a borrowed tomb, but the third y He arose; He came forth a glorified, resurrected viour! Now He sits on the right hand of God interling for us.

We recall the many promises Jesus gives in the Word. told His disciples that, "Because I live, ye shall live o." Again He said in John 11:25, "I am the resurrecn, and the life: he that believeth in me, though he re dead, yet shall he live." These are only a few of many promises that give us the sure hope of Eternal with Christ in the Kingdom of Heaven. There He l reign as King and we shall serve Him around the at white throne and sing His praises throughout ceaseless ages of eternity.

How worthwhile is the Hope of Easter! Some time will exchange the old for the new. We will put off rtality and put on immortality and we will be like n when we see Him as He is. Nothing should perde us to barter away our blessed hope of Easter.

But this serious thought comes to us that this hope is y for those who will accept, love and follow the Lord. ere are many who have not laid hold on these prom-s, and God's word holds no hope for those who do not low its teachings.

There is only one way. That is by the way of the cross. rough the atoning blood that was shed on this cross, he only way for redemption. "He is the way, the truth l the life." We have all of the necessary guide posts His word that will lead us to life eternal. But the ld lures so many away, for our modern day living is not conducive to Christian living. The world would detour the Christian, hence we need to cling to the straight and narrow path which leads at last to the light. Oh! that the world might know of the loving Saviour who will restore lost souls. May this Easter season renew our zeal and enthusiasm to consecrate our lives more fully to Him who gave His life on Calvary that we might be redeemed and have the joyous hope that

"Face to face shall I behold him,
Far beyond the starry skies.
Face to face in all his glory,
I shall see him by and by!"

Mrs. Walter Gable,
Peru, Ind.

# NEWS FROM OUR CHURCHES

(Continued from Page 13)

## WATERLOO-UDELL, IOWA

A notice appeared in the Evangelist of January 31st stating that I would be in Udell on January 22nd to 25th. A change was necessary because of a storm which swept the southern part of Iowa at that time.

Mrs. Ronk and I were at Udell, however, from February 5th to 8th. We closed the 4-day session with Communion Service on Sunday evening, and were to have come home on Monday, but the second Iowa storm of the winter began on Sunday evening and kept us in Udell until Wednesday.

We enjoyed the fellowship of the Udell Brethren and pray that we may have been a blessing to them in our ministry. They are greatly in need of pastoral care. All of the other churches of the community except the Church of the Brethren—three miles east, have closed their doors. The Brethren should have a pastor, not only to look after the present flock, but to claim the community for the church. The Udell people have a comfortable building and parsonage awaiting a resident pastor. They would like to enter into an arrangement whereby their pastor could look after the folks at Leon which is some 60 miles further west. Prayers of the brotherhood are asked for the supply of such a man.

Albert Ronk.

## BURLINGTON, INDIANA

We have been without a Pastor since November 1, 1958. We have had guest ministers frequently, which we appreciate very much. Among those helping out were William Boyer of Corinth, and C. A. Stewart of Flora.

Rev. Elmer M. Keck and wife, of Pennsylvania, have accepted a call from us and will start their pastorate June 9, 1959. We are hoping for a very happy and restorative year together.

Mrs. Alice Bailey, Cor. Sec'y.

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# *3 Fascinating* ST'CK-ON BOOKS

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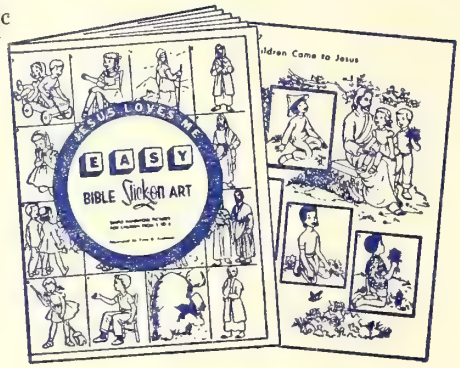


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Some are Bible pictures and others are Bible-related present-day pictures. For instance, on the picture of "The Baby Jesus" Mary and the Child are in outline to be colored. Each of the four full-color stickers is a picture of a shepherd.

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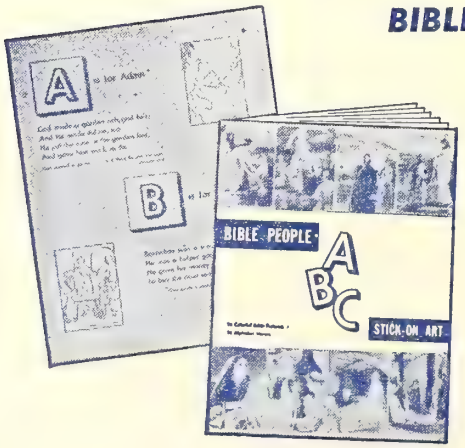


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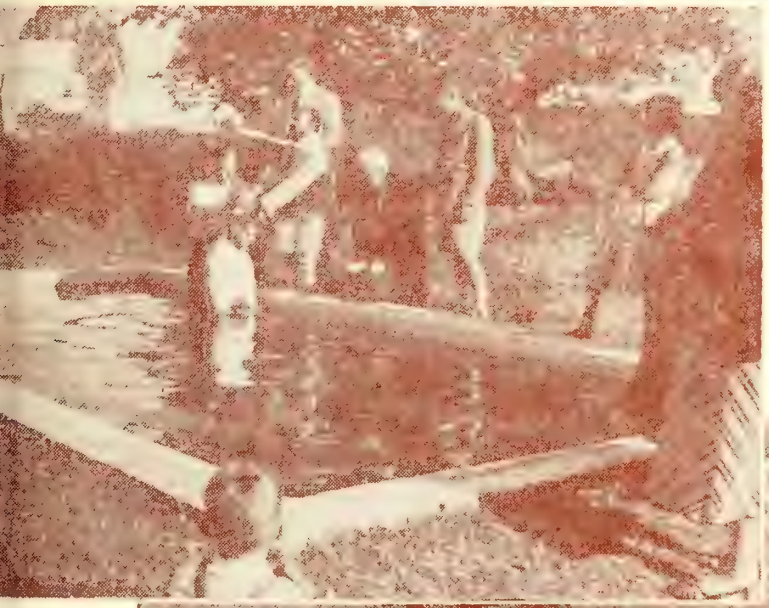
Official Organ of The Brethren Church



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Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

ST. JAMES, MARYLAND. The Father and Son banquet was a scheduled event of March 11th.

HAGERSTOWN, MARYLAND. Ground Breaking Services for the new Educational building, were scheduled for March 1st, in the afternoon.

LEVITTOWN-FAIRLESS HILLS, PENNA. The Editor has received the first of the bulletins to be turned out under the pastorate of Brother Woodrow B. Brant.

Reported is the account of the installation service on February 15th, of Brother Brant as Pastor. Brother N. V. Leatherman conducted the service and brought the message of the hour. Pictures have been taken of the work at Levittown-Fairless Hills, and a report is promised for the Evangelist soon. The work is under the sponsorship of the Pennsylvania District Mission Board.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). The Sisterhood gave their public service the evening of February 15th, with Mrs. Carl Stouffer of Hagerstown, as speaker.

Brother N. V. Leatherman notes Holy Week Services with speakers, Rev. Lester Myers, Wednesday evening; Rev. John Rowland, Thursday evening, with the Friday evening message by Brother Leatherman.

JOHNSTOWN, PENNA. (THIRD). Cash Days, with emphasis upon the Building Extension Fund, are scheduled to be held on the first Sunday of March, June, September and December.

The Father and Son banquet was a scheduled event of February 23rd.

We note that Brother Clarence Stogsdill is rendering assistance to the Vinco Brethren on the matter of hospital visitation during the interim between pastors.

JOHNSTOWN, PENNA. (SECOND). One new member was received by letter recently.

Guest of the Second Brethren on February 11th, was Miss Verna Laughlin, who spoke on her work as Director of Cambria County Child Evangelism Fellowship.

Brother Harold Barnett was the scheduled speaker at the First Brethren Church, Johnstown, at the early morning hour on March 8th.

BRUSH VALLEY, PENNA. Brother Paul D. Tin has announced pre-Easter services beginning Palm Su day, with Brush Valley Brethren hosting the Good F day service.

JONES MILLS, PENNA. Valley Brethren was host the Kreager-Valley Youth Rally on February 27th, w Brother Harold Barnett as the speaker.

New pews are on order for the Valley Church, and to be installed about May 1st.

NEW LEBANON, OHIO. Pastor John T. Byler no Holy Week services, with speakers, Rev. Percy C. Mill Monday evening; Rev. Harold Garland, Tuesday eveni and Rev. Arthur H. Tinkel, Wednesday evening.

DAYTON, OHIO. Brother Percy C. Miller was radio devotional speaker on WONE, March 1st. Brot Miller's ministry on the station continues for two we as he opens each day's broadcast with prayer.

LOUISVILLE, OHIO. Two new members were recei by baptism on February 22nd.

(Continued on Page 7)

## COMING EVENTS

**TIOSA, INDIANA.** Revival Meetings—**Mar. 30-Apr** —Rev. Arthur H. Tinkel, Evangelist; Rev. J. Ed Berkshire, Pastor.

**GRETNA, OHIO.** Evangelistic Services—**Mar. 30-A** 5—Professor Charles R. Munson, Evangelist; R Charles Lowmaster, Pastor.

**HAGERSTOWN, MARYLAND.** Holy Week Service **Mar. 22-29**—Professor Charles Munson, Speaker, R George W. Solomon, Pastor.

**HOWE, INDIANA. Brighton Chapel.** Easter Service **Mar. 26-29**—Professor W. H. Miley, Speaker; Rev. Jo Mills, Pastor.

**CARLETON, NEBRASKA.** Evangelistic Services—**M 22-29**—Evangelist, Albert O. Curtright, of Cheyenne, W oming.

**COVER PICTURE: Upper left—Baptismal scene, C doba, Argentina. Lower right—Pastor Mai Sule witne ing to village people in Nigeria. Photos by W. Clay Berkshire, and by J. Henry Long.**

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## The World Mission Concept of The Church Program

WHAT HAS YOUR CHURCH accomplished in the field of World Missions?

What percentage of your entire Church Budget oes for World Missions support?

Our Lord and Master has sent us forth, by dict commission, into a spiritually sick world. He as given us the directive to make our program Christian witnessing a world-wide program. It especially important that we give consideration to how well we are fulfilling this charge inasuch as domination of world mission areas by e spirit of nationalism and/or communistic ower is increasing. If we do not become increasgly active in World Missions, we may find such tivity exceedingly curtailed within the next w years.

The stymying of potential World Mission proams through lack of financial support has alays been one of the Church's major problems. onditions existing in the lives of American hurch members which cause mission support to but a small portion of the entire local Church udget seem hard to understand. Perhaps local hurch activities seem "more at hand," and the e of our dollars seems more realistic when sed for the local program. Perhaps we are conent to let someone else "Support missions." Canot we realize that in the mind of Christ, the cal Church and its program is but a means to end? That end being the evangelization of the orld. As local Churches, we do not exist as an tity unto ourselves. We exist to spread the ospel unto the ends of the earth. This is the orld Mission concept of the Church, and it is e only one which will guarantee the success the whole Church program.

Perhaps we are afraid of the results. Perhaps are afraid of the changes it would make in e life of our local Church if suddenly we were become imbued with the import of the Worlde missionary program of the Church. Testionies of Churches which became fully missiony-conscious, thrill us. We say, how can they it. But they do it, and do it well. It is a comnation of vision, sacrificial prayer, and giving. The amazing thing about it is that when a Church accepts the challenge of missions, it thrives locally. There is more spiritual life, a joy and happiness unknown before. If you want your local Church to grow, and are not afraid to see new life, new vigor and new faces in your Church, then go "all out" in accepting Christ's great commission to go into all the world.

The alternative is tragic. Life is only beautiful when we are living for others. The introverted, self-interested Church cares well for its own expenses. But there is always a slow cutting back on the number of dollars which go from that Church to help the outreach program. Carried to its miserable end, such a Church becomes less inspiring to its members. Interest and support dwindle, the more zealous begin going somewhere else, and soon there is the agonizing demise of a Church which failed to enlarge its vision to include in its prayers and gifts the souls of the teeming millions of the earth's population beyond their own door-step.

What has your Church accomplished in the field of World Missions? Americans, generally, take great pride in accomplishments. We point with pride to our inventions, our communications, our farms, our cities. Churchwise, we point with pride to our fine buildings, the improvements we have made; we rejoice as we look at our records of increased attendance. Can we, though, feel just as good as we note our response to the World Mission program of the Church? Or must we hang our heads in shame as we realize that even though there have been many who have done excellently, and many who have done very well, many, many more have given but a mere pittance of what they were able to give to the program of saving souls throughout the world?

God never sells His faithful short. A fired-up missionary emphasis by the local Church is the best insurance of God's blessing on the local Church, for when we are "missionary-active" we are doing the work God wants us to do, and thus He blesses. W. S. B.

# The Spiritual Value of the Communion Service

Dr. Claud Studebaker

"THIS DO in remembrance of me," are the ery plain words of Christ referring to the Holy ucharist. "If I wash thee not, thou hast no part ith me," was pointedly spoken to Peter when e told the Lord, "Thou shalt never wash my et." Of course a deeper washing was involved, ut the washing of Peter's feet was the question rectly at hand. "If I then your Lord and mas- r have washed your feet, ye also ought to wash e another's feet."

These are very definite commands of Christ; ey are spoken in the upper room just before e is on His way to the garden of Gethsemane. s He leaves the garden, He is taken prisoner d the next day He pays the price of our re- mption on Calvary's cross. The holy scripture forms us, Jesus knowing that the Father had ven all things into His hands, and that He was me from God, and went to God: He riseth from pper and began to wash the disciples feet.

One thing is conclusively evident, the feet were t washed to cleanse the feet any more than ptism is to cleanse the body. Jesus said, "What do, thou knowest not now, but thou shalt know reafter." He washed the feet of Judas Iscariot, t Judas was still unclean, if the washing had en for cleansing of the feet, Judas would have en as clean as the others.

Christ is giving a sacrament for His church to llow, which embodies the fundamentally essen- l doctrines of the church: cleansing from sin, llowship which involves forgiveness, and com- union with God. The central thought is the oss; we need to be brought back to the cross. Vithout the shedding of blood there is no re- ission." The bloodless gospel is not the gospel Christ. It may have good things in it but it s no redemption from sin and no heaven at the d of life.

## THE WASHING OF FEET

As we walk life's pathway we are in a world at is material and sinful and we need daily ansing from the defilement of sin. When we oop to wash our brother's feet and he to wash rs, we sacramentally confess our need of ansing and are looking to the cross and the ood of Christ for that cleansing. While we do t imply that those who do not observe these craments are lost, yet we take seriously every mmand of Christ, for He warned us by saying, Heaven and earth shall pass away, but my words all not pass away." And again in His great ser- on on the mount to His disciples, He said "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have done many wonderful works, and in thy name have cast out devils? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. 7:21-23).

I have no disposition to say who these many are, but our Lord said they were many and they had a wonderful testimony and believed in the Lord. I do know that the most conclusive evidence of your faith is your obedience to the words of Christ. It was He who said, "If ye love me keep my commandments." Salvation is of the Lord and when He speaks there is but one thing left for us and that is to obey. "To obey is better than sacrifice and to hearken than the fat of rams."

There is no amount of pretended piety which can ignore the plain commands of Christ. When our Lord says, "Ye ought to wash one another's feet," He means "For I have given you an example, that ye should do as I have done to you." To say He washed their feet to teach them humility and service is beside the point, for He did not wash the feet to cleanse them. He commanded to wash feet in very plain words that are easily understood. I can testify to the joy of obedience, as our Lord said, "If ye know these things happy are ye if ye do them."

## FELLOWSHIP, THE LORD'S SUPPER

If we have observed the sacrament of cleansing in true faith, every sin has been forgiven and washed away in the blood of Christ. And if this is true the next step is to forgive those who have sinned against us. Eating together is that great symbol of love and true friendship. It is the Lord's table, it is not to gratify hunger; it is to manifest our forgiveness one to another. The Holy Scripture teaches us, If any man is hungry, let him eat at home. This is a sacrament of love and fellowship.

Our Lord has made it very plain that if He forgives us then we are to forgive one another. This is not optional on our part, it is an absolute must, for if we forgive not our brother his tresspass neither will our heavenly Father forgive us. If this great truth were strictly observed, how much greater would be the influence of the church and how much sweeter would be the lives of the members of that church. The message in

the gospel of Christ is one of love and forgiveness. We are all sinners and must be cleansed of our sins. That is the first great basic truth we must ever keep in mind and the washing of feet is the sacrament that reminds us of our need of continual cleansing.

The Lord's Supper reminds us of our great need of fellowship and forgiveness to those who have offended us. As we sit at the table of the Lord, we are God's children who have been cleansed and forgiven of their sins and are now in the true spirit of love and forgiveness eating together as the spiritual children of God. For God removes our sin as far from us as the east is from the west and remembers it against us no more, so we too are to forgive our brethren and love them as though they had never offended. That is the lesson of the Lord's table.

### SACRAMENT OF COMMUNION

"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." God has made possible our approach unto Him. We may enter boldly into the holiest by the blood of Jesus, in a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh, and having an high priest over the house of God, we may draw nigh with a true heart, and full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. We can only come into communion with God in His way, not our own. When ye stand praying, forgive, if ye have ought against any, that your heavenly Father may forgive you.

God teaches us that we must be cleansed from sin, and in sweet fellowship with our brethren if we are to have communion with him. The f damental lessons of salvation are symbolized our triune communion service. The objective a climax is, of course, communion with our G but this is only possible when we come to h in the way he has provided for us.

The first great truth is, we must be clean and kept cleansed. He has provided for t cleansing by offering His only begotten Son a sacrifice for our sins on Calvary's cross, B tism being the great sacrament of cleansi "Go ye into all the world and preach the gos to every creature." "He that believeth and is b tized shall be saved." "He that is washed need not save to wash his feet, but is clean every w and ye are clean but not all. For he knew w should betray him, therefore said he, ye are all clean." (John 13:10, 11).

After we are cleansed, forgiveness, love a fellowship are the essential steps that must low. Then we may enter into a sweet commun with God. It is His good will that all come Him and abide in Him continually. "If ye k my commandments ye shall abide in my lo even as I kept my Father's commandments a abide in his love." God knows the need of heart and when He gave us the sacraments His church, He knew they would bless us. observing of these ordinances is the very esse of the Brethren church. If you cast them aw by neglect or purpose you defeat the good fa and sacrificial labor of our forebears. Let us serve them in true faith and spirit. "Blessed they that do his commandments that they m have right to the tree of life and enter through the gates into the city."

Huntington, Indiana

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### HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad to know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Though night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see
My eyesight's far too dim,
But come what may I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.
Through all the way tho' dark to me,
He made not one mistake.

**A. M. Overton**

## INTERESTING ITEMS

(Continued from Page 2)

ASHLAND, OHIO (PARK STREET). Brother Clarce Fairbanks notes the following in his bulletin: "We re very happy with our attendance in Sunday School d Church (February 22nd). There were 274 in Sunday hool and 282 in Church." It was the Sunday of "Brethn College Days," and it indicates that many of those o came from over the Brotherhood found their way to rk Street's services.

ELKHART, INDIANA. A Missionary Conference is heduled for March 18th through the 22nd, with Misonaries Glenn and Jean Shank as speakers. Mrs. Barra Youderian, widow of one of the five missionaries in by the Acua Indians in South America, will also apar as speaker.

SOUTH BEND, INDIANA. Pastor J. D. Hamel has en appointed as Protestant Chaplain of the South Bend re Department.

MEXICO, INDIANA. Union pre-Easter services began nday evening February 22nd in the Mexico Brethren urch.

CORINTH, INDIANA. Pastor William E. Boyer notes at his new address is: Rt. 1, Twelve Mile, Indiana. We ggest you make the correction in your copy of the ethren Annual.

LOREE, INDIANA. Brother Horace Huse notes that eir Missionary Conference is scheduled for March 15th rough 17th. Missionaries Glenn and Jean Shank will be ere on the 15th, and the afternoon of the 16th. Rev. Paul Weaver, who served as Missionary-Evangelist in geria, is leader of the Conference on the 16th and 17th.

BRIGHTON CHAPEL, INDIANA. The Editor has reived the first issue of "Chapel News," the parish paper ing published by the Brighton Chapel Brethren. It is ll of news of the various local organizations and of e program of the Church.

MILLEDGEVILLE, ILLINOIS. Dr. Edmund A. Flexan is the scheduled guest speaker for the morning of arch 15th.

LANARK, ILLINOIS. The Laymen's Father and Son nquet was held on February 19th.

The combined B. Y. C. groups presented Mr. Bill Pows, of Mt. Morris, as their stewardship speaker at their blic service on March 1st.

MORRILL, KANSAS. The Union Good Friday service scheduled for the Morrill Brethren Church.

## This 'n' That

By the Editor

Editor's Note: We have endeavored to list the Holy eek services of Churches which are having outside eakers one or more nights, as we were able to learn them through cards and bulletins received. If we have ssed yours, a card to the Editor, will insure our calling attention to your services in a forthcoming issue.

## Wedding Announcement

SIPRESS-LOBLER. Thomas Sipress and Shirley Lobler were united in marriage on January 21, 1959, at 6:00 P. M., in a candlelight service.

Miss Frances Dale, Cor. Sec'y.,
Ardmore Brethren Church.

## Laid to Rest

SUMAN. Atwell Suman, member of the St. James Brethren Church for 50 years, died in his sleep at Montebello Hospital, Baltimore, at the age of 61, on Feb. 15th. Survived by one brother, and his father and mother. Funeral services conducted by the writer. Burial in Rose Hill Cemetery, Hagerstown.

Freeman Ankrum.

## Spiritual Meditations

Rev. Dyoll Belote

### CERTAINTIES

**"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12.**

I BELIEVE that one weakness of the Christian world today is the lack of Christian assurance. Too many Christians, if asked as to their confidence as to their standing in the Kingdom, if they are saved, are apt to say "I hope so." This sort of reply smacks to me of a weak faith. Those who cannot accept the assurances of the Lord Jesus—accept them without reservations—simply cannot know the joy of complete surrender.

Michael Faraday, was a world-famous scientist, and also a great Christian. One of the most profound in scholarship, and also one of the most learned of his day, he was simple in his faith.

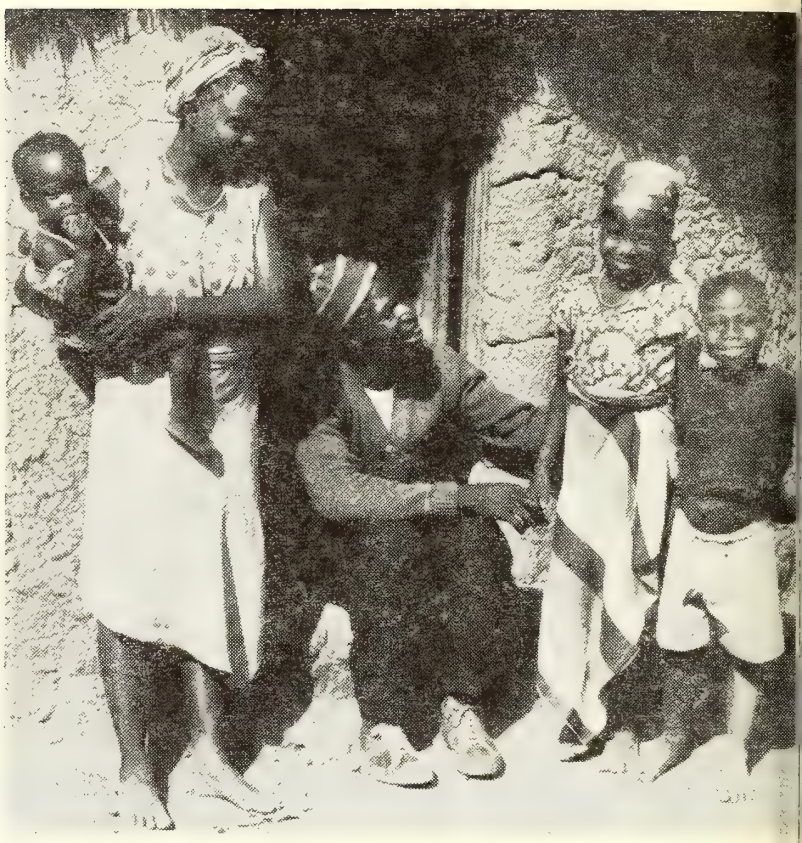
Doctor Faraday did not come to his simple faith until after years of scientific investigation. But when he realized the truth as it is in Christ Jesus he committed himself to the leadership of the Holy Spirit and openly confessed his faith and testified of his Christian assurance.

Near the end of his life he was asked concerning his speculations concerning the future, he replied that he had no speculations, and he is reported to have added, "I know whom I have believed. My soul rests upon certainties." In this age of bewilderment we need to anchor our souls in the certainties of our Christian faith.

"O for a faith that will not shrink
From any earthly foe;
That will not stagger at the brink
Of any earthly woe."

# The Strategic NOW in Nigeria

Ivan Eichenberry



The Christian home is presenting a strong witness for Christ in Nigeria.

LITTLE JOSEPH is in the first grade. He is Nigerian, but he thinks of himself as a Bura, a member of a tribe, not a citizen of a nation. He counts himself a Christian, not a pagan or Muslim. He does not plan to be a farmer, for his father is a salaried man. Joseph was born in a hospital; he knows and trusts the nurses, and he does not think of living away from them and the hospital.

Most of Joseph's playmates attend school; there he plays with little Christian girls. Most of the children in the area where he lives are not in school; they come from pagan or Muslim homes. Many are children of parents who farm; many of them do not have easy access to a doctor or nurse or hospital. Most of them are not taught to care about religion and to them Sunday is just a day of the week. These are Joseph's tribe. They are the forces that surround him. He must meet them, earn a living among them, establish and maintain his home and educate his children among them. He must follow the way of his religion among them.

Joseph is a real boy, but because he was born at this particular time, in this particular part of Nigeria, he is a symbol of the questions and the possibilities of the future for the Church of Christ in the Brethren tradition in independent Nigeria. We can hope that Joseph will become an educated, staunchly Christian Nigerian; that he will be successful in the occupation of his choice, but not superior in his attitude toward those of other occupations; that he will remain healthy, but compassionate toward others who do not have the opportunity for health; that he will have a Christian wife and home, but be concerned for the many boys for whom there are not enough Christian girls; that he will be an evangelistic, leading power in the church. This we can hope.

Joseph's father accepted Jesus Christ and lived un the guidance of the mission. Joseph will live in fell ship of Christ and under the guidance of the Church Nigeria, for Nigerians, by Nigerians, of Nigerians, un the Lordship of Christ. The church is the difference. is cause for faith.

### Preparing Leaders

In the Church of the Brethren Ministers' retreat Waka Teacher Training Center, both Nigerian and Am ican ministers share joys, concerns, problems, doul hopes, faith, testimony to the reality of Jesus Chr while they share sleeping rooms and dining table. Ame can Brethren sit in district meeting under the moderat ship of a Nigerian much younger in experience th they. The church and the mission cooperate in the sponsibility for evangelistic, educational, medical, a rural life witness. In the Education Committee, Ameri teachers listen to Nigerian judgment in regard to beg ning new types of education, hiring teachers, open new schools, financing new buildings. The principal o Christian school, a deacon in the church, presents plans for the new year in his school, while an Ameri teacher observes. The young Nigerian principal of Waka girls' school, daughter of a Christian minister, ca her entirely American staff to assign them their dut and to discuss plans for the year. An American doc asks for the judgment of a Nigerian practical nurse, fellow member of the Medical Committee. An Ameri agriculturist and a Nigerian farmer sweat and plan gether for better Christian living for his family in rural village. The Nigerian pastor-elder work togetl for the church in which both are brothers, equal me bers.

### Strengthening the Church

Plans are for the strengthening, the developing, the out-eaching, the deepening of the Church of Christ in the rethren tradition in Nigeria, in which some members re from America and are supported by the Brethren America.

The church knows it needs additional leadership. There re seven Nigerian ministers. Many school teachers are so lay pastors and evangelists. Other ardent lay work-rs are less trained. The church in district meeting rayerfully sought the answer. An immediate answer is e rural Christian leadership training program. One hase of this is the work of mobile teams; they conduct hort-course extension programs in fifteen different ommunities, teach Bible and Bible-teaching methods, and enerally develop the leadership potential of the village hurches. Classes, discussions, worship experiences, mass eetings, and literature are used. A long-term answer is cooperation with other churches in the newly begin-ing theological seminary to supply more thoroughly rained ministers to pastor the increasing number of hurches, each with its own outreach program.

### Witnessing

The church knows it has a Great Commission. Fifteen f the sixteen organized churches have their own home ission projects. There are more distant untouched com-unities to which the church feels called to witness. hani is the land of a different tribe who speak of a ifferent language, but the love of Christ constrains the Iarama Brethren to send Nigerian missionaries to live mong them and to witness to salvation in Christ Jesus. Iarama Christians are already carrying on a program in hich they pay thirty-one Christian education teachers nd lay evangelists in as many surrounding villages. ach Sunday these teachers, assisted by other laymen, onduct Christian services in thirty-six villages outside Iarama. Now they will reach out in faith still farther.

Following the receiving of 1,043 new members through aptism in 1957-58, the Church of the Brethren in Ni-eria received 250 additional new members by baptism the month of October. The church knows the thrilling y of carrying out the Great Commission. Plans include stepped-up and extended outreach, using Nigerian per-onnel assisted by American advisers, using Nigerian re-ources assisted by American Brethren.

### Preparing for Independence

The church knows that its young people must be edu-ated and prepared for Christian living and witness in independent Nigeria, which is to become a nation in 1960. They cultivate the communities for a Christian school and then lead out in village contributive participation in the construction of the building. These elementary schools are evangelistic arms of the church. With representatives on the faculty of Waka Teacher Training Center and schools and with elected representatives on the board of trustees, the church guides plans for use of government contributions and the American-Nigerian staff, in changing and developing to meet new demands and needs.

### Needs for Nigeria

Through elected representation in the Education Committee, the church guides in the development of the agricultural vocational school, to give know-how assistance to the young men who will become the Christian farmers, farm agents, and experimental farm supervisors. With joy the church looks forward to the Waka secondary school to begin in 1959 to prepare Christian young men and women for university entrance. The church is concerned in the area of occupational training for youth who will not go to college. Youth programs need expanding. Marriage preparation classes are conducted by representatives of the church, to prepare for Christian homes.

The church knows responsibility for better Christian homes and communities. Rural life must be given a higher standard of living and opportunity. Rural extension and cooperative development must prepare for better farming, which is the basis for better living. Christian living must include more healthful homes and communities. A public health program must assist present medical witness to lead toward this and to make improvement possible.

The influence of the church on independent Nigeria, outside the immediate circle of the church, dare not be neglected. The church must find strength and ways to safeguard its own supply of leadership, but it must just as certainly contribute Christians to the trades, the commercial enterprises, the government services, and the social agencies of the nation. This latter can be the leavening of the church in the new nation.

The Brethren in Nigeria know that they have reached the present situation of opportunity because Brethren in America sent missionaries and money. They know that in Christ they are one with the Brethren in America. They have faith in the Brethren in America.

(From the **Gospel Messenger.**)

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**H. Stover Kulp, field secretary of the mission in Nigeria, with six Nigerian pastors.**

# SHARE

**Rev. and Mrs. Robert Byler**

EASTER FOR THE BELIEVER is the glorious season of SHARING! God in mercy has SHARED His Son with us, and His Son has SHARED His Resurrection power with us. He asks us to SHARE in His Suffering that we may SHARE in His Glory. He has promised to share **all things** with us in Him.

"He that spared not his own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:16-17).

"The Spirit Himself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified together."

Easter for believers in the Brethren Church has long been a time of sharing the Gospel of Jesus Christ with those who have never heard; sharing with our foreign neighbors our blessings in Him; sharing our material goods with those who are needing help and assistance—to the extent that we share the Gospel with others, we shall also share in the joy of sinners repenting. To the extent that we suffer for the sake of the Gospel we shall also see many glorified with Him.

All here are grateful for your sharing in the past years. Within a few months our headquarters studio project should be finished and dedicated to the sharing of the Gospel by a fuller radio ministry in southern South America. Pastors and workers who are partially supported by your offerings are asked to work in two or three churches or annexes. Congregations are asked to share their past or worker with some other group who has no leader. You missionaries are attempting to share the burden of th preaching ministry for the time being. But we all long fo the future moment when we shall have young men an women going forth from each congregation to shar the Gospel with their fellows here. But we have no Breth ren training school and we haven't staff enough to trai our Brethren youth who are desiring to prepare them selves. Until the situation changes, we will not be able t supply the pastors that are needed for the work alread begun, much less move into new areas.

We come asking you to SHARE YOUR BEST with you Argentine Brethren. Will you share with us some of you trained young ministers? Will you help them get to lan guage school for a year so that their services may begi immediately upon their arrival here? Will you share th blessings of your college and seminary for the work her that we may begin a training school? Will you shar your mission-minded youth with us that we may do a rea job of evangelizing this vast country? Will you contin to share sufficient funds for the radio work to expand wit more programs and more gospel recordings?

At this Easter time of sharing, will you remember i special prayer the work here and plead for the guidanc of the Holy Spirit in our program?

We are praying that you will **Share your Best. God gav us His best!**

**Missionary Robert O. Byler with Argentine pastors and church leaders: From left to right—Ricardo Rivero, Bernardo Ponce, Jose Varela, Hector LaBanca, Ruth Martin, Dr. Norman Romanenghi, Robert O. Byler, Miguel Franco.**

# EXPANDING OUR OUTREACH IN ARGENTINA

**W. Clayton Berkshire**

UR PRESENT WORK in Argentina lends itself to endless expansion. All of the Brethren churches d mission points, eleven places altogether, are small. ıese can enlarge their ministries to their surrounding mmunities through ways in which they are already ser- ıg and also in new ways. For example, the open-air rvices conducted on the squares of towns and cities by me of our church groups have tremendous possibili- es. The number of those services can be increased great- and the services themselves can be made more attrac- e and more effective by using projected and non-pro- cted visual aids, well-prepared music and by using a blic address system.

**Christian Education**

There is both need and opportunity within the local urches for a Christian education program. The work indoctrinating the membership and training the people r effective Christian service lends itself for impera- e development.

**Literature Distribution**

The open-air meetings offer a splendid opportunity to distribute free gospel literature and also to sell Bibles and carefully-selected books. This whole matter of providing Christian literature is imperative. Colportage work and the establishment of a small bookstore for distribution of Christian literature would be effective means in helping to close the gap created by the demands of a literature-conscious people.

**Radio—Adelante Juventud**

The radio work, Adelante Juventud, is proving that "radio reaches beyond all barriers" in Argentina. It is a most effective means of getting into thousands of homes to tell the good news about Jesus Christ. (An article on the radio work will appear in the **Brethren Evangelist** shortly.)

**Seminary Facilities**

We have a gentleman's agreement to cooperate with the Mennonite Church in their new seminary which will be located in Buenos Aires. This will be most convenient in providing additional training for our national pastors and training for new Argentine workers. It is an important phase of the church-mission program there.

## TESTIMONIES FROM ARGENTINE CAMPERS

**scar Montes:** (A Methodist youth of about 17 years who es in the Province of Buenos Aires—He and his Meth- ist friend expressed their desire to be re-baptized the ble way by immersion; so we gladly obliged after se- ous study with them on the subject.)

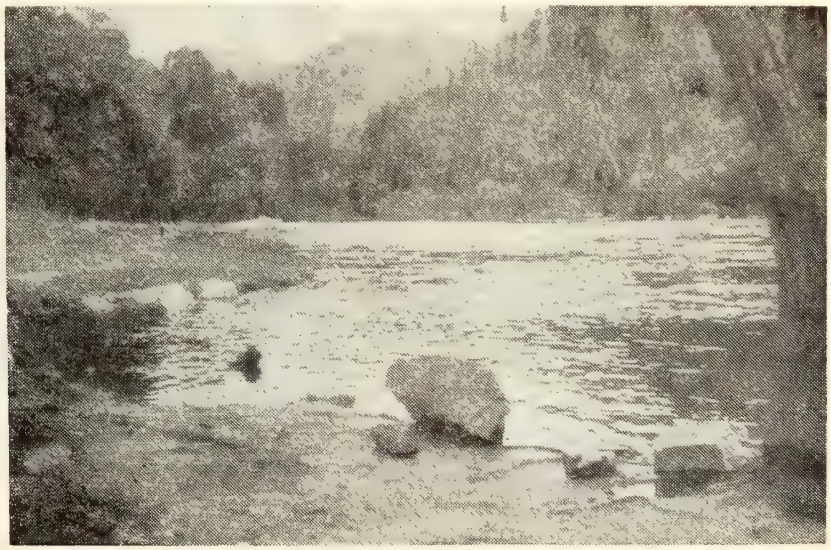
He wrote: "The camp (experience) has been for me the lmination of the happiest hours that I have spent in this ar. In camp my spiritual life, tottering and without wer, found the nourishment that gave me courage to ce my daily fight against sin with a smile."

**a Esther Loguzzo:** (A young and personable school acher from Villa Constitucion who served as a teacher our camp as well as a camper.)

She wrote: "It has been for me a beautiful experience have been able to attend camp. God has spoken to my heart in the fellowship of love among the Brethren, and He has manifested His love in the wonders of His creation, in such a way that it has caused me to ask as did the Psalmist—'What am I that thou art mindful of me?' He caused me to hear His voice in the Bible studies and messages. Everything has left in me an impression never to be erased.

**Azucena Martin De Simari:** (A dedicated young mother and member at the Villa Constitucion Church. She served as one of the camp teachers along with her husband.)

She wrote: "The camp amply fulfilled its objectives of physical, recreational and spiritual edification. There we received the marvelous blessings that the Lord gives to those who love Him."



**np in Argentina is a time of concen- ted Bible study, spiritual fellowship and blesome recreation. Swimming area wn in Photo.**

# URGENT NEEDS IN NIGERIA

**Glenn H. Shank**

IN CHRISTIAN WORK of any sort there are always needs that must be met, if the work is to be successful and profitable. This is also true of our work in Nigeria. Perhaps there have been times when we have felt that our needs were greater than elsewhere and that they were not being taken care of or met properly.

The following classifications constitute our needs:

Personal

Mission

Indigenous

You might be surprised to see that personal needs are in this list, for sometimes these needs seem of little importance in the face of seemingly greater and more far-reaching needs found in the other two groups. There is a tendency to underestimate the urgency of some of these personal needs.

You may have heard these expressions—"A mechanic's car is always in need of repair;" or "There are many leaky faucets in a plumber's house." A missionary can get so busy, so wrapped up in his work that there is little time left for him to tap the perennial springs of strength, courage and spiritual nurture—the springs that satisfy and refresh—"The pause that refreshes."

A constant need is for a missionary to come apart from his work to find some diversion that will satisfy and refresh his mind and soul. Time must be found for reading, listening to music if possible, for fellowship and for personal meditation. As one takes advantage of these things he will remain alert to his task. Ofttimes Jesus found it necessary to tap His spring of strength and renewal; for we read of occasions when, in the early morning hours, Jesus went apart—apart from His work and friends. This, too, must be done by the missiona this is an urgent need.

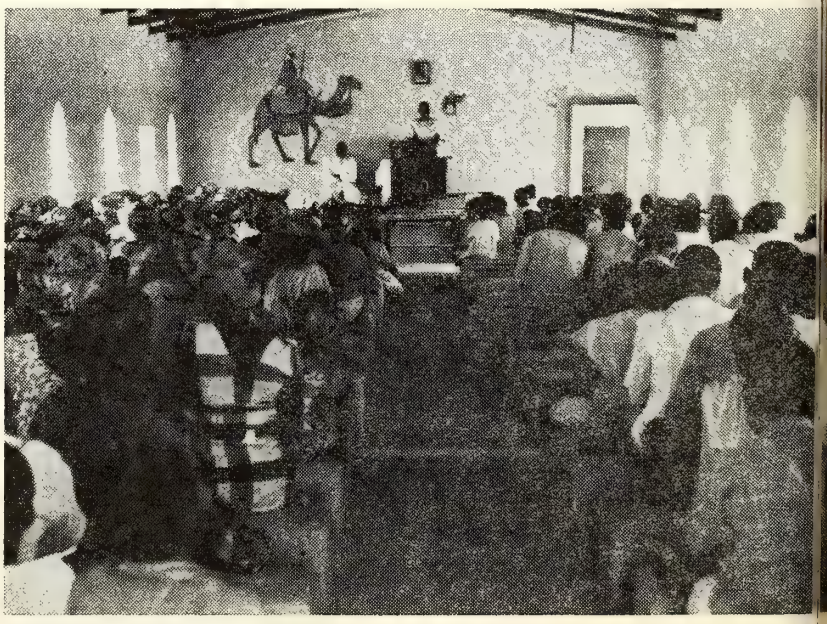
Another category which I have listed is the missio needs. There is always a great need for more and b ter-trained staff. This becomes very evident to us, when we left Wandali there was no one available to place us. Even now, people should be training for vac cies on the field—doctors, nurses, accountants, agricult alists, educators, and ministers.

The mission also needs more financial assistance. L face it—it takes money to do the Lord's work. Progr and extension are governed to some extent by the amo of money that is available for this phase of the work

More and better means of transportation are nee by the mission to carry out this very vital work. Recer a missionary, who had always used a bicycle in his ev gelistic work, purchased a motorcycle. After using for several weeks, he remarked, "I don't know wh never bought one of these before. I can do so much m work and don't feel nearly so tired when the day is ished."

The last category includes those needs of the indig ous church. There is an urgent need for some sys by which more of the native Christians can be trai to become able leaders, for there is a lack of well-trai leadership in the various churches. Some of our cap students need to take advantage of advanced educati opportunities and return to their home areas to l their own people. Within the church there is a need Christian growth. The members must assume more of financial responsibilities of the church.

Certainly all the needs have not been touched. Oth may stress different needs than these. Perhaps the b need in all these categories is for each individual to emplify Christ in his living.



**The Nigerian Church has assumed much of the responsibility for the extension of the church and the outreach of evangelism in that country.**

# ARE YOU SLEEPING, ARE YOU SLEEPING, BROTHER . . . ?

**Jean Shank**

**Only that day dawns to which we are awake."—Thoreau**

THRUSTING THEMSELVES upward through the black, charred embers of yesterday's fire, the flash fragile yellow flowers reminds us of our claim to immortality. In Nigeria the earth awakens in the spring, fter the barrenness and drought of the dusty dry seaon. Just as the brilliant waxy blossoms contrast with e scorched earth, so do our immortal spirits triumph ver death.

Nigeria is awakening. The chorus of the redeemed is eafening the wail of the lost. At the present rate of ree converts daily, this year may make geometric rides—IF we put all we have behind the work—**all of l of you** praying, giving and working with our Nigeian brothers to awaken Nigeria to the new day of salation.

What if . . .

No one had answered God's call to go into all the world?

What if . . .

No funds were available to send forth workers?

What if . . .

No one had gone to dark Nigeria with the Light of the World?

What if . . .

No Nigerian had ever heard of Jesus?

What if . . .

You were a Nigerian?

**aka Training Center provides Christian leaders for igeria.**

ATTENTION

**Some information sent by our missionaries in Argenna did not arrive in time to meet the deadline for this sue. This material will be published in the succeeding ues.**

Confuscius said, "Men do not stumble over mountains —but over molehills." The task ahead of us is mountainous. Let us not trip over the molehills of small projects and miss the vastness of the whole foreign program.

" . . . now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand . . . "

AWAKE THOU THAT SLEEPEST!

Woe be unto us if we fail Him.

## Quote

**(Quotation from a letter to the Missionary Board office from Clarence W. Jones, president of Radio Station HCJB, Quito, Ecuador)**

" . . . a few days ago, I had the privilege of visiting the new recording studio which your mission board is erecting in Buenos Aires, in collaboration with Mr. Harold Stacey. I was very well impressed with this whole project, especially the well-designed technical aspects. It will adequately serve a great need in this important center and will greatly stimulate Gospel broadcasting, I feel.

"The various members of the studio personnel are enthusiastically carrying on their work. Mr. Byler is doing excellent work from a musical standpoint—a great essential for such work if it is to have a good balance . . . "

# TOURING THE O'HIGGINS PROPERTY

**Regina Rowsey**

THE STREET O'HIGGINS runs parallel with the commuter train that goes into the city. Any commuter riding to or from the center of the city passes by our property and anyone looking out of the windows can see the sign over the front of an old house reading, "La Iglesia de Los Hermanos" (The Brethren Church).

At present there are a wire fence and a pile of sand and bricks and a cement mixer in the small front yard, but as there is a tremendous amount of construction going on in Buenos Aires, it is not an uncommon sight. This is the present Nunez Brethren Church, a converted house. The property is 44½ feet in width and 176½ feet in length. As the church grows there is only one way to build and that is UP.

Now, let's go in through the gate. Here in the yard are materials on all sides, but we will walk by them and up the walk two steps and in through the tall double doors of the building. To the right of the hallway as we enter are two offices; to the left are the double doors to the sanctuary through which we enter. Let's sit down on the varnished wooden benches facing toward the front of the building and meditate a moment. Here in this small room the message of salvation is presented each week; gospel hymns are sung and prayer abounds. Sunday school begins at 10:00 A. M. and the evening preaching service at 8:00. Saturday evenings at 7:00 the young people have a meeting, and on Thursdays at 7:30 there is an evening prayer meeting.

Departing now and proceeding back the hall we go through a door leading into the future church kitchen and the beginning of the new construction. To the left and up winding stairs to a room directly over the kitchen is the control room with windows looking down into the recording studio. In this room the equipment will be located to record the radio programs. Back downstairs once mo and through the kitchen we step into a small anteroo and passageway. All of the floors have been poured, b they have rubble and dust on them, because of plasterin and chiseling in the walls for the placing of electrical co duits.

Your shoes will become a bit dusty now, but I'm su you won't mind because just to the left of this room the entrance to the recording studio. The scaffolding up now and the electricians have almost completed the work in the walls and ceiling, after which it will be nece sary to place acoustical tile on the ceiling for sound proo ing. The urban trains which pass outside are very di tracting and impossible to have in the background of radio program.

Through the doors again and into the anteroom into long outside hallway. From here we can see the stree and, of course, the almost constant trains. Toward t front of the building leading from this hallway is a stai way leading to the upstairs apartment, but we turn towa the back of the building and pass the doors to the t public restrooms and the front door of the downstai apartment at the end of the hall. We look out on a rath large yard with more construction materials stacked he and there, but in the future it is the hope to have a love terrace with shrubs and flowers and farther back a v leyball court for the young people.

We are grateful to the W. M. S. and the Missiona Board for making such a building possible. We wish ea of you would be able to see for yourselves the buildi and the potential that is here. Continue to pray for t church in Argentina that we may give of our substan and ourselves to the spreading of the gospel and in doing reach out to the unsaved. God bless you.

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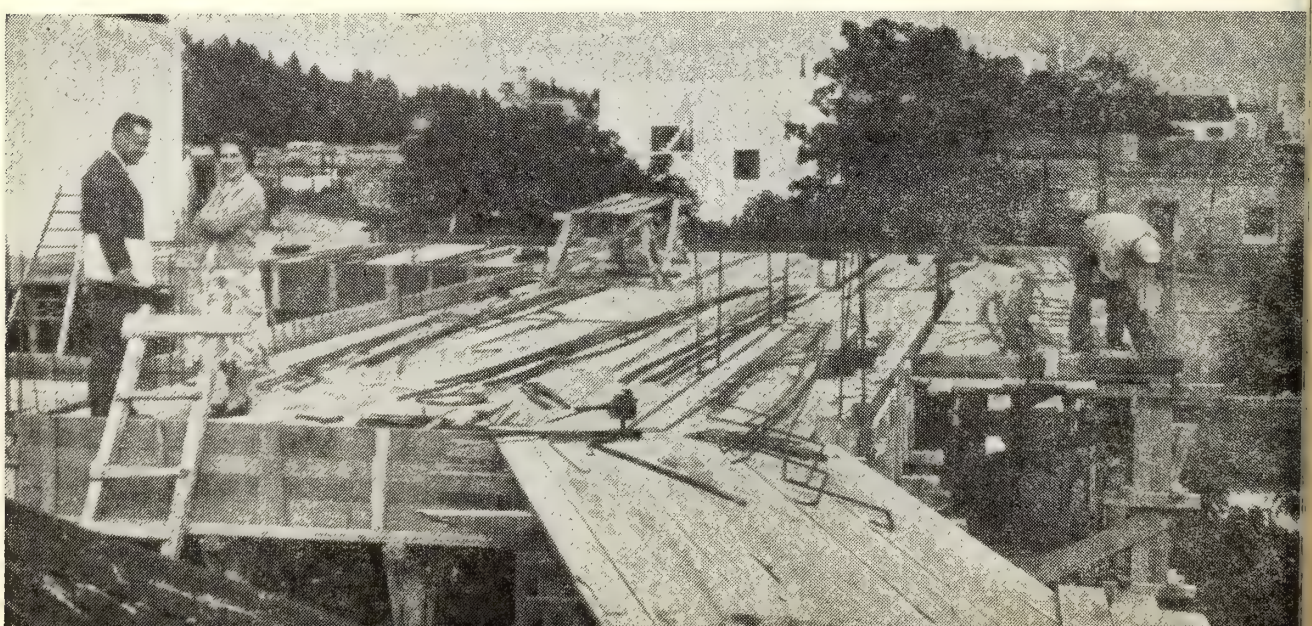
**The new headquarters building in Buenos Aires is still under construction. When completed, it will provide housing for two missionary families and a radio studio. The old section provides office space and facilities for church services. Photo taken in April 1958.**



# HOW WE CAN HELP OUR MISSIONARIES

**Ida Lindower**

NOBODY NEEDS TO PERSUADE US as to the value of missions in the Christian ministry of our church; either does anyone need persuade us regarding the ne-essity of upholding the men and women who carry on ıe work. As a denomination we are becoming increas-ıgly aware of the importance of this ministry, both to ıe church and to the entire world. The question most f us want to have answered is this: How can we help ır missionaries?

Expressions from these workers themselves and expe-ience with promotion of missions prompt us to main-ıin that we best help our missionaries in a three-fold ıanner:

by **PRAYING** for them;

by **WRITING** to them;

by **GIVING** to support the missionary program.

**By Praying**—When we pray for our missionaries we put them in God's hands. He understands our concern for them and honors our requests in their behalf. Although God is not necessarily influenced by "much speaking," yet we believe He is moved by the united pleas of His people for blessings on those serving Him. He can and will provide protection, health, food, patience, understanding, fortitude—all those things, oth material and spiritual which we ask for them, and ven those blessings which we do not have wisdom to equest.

In addition to praying for our missionaries, it is help-ıl to let them know we are praying for them. To be ıre, God can answer our prayers in their behalf with-ut their knowing we have prayed; but if they realize e are praying for them, they are doubly blessed: they eceive God's gifts; they are also made aware of our love nd nearness to them. Without doubt, our prayers for ıese Christian messengers take us the first step along ıe road to a successful missionary work.

**By Writing** — Everybody likes to receive letters, and the farther we get from home and loved ones the more letters mean to us. They become bright spots in our working routine, something to which we look for-ard eagerly. Letters make one feel a warm, friendly ow, almost as satisfying as a personal visit; they make ıe realize that he is remembered—that concern is felt r him.

In addition to this assurance, letters provide news ›out home and friends, about events of interest and im-›rtance to him who receives them. Letters can make the difference between a missionary's feeling isolated and forgotten or remembered and loved—with a resulting sense of well-being.

**By Giving**—Is it conceivable that we would sincerely pray for our missionaries and that we would take time to write to them faithfully, without implementing our prayers and good wishes by giving also? It isn't likely. Hence, a logical sequel to our praying and corresponding with these people will be our giving to support the work of which they are a part. We all agree that missions is God's work and therefore a part of our Christian stewardship; hence our support of the entire missionary program is what our missionaries want and need. This support is needed regularly and continuously, not just once a year.

Sometimes in our zeal for a certain phase of the work or in our enthusiasm for the efforts of a particular missionary, we designate definite areas of the work which are to receive all of our support. For example, one might say, "I'm concerned primarily with the ministry of radio evangelism or the CRI's; the other things do not interest me." He might accordingly designate all of his funds for this work. But if everyone did this where would the salaries, transportation, medical fees, publicity, overhead expense, etc., come from? Someone must supply them, you know. These needs are so interwoven in the program that radio evangelism and the CRI's cannot be carried on unless they are provided; if one part is neglected, the whole program suffers.

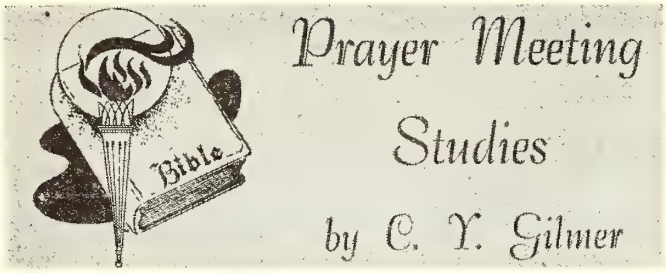
Our missionary work cannot be done with designated gifts alone any more than a church can be maintained by payment of only the gas bill or janitor's salary; it takes adequate support of the complete budget and over-all program. The better informed we become about our missionary work and the more mature in our thinking, the clearer this picture appears.

Our missionaries realize the significance of our entire program; they are in hearty accord with it. Even though we are eager to help them individually, they will agree that the best way to help them is to support the overall program, which includes the specific things in their proper order. Every particular area in which one may be especially interested bears a definite relationship to the whole effort; this is to win men to Christ and to establish His Church, which will, in turn, continue to herald His gospel message to every people, tongue, and nation. If we sincerely desire to help our missionaries, we can do so by

**PRAYING** for them,

**WRITING** to them, and

**GIVING** to support the missionary program.




### MY CALVARY

I came alone to my Calvary;
The load I bore was too great for me;
The stones were sharp and pierced my feet;
My heart was faint with toil that day,
So I sat to think of an easy way.
Loomed sharply before me the tortuous trail . . .
No use to try, I would only fail.

I turned back in sorrow, clothed with defeat,
To easier highways with scenery more fair.
Yet a moment I lingered watching there,
As I held my gaze on the flinty side
A MAN came up to be crucified.
He toiled all the way of that painful road;
The cross He bore far surpassed my load;
His brow with thorns was pierced and torn,
His face had a look of pain and was worn.
He stopped . . . for a moment . . . and looked at me . . .
I followed in rapture to Calvary.

—Matthew Biller.

TO KNOW THE ART of cross bearing, look to Jesus (Heb. 12:2). The worthies of old time did not shun their crosses (v. 1). Has any follower of Jesus yet endured what He was called to endure (v. 3)? Have we yet paid the supreme price for following Him (v. 4)? Fellow Christians of every generation have faced the "baptism of suffering" (Matt. 20:22, 23). Did we not volunteer to bear the cross "even unto death" in our baptismal vows (Rev. 2:10)?

Accidental, or shall we say, providential crosses, are sometimes forced upon us even for life (2 Sam. 4:4; 9:14). If unconverted people endure such crosses without complaining, and they do, what should be expected of us Christians when we are drafted with burdens (Matt. 5:47)? Have we forgotten that hymn, "The Cross Is Not Greater Than His Grace" (2 Cor. 12:9). The king's grace covered the lame feet of Mephibosheth as he sat with his feet under the king's table (2 Sam. 9:7, 8). Love covered the lame boy's feet and nobody, not even the boy said anything about what a pity it was that he was lame (Rom. 8:28). Christ bore His cross in love without complaining because He had our salvation in mind (Heb. 12:2). People who are full of themselves are not Christian cross bearers (Matt. 16:24, 25). Cross bearing is the way to fruitfulness (John 12:24, 25). Christ took His crucifixion without a word (Isa. 53:7). What are our little calvaries compared to His Calvary (Isa. 53; 6c)? After Saul of Tarsus was converted he spent the rest of his life trying to fill up what remained of Christ's suffering for His Church (Col. 1:24). In our supporting the weak we are given strength for ourselves (Acts 20:35).

Once seeing the inevitable way
My feet must tread, through difficult places lay,
I cannot go alone, I cry dismayed.
I faint, I fall, I perish, without aid.

Yet, when I looked to see if help was nigh,
A creature weaker, wretcheder than I,
One, whose head life's fiercest storm had beat,
Clung to my garments, falling at my feet.

I saw; I paused no more, my courage found,
I stooped and raised her gently from the ground;
Through every peril safe I passed at length,
For she who leaned upon me gave me strength.

Phoebe Cary.

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### VBS BEGINS NOW!

A LITTLE FOUR-YEAR-OLD GIRL was heard ask at the breakfast table, "Daddy, is this tomo row?" The confusion in the mind of a youngster over t sudden transformation of tomorrow into today is amu ing. The discouragement in the mind of an adult wh tomorrow suddenly thrusts itself upon him when hasn't finished off today, is often tragic.

In the too soon tomorrow, thousands of churches w be sorting out the vacation school supplies, putting posters, and turning over the whole church to the ch dren for a few weeks. But if that tomorrow is going be the kind of an experience you really want, then y should begin planning for it today. The really good vac tion school that does the maximum job requires lon time planning, and effort. Here are fifteen steps to a su cessful VBS that may help to organize your planni and effort.

**Step 1—16 weeks before VBS:** Appoint or elect the VI Director.

**Step 2**—The Director orders sample books from VI publishers such as: Scripture Press, Standard Publi ing Company, or Zondervan Publishing House.

**Step 3—15 weeks before VBS:** Choose the followi workers — departmental superintendents, secretari pianist, teachers, helpers, committee chairmen, reg trar, treasurer, handcraft leaders, and recreational le ers.

**Step 4**—Decide the dates on which the school shall held and the hours each day.

**Step 5—13 weeks before VBS:** Pass out the sample boo from the various publishers.

**Step 6—12 weeks before VBS:** Call the first meeting the entire staff. Each departmental superintend presents his curriculum choice. Choose the curricul

**Step 7—10 weeks before VBS:** Second staff meeting he Pass out the books that have arrived. Have a good s son of prayer. Assign specific tasks to the workers

tep 8—8 weeks before VBS: Third meeting. Assign department locations and equipment. Send for attendance contest material.

tep 9—6 weeks before VBS: Get out printed publicity.

tep 10—4 weeks before VBS: Announce VBS in midweek prayer meetings and Sunday services. Appoint a VBS photographer. Snapshots will record the high points of your school.

tep 11—2 weeks before VBS: Pre-register Sunday School pupils and neighborhood prospects. Promote VBS by mail.

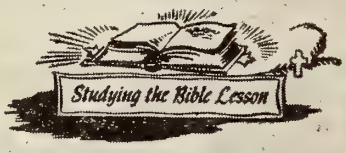
tep 12—1 week before VBS: Last meeting of the entire staff is held. Review over-all aims. Decide where the offering is to go. Form plans for closing Demonstration Program.

tep 13—the Sunday before VBS: The pastor conducts a dedication service for the VBS staff in the Sunday church service.

tep 14—YOUR VACATION BIBLE SCHOOL ITSELF!

ep 15—Immediately after VBS closes follow-up begins.

Lesson Comments by William H. Anderson




**Lesson for March 22, 1959**

## FORGIVENESS THROUGH THE CROSS

**Lesson: Luke 23:33-46**

JNREGENERATE MAN never will be able to fully understand the deep significance of the Cross of alvary.

"The unfortunate thing is that He (Christ) left us alone, to carry on, whatever happens . . . knowing in turn what He knew, but incapable of doing what He did and of dying like Him. People naturally tried to get some help from his death. After all, it was a stroke of genius to tell us: 'You're not a very pretty sight, that's certain! Well, we won't go into the details! We'll just liquidate it all at once, on the cross!'" (Albert Camus, in **The Fall**).

**It is appalling that one so intelligent and worldly-wise Mr. Camus should so completely misunderstand the eaning of the Cross!**

### CHRIST DIED ON THE CROSS AS MAN'S SUBSTITUTE

"And when they were come to the place, which is called alvary, there they crucified Him, and the malefactors, ie on the right hand, and the other on the left."

We believe in the substitutionary atonement of Jesus hrist. Christ died **for our sins.** He died in order that e **would not have to die!**

There are many verses in the Bible which substantiate is truth. In I Peter 2:24 we read: "Who His own self ire our sins in His own body on the tree, that we, being ad to sins, should live unto righteousness."

Perhaps one of the clearest statements was that of iul's in Titus 2:14: "Who gave Himself **for us.**" Dana & Mantey in their book, **A Manual Grammar of the Greek New Testament,** suggests that this word "for," in Titus 2:14, has the meaning "for the sake of," or, "in behalf of."

**How thankful we Christians should be that Jesus Christ became our substitute for sin!**

### CHRIST DIED ON THE CROSS AS MAN'S EXAMPLE

We realize this term "example" has been misused by those who would limit Christ to that. But in a strict sense He **is our Perfect Example!**

In the Upper Room Jesus said to His disciples: "I have given you an **example** . . . " (John 13:15). In his first epistle Peter says: "Christ also suffered for us, leaving us an **example** . . . (2:21).

What example does the cross suggest? **Christ on the cross gave us an example of forgiveness:** "Then said Jesus, Father, forgive them; for they know not what they do." Yea, this was **more** than an **example** of true forgiveness—it was a **demonstration!**

Think back to the beginning of Christ's ministry on earth. We see Him gathering His disciples together; we hear Him speak: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Mt. 5:44).

These were not mere **words!** Christ **practiced** what He **preached!** The sinless Son of God patiently bore the abuse of ungodly men without harboring any malice in His heart. In the midst of His suffering and pain—brought on by wicked men—He could say, "Father, forgive them!"

Christ's example of divine love and forgiveness was not in vain. A few years later a man by the name of Stephen was inspired to follow in the footsteps of his Master. As Stephen was being stoned by his persecutors we read, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60).

### CHRIST DIED ON THE CROSS AS MAN'S SAVIOUR

But a Substitute and Example are not sufficient for lost men. They need a SAVIOUR! The thief on the cross must have realized this when he said, "Lord, remember me when Thou comest into Thy kingdom."

The angel, who announced the birth of Jesus, knew He was not just another child: "For unto you is born this day . . . a Saviour which is Christ the Lord" (Luke 2:11).

"Christ does not save men by His life,
  Though that was holy, sinless, pure;
Not even by His tender love,
  Though that forever shall endure;
He does not save them by His words,
  Though they shall never pass away;
Nor by His vast creative power
  That holds the elements in sway.

He does not save them by His works,
  Though He was ever doing good;
The awful need was greater still,
  It took His death, His cross, His blood,
Men preach today a crossless Christ,
  A strengthless Saviour, vague and dim;
They will not see their sinful state,
  They will not own their need of Him."

Annie Johnson Flint.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## CAMPING IN ARGENTINA

**(Recently Brethren Youth mailed some slide pictures of Brethren Camps to Rev. Kenneth Solomon, missionary in Argentina, to give the young people there some visual ideas about our church camping programs. The following remarks are excerpts from Rev. Solomon's return letter of thanks.)**

"At a recent retreat I had the opportunity to show the colored slides, and the people were quite interested, especially since the audience was composed of quite a few youth who had been in our Argentinian camp this year. Before the showing of the slides, a choir of 18 voices, most of them between the ages of 15 and 30, sang two beautiful numbers. This choir is from our church in Villa Constitucion. The youth here really have a great dedication and testimony, and I think it is because it costs more here (in sacrifice) to be a Christian than in the States.

"In our camp this year we had around 65 campers and workers. These represent other denominations as well as our own. Five were baptized in the river at this camp. Then at the Retreat at Villa, three more young men around the age of 17 were baptized. We realize that there are many fruits of camp that are not visible, but we rejoice and take heart in that which is visible, tangible, and concrete evidence of the working of the Spirit of God in our midst.

"I am sending a more complete report of the camp to the Mission Board and so you and the other readers can discover more of the details on the Missionary Page of the **Brethren Evangelist.**"

**Yours in His Service,**
**Ken Solomon**

## TEN B. Y. ON DEAN'S LIST

The first semester is over at Ashland College for 1958, 59; the reports are in; and the grades are out. Those students acquiring an average of 3.5 (B-plus) or more receive the honor of being placed on the Dean's List.

Of the fifty-one students attaining this honor, ten were Brethren Youth. Congratulations to the following for their academic achievements:

**Nancy Ann Clark**—Canton, Ohio
**John H. Flora**—Ashland, Ohio
**Byron W. Hildreth**—Akron, Ohio
**Janet Klingensmith**—Ashland, Ohio
**Ann Lindower**—Ashland, Ohio
**Betty L. Meyers**—Berlin, Pennsylvania
**Susan Miller**—Elkhart, Indiana
**James I. Naff**—Vandergrift, Pennsylvania
**Lois Shanholtz**—Linwood, Maryland
**Nancy Walker**—Berlin, Pennsylvania

## BILLY RIDES AGAIN

BILLY BOOTH, the Brethren Youth returns to PA 18 again this week to remind all B. Y. Crusader grou the year is over half way gone and the B. Y. Goals sho be well on their way to being met.

"If you haven't done much with the Goals in y church, better start real soon," says Billy, "for a Go meeting youth group is an active group." Will yours a banner society this year?

## A STRING ON YOUR FINGER

MAY 17th is "Brethren Youth Sunday" in every Bre ren Church. Begin planning now for a special public s vice on that date.

SHELDON CLEMENTS of Stockton, California, be the National Youth Conference Speaker next Aug in Ashland, Ohio. Come from August 17-23 to hear t exciting speaker.

SUMMER CRUSADERS are still needed by Breth Youth for this coming summer. If interested, write for application blank.

## ATTENTION! BROTHERHOODS!

**Joe Hanna,** News Editor of National Boys' Broth hood, just sent in a report he had received from Broth hood activities in Burlington, Indiana. This is fine that report with its picture will appear in the next Bre ren Youth Magazine.

**Joe** would like to receive more such reports so t more Brotherhoods might be completing this goal. S all Brotherhood news items to **Joe Hanna, Rt. 3, Waba Indiana.**

**"FUNDS FOR FOENIX"**

**$5,050.50**

# The Women's Corner

by Helen Jordan

AS I SIT IN THE WARMTH of my living room and look out upon our snow blanketed back yard this ıb-zero morning, I wonder that there can be any kind f plant life there. Yet within a few weeks the first croıses will push up their brave little blue and yellow heads make the first spring survey. Then as if they had aved a hand to the rest of the garden, the tulips, dafdils, and narcissus quickly follow in a glorious array f color and beauty.

How and why God protects and preserves life in His owers is a mystery to us. Yet we see and enjoy His andiwork. A much greater mystery is that of the resrection. Why should God love us so much as to give is only begotten Son, that whosoever believeth in Him ould not perish but have everlasting life? What have e done to deserve such a magnificent gift? I plant, culvate, and nourish the flowers of my garden. They have ıt one duty, that is to grow and give their best of eauty for the pleasure of my family and those who pass y.

God plants the breath of life in our body and places ere-in our immortal soul. He asks only that we live for im and return the life we owe. Can I give any less to y Lord for His gift of love to me? He speaks through e hymn writer:

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee.
What hast thou given for Me?

My Father's house of light,
My glory circled throne
I left for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?"

Mrs. H. H. Rowsey,
Milledgeville, Ill.

# What's Doing in the Churches

## LANARK, ILLINOIS

It is time again to write and tell what is being done here at the Lanark church.

We have a retired minister, Rev. Merle Hawbecker, who is filling our pulpit since Rev. Francis Berkshire resigned to go to Phoenix, Arizona.

Our church has been redecorated on the inside and has been painted on the outside. We have purchased curtains to replace the large doors in the sanctuary. The young people held their annual New Year's Eve banquet and watch night service. Their theme was "Ice Fantasys." Rev. Ray Aspinall, who will be our new minister after June, was their guest speaker. A movie, "Going Steady," was shown. At midnight a very impressive candlelight service was held.

We have three very active B. Y. C. Groups. They are striving to make $550.50 as their goal for the new church at Phoenix, Arizona.

We are planning for our annual Easter Sunrise service and breakfast on Easter morning.

Mrs. Haven Noser, Corres. Sec.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 107**

**Needed: 93**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

## NEW ARRIVAL IN NIGERIA

ROBERT PAUL BISCHOF arrived to gladden the hearts of Missionaries Bob and Bea Bischof, on February 21st, in Nigeria. The new arrival weighed 6 pounds, 7 ounces, and was 19 inches long. We send our congratulations, and prayers for a long and happy life for all. W. S. B.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



# QUOTABLE QUOTES

Mahatma Ghandi's grandson recently said, "The missionaries taught us to read, but Communists gave us books."

A missionary to Mexico said, "If you forget to give, we may be able to get along without money; but if you forget to pray, we shall be left destitute."

**Argentine President Arturo Frondizi, in a warning to Americans not to ignore the economic poverty of millions of Latin Americans said, "A stagnant and impoverished country cannot uphold democratic institutions. On the contrary, it is fertile soil for anarchy and dictatorship."**

Baker J. Canthen said in a recent editorial in **The Commission,** "We are constantly impressed by the fact that the population of the world is increasing so explosively as to exceed our total Christian effort. This means that annually a larger percentage of the world's people are non-Christian than before. The answer to this situation must lie in greater emphasis upon evangelism and church development."

**A Guatamalian Indian who had no part of the Holy Scriptures in his native language, upon receiving a Spanish Bible which he could not read, remarked, "If your God is so smart, why hasn't He learned our language?"**

"This is our time; this is our world. There are a hundred thousand churches in America, and far from its shores a thousand tribes without a missionary. There are more preachers in Los Angeles than there are missionaries in all of Japan. There are millions of dusty Bibles in attics and trunks; yet there are 1,700 languages and dialects without one word of Scripture."—(From Stewardship Bulletin)

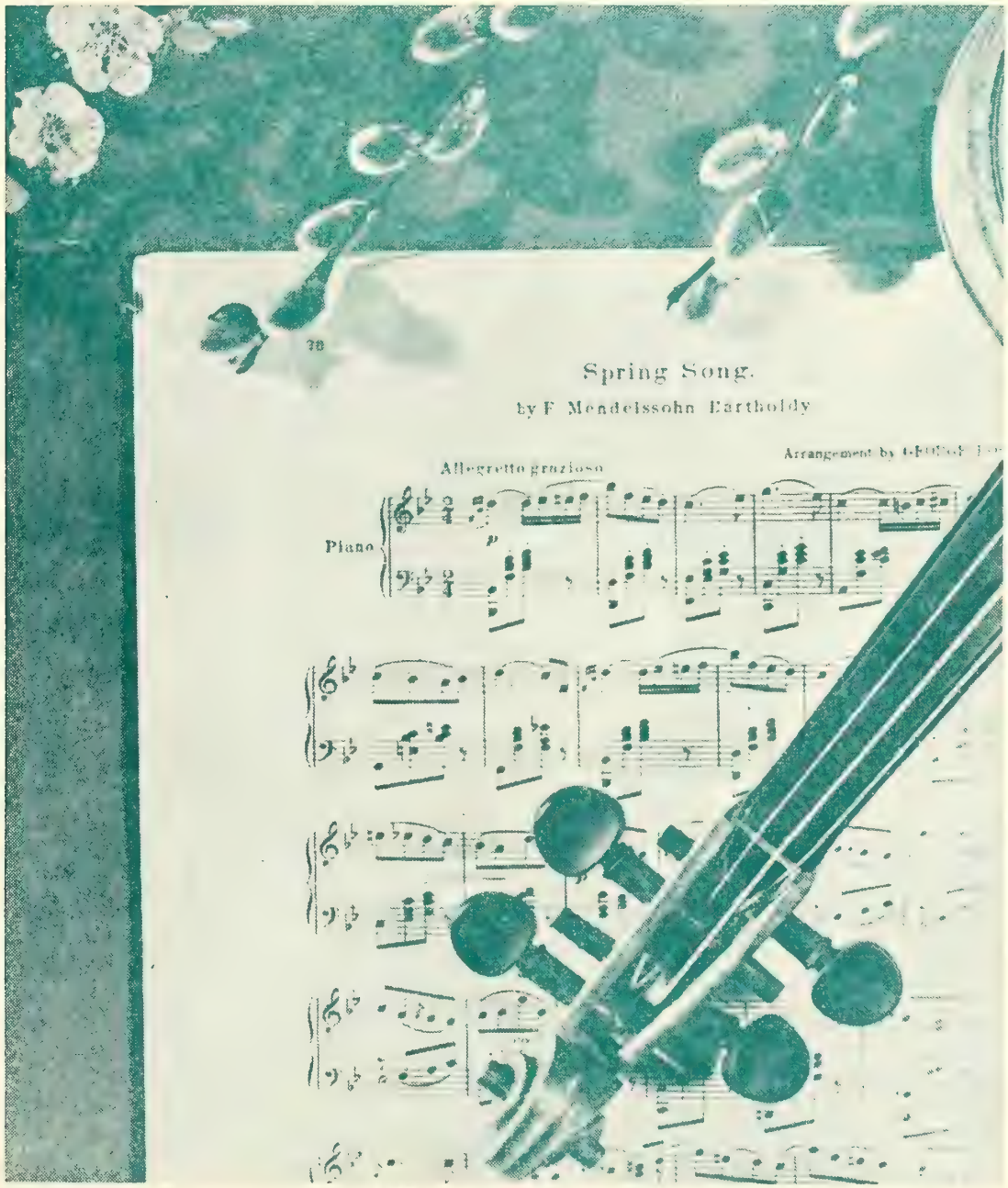
**"To accept Christ is to enlist under a missionary banner. It is quite impossible to be (in the Pauline phrase) 'in Christ' and not participate in Christ's mission in the world. In fact, here is the surest test whether we have truly grasped what Christ was doing by his life and death and resurrection, or whether we have failed to begin to understand the Gospel that He brought.**

**"James Denny heard a distinguished missionary say: 'Some people do not believe in Missions. They have no right to believe in Missions; they do not believe in Christ.' That stringent comment is a salutary reminder that a missionary outlook is a direct, inevitable deduction from a saving knowledge of Jesus. The sole ground of missionary endeavor is Christ." (J. A. Stewart, "Thine is the Kingdom"—The Christian Mission).**

NORTH MANCHESTER, INDIANA

# The Brethren EVANGELIST

Official Organ of The Brethren Church




Vol. LXXXI March 21, 1959 No. 12

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. Washington Brethren, on February 15th, had a Sunday School attendance of 175, which, according to their bulletin, is a new record.

ST. JAMES, MARYLAND. The Choir of the St. James Church has recently placed an order for eighteen new robes, according to the St. James bulletin.

HAGERSTOWN, MARYLAND. Brother George W. Solomon writes: "We had a fine group out for the Ground Breaking Services on March 1st. Work was begun immediately, as the excavators began on Monday morning to excavate the ground."

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett was speaker on the Vinco Brethren Church service over the local radio stations, on Sundays, March 1st and 15th. Time of the broadcasts was 9:30.

QUIET DELL, PENNA. Brother Cecil Bolton, Jr., notes Post Easter services in the Quiet Dell Church, the week following Easter.

CANTON, OHIO (TRINITY). Ground Breaking Services for the new Church, to be located at 455 55th St., N. W., in Canton, were scheduled for Sunday morning, March 15th.

GRETNA, OHIO. The Sisterhood public service is to be held on March 22nd, with the group presenting a play.

SMITHVILLE, OHIO. Gene Caskey, Ashland Seminarian, was the guest speaker in the Smithville Church on March 8th.

WEST ALEXANDRIA, OHIO. Brother Harold Garland notes that the West Alexandria Church was engaged in a Prophetic Conference from March 8th through 18th, with Rev. Jerome Fleischer, of Winona Lake, Indiana, as speaker.

Brother Garland announces that he has resigned his pastorate of the West Alexandria Church. He will close his work there as of the middle of June, or the first of July, to take up the pastorate of the Cumberland, Maryland, Brethren Church.

OUR COVER PICTURE: E/P-Lambert Photo.

GOSHEN, INDIANA. Sunday morning, March Missionaries Glenn and Jean Shank were guests of Goshen Brethren at which time they told of their work Missionaries in Nigeria.

NORTH MANCHESTER, INDIANA. Brother He Bates notes that their February average attendance Sunday School was 250 per week.

SOUTH BEND, INDIANA. The Father and Son b quet was a scheduled event of March 20th.

(Continued on Page 11)

## COMING EVENTS

**BRETHREN PASTOR'S CONFERENCE ON FAITH AND ORDER**

**April 7, 8, 9, 1959**

**Ashland, Ohio**

**TIOSA, INDIANA.** Revival Meetings—**Mar. 30-Ap** —Rev. Arthur H. Tinkel, Evangelist; Rev. J. Ed Berkshire, Pastor.

**GRETNA, OHIO.** Evangelistic Services—**Mar. 30-A** 5—Professor Charles R. Munson, Evangelist; R Charles Lowmaster, Pastor.

**HAGERSTOWN, MARYLAND.** Holy Week Service **Mar. 22-29**—Professor Charles Munson, Speaker, R George W. Solomon, Pastor.

**HOWE, INDIANA. Brighton Chapel.** Easter Service **Mar. 26-29**—Professor W. H. Miley, Speaker; Rev. J Mills, Pastor.

**CARLETON, NEBRASKA.** Evangelistic Services—M **22-29**—Evangelist, Albert O. Curtright, of Cheyenne, W oming.

**AKRON, OHIO. Firestone Park Brethren.** Holy W Services—**Mar. 23-27**—Rev. W. S. Benshoff, Speak Rev. J. G. Dodds, Pastor.

**DAYTON, OHIO. Hillcrest Brethren.** Revival Serv —**Apr. 13-22**—Rev. William H. Anderson, Evangel Rev. Percy C. Miller, Pastor.

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. Dyoll Belote
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Rev. J. D. Hamel, Evangelism

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# The Editor's Pulpit

## Calvary and Easter

'HE AVENUE OF APPROACH to a correct analysis of the great sacrifice made by Christ on the cross is one of a feeling of deep need, d of acute helplessness.

For the person who feels he has everything d feels able to provide all his personal needs, w and forever, there can be no real underanding of Christ's death.

Christ died for the ungodly. He did not die for e "righteous." He died for those who need Him. is means everybody, for God said, "There is ne righteous, no, not one." Therefore, any who not feel their need of Christ, are only fooling emselves.

Calvary, and its infamous scene on the day of e Jewish Passover, has, by many, been stripped its real meaning. Not seeing their need of an oning death for their sin, men have fabricated story of "martyrdom, example and a devotion a cause" complex on the part of Christ. They ve labeled Calvary a great big hero act.

The facts do not bear out such an explanation the death of Christ. Why should Christ, the n of God, permit Himself to be man-handled by s enemies, if His death were just an example r a cause? Surely, under the circumstances, He uld do His people more good by staying alive, eding them and relieving them of sickness and rdens. As it was, if He did die as an "example" "hero," He didn't win many friends or follow- by so doing.

As you bow your head on Good Friday; as you rald His resurrection on Easter, consider carely the "why" of it all. Sinful, eternally lost nkind—under the curse of God—without hope salvation. To cover sin, man must have a blood rifice. "Without the shedding of blood there is remission of sin." It must be the blood of an innocent person. "There was none other good enough." Christ, the Son of God, became that sacrifice, because He was the only one worthy. He was without sin, and thus His blood was capable of washing away from the hearts of men, sin and its curse. Good Friday brought to pass that atonement; Easter, the resurrection. He who made the sacrifice for sin, also rose to assure His followers eternal life.

It is often difficult for a person to actually and humbly feel their need of Christ regarding salvation from sin. The natural man has a built-in feeling of pride, self-esteem, and capability. That he is dependent on submission to Another for salvation from sin, is foreign to the feeling of natural man. Even when there comes a feeling of remorse, guilt or fear, action often takes the form of penance, works, self-inflicted injuries or sacrifices. This is universally true of all peoples.

Men will follow everything but the "one thing needful"—submission to Jesus Christ. Man will even join a Church, give to it, attend it and work in it—to appease his feeling of guilt. He will do everything except recognize his own unworthiness, and come to Christ.

Calvary can only be understood in the light of a soul which feels its utter dependence on the sacrifice Christ made there for sin. Expressing it another way, "From a destiny in Hell to a destiny in Heaven, in one step—Calvary."

Calvary was brutal, so is sin. Calvary was necessary, so is faith in Christ. Calvary is God's only answer to sin. Christ surely would not have died there if heaven could have been attained in any other way.

Therefore, to properly understand and appreciate the Calvarian sacrifice, we must see it in the light of a voluntary, willful laying down of the sinless life of God's Son, that all men, under the curse of sin, might benefit by having a covering for their sin. This operates for each one only as each see themselves in the true light—a lost soul apart from God, redeemable only by personal faith in and acceptance of Christ as Lord and Savior. A proper perspective will make Calvary and Easter more meaningful; it will make Heaven more blessed because you will be there. W. S. B.

# MISSIONS

Rev. J. D. Hamel

## Total Wa

COULD IT BE that to this privileged generation of which you and I are a part there has been entrusted the final assault on the powers of darkness in the heathen world? These are days of battle; Satan is fighting against Almighty God. He boasts of millions and millions of souls still held captive by the chains of heathen darkness. More than half of the world remains unevangelized. The devil is working desperately to block the penetration of the gospel into the strongholds of sin in all parts of the world.

It is no small thing to send missionaries into the field. We can easily attend missionary farewell gatherings and be very enthusiastic about them, but those people to whom you bid farewell are going to stand against the powers of darkness. If we say farewell to them and fail to back them with believing prayer, we are verily guilty before God of serious spiritual failure.

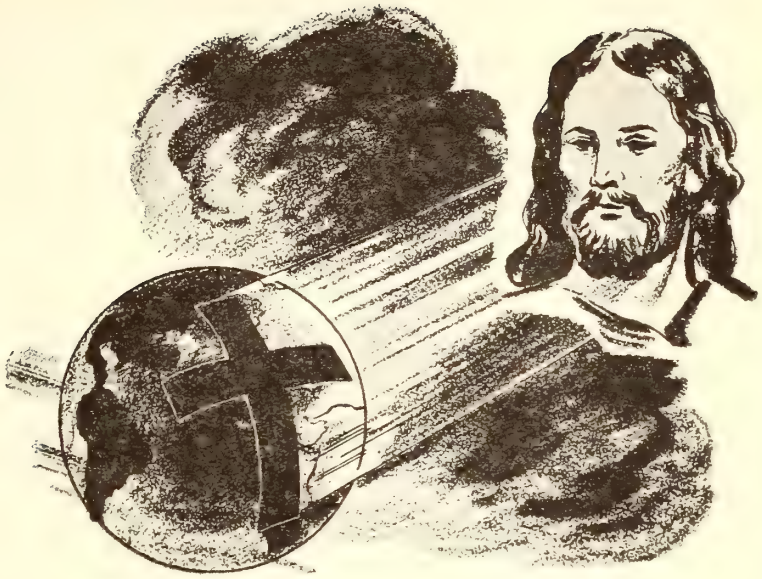
As we look back in the history of the early Church, we notice the devil's methods used then. When persecution had failed to subdue the zeal of the infant Church, he incited the Judaizers so that they might come and take the edge off the message, that they might bring in divisions; and he uses that same method still. Then we remember that when the gospel overthrew paganism in Rome, he brought to birth that Roman and Greek church with a mixture of truth and error; both truth and error so that the issue might be confused. When Africa appeared to be well on the way to being evangelized, he interposed the Moslem belt across Africa between the advancing Church and the unreached heathen. Today we find false religions abounding on every side. Nationalism is sweeping the earth. Communism, the most powerful weapon ever forged by satanic ingenuity, threatens to wipe out Christianity. Atomic energy holds civilization at its mercy. THE ONLY HOPE OF OUR DAY IS A NEW MANIFESTATION OF THE POWER OF GOD.

It is a total warfare in which we are engaged, and it is a war from which there are no exemptions. The home front is as much a part of the battlefield as is the eign mission field. Each of us, whether at home abroad, has a significant part to play. Yet there i single thing so lacking in contemporary Christia as the element of sacrifice. Is that not true? Is not true in your life? What element of sacrifice is t for Christ? And yet, did not the Lord Jesus say, ' cept a corn of wheat fall into the ground and die abideth alone?" The only way to spiritual harvest i way of sacrifice—falling into the ground and dying.

Do we realize that there are not two standards in New Testament, one a standard for the missionary one a standard for the person at home? Where dic get the idea that there were two standards—that a sionary should sacrifice more than we should? I'll you where it came from: it came from Satan; it n came from heaven. Every one of us without excep in God's sight, is equally responsible, and we should ask or expect from a single missionary any greater gree of sacrifice than we exercise in our own lives. less there is, on the part of the Christian at hom willingness to match the sacrifice of those who go to field, we will make little impression upon the powe darkness in this world.

Satan has been so clever that today, amazingly eno we find few Christians alarmed or even concerne his great success in keeping millions from the sa knowledge of Christ. The Church of Jesus Christ be put on a WAR-FOOTING! The devil's monopol the heathen must be broken. His awful, malignant onstrations and devices must be met with a mighty play of spiritual power and aggressive warfare.

THE CHURCH MUST BREAK THROUGH! The pel to every creature must be our motto. Nothing absolve us from this eternal obligation. Christ was willing that any should perish. Are we willing? spirit of missions is the spirit of Christ. Our resp bility never ceases as long as one soul remains un



# are

e must mobilize every Christian in order to evangelize ery creature. The Church must be brought to its knees prayer—and then to its feet in evangelism. We must ıt the "Go" back into the Gospel! We must mean bus-ess about God's business. Recruits must respond. Men ıd means must be provided.

OUR BIG TASK IS NOT TO BUILD DEFENSE ORTS—BUT TO CAPTURE TERRITORY. There are any demands on the Church to contribute to the press-g needs of the hour, but she must not offer her burnt ferings on every wayside altar. We Christians must ɔt walk in byways and leave the highways unoccupied. e must spend our enthusiasms upon things of prime ıportance. We must reserve our energies for the high-t service. There must be no dissipation of fine powers ɔon unworthy objects. We must be guided, not by the ıssing whim of the-man-in-the-street, but by the Eter-ıl Word of the Christ-on-the-Throne. Our motives must atch the splendor of our commission. Our activities ust harmonize with the glory of our mission and com-ission. We need to recover the sense of mission in our urches. Where there is no clear objective, holy ener-es are wasted. We have movement without progress; ɜ have activity without achievement.

It seems we are too busy about little things. We need march in larger orbits. In many things we are shore-ıggers and Christ is saying to us, "Launch out into the ep." We touch sinners without gripping them. We cit their patronage, instead of challenging them to rrender to Christ.

Missions is the one justification for Christians remain-g in this world. Otherwise it would be much safer for ople to be taken to glory as soon as they are con-rted. Disciples are left in the world mainly that rough them the world may believe in our life-giving viour. Christ in me must be followed by Christ through ɜ. Salvation is not a terminus, but a thoroughfare. The ɔspel must be preached.

OPPORTUNITIES DO NOT WAIT! Millions have already slipped through our fingers and down into a lost condition for eternity. Ours is not a duty but a debt. The Great Commission is not optional but mandatory; not a maybe, but a must. The supreme task of the church is evangelization. Missions must be pulled out of the budget and put into the pulpit. What God has made His forethought we have made our afterthought; what He has made His first intent, we have made our last resort.

If we love Christ we will keep His commandments. (John 14:23). Where we are not missionary minded to that extent, we are not Christians. All our Bible knowledge, orthodoxy, and spirituality are but make-believe, unless we put first things first and seek to give the Gospel to the whole world. The early Church did just that. (Acts 19:10) "So that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (I Thess. 1:8). "They sounded out the word of the Lord." (Acts 17:6). "They turned the world upside down." All the apostles were missionaries except Judas, and he was a traitor. Paul said, "I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Romans 15:20).

This same pioneer spirit must grip the Brethren Church today. We must speed the victory, spread the light, and carry the battle to the farthest outposts of the world. If we are to have spiritual power there must be missionary zeal. The only way to preach the Gospel to every creature is to go to every creature. Either we are missionaries or we need them. A missionary and a Christian ought to be one and the same.

WE ARE LOSING THE RACE AGAINST TIME. Far more souls are being born than are being re-born. We are going backward rather than forward. It has been estimated that there are 400 million more unevangelized souls now than there were a generation ago. This past generation has seen more than one million souls go into eternity, lost; whereas, it is estimated that the church

touched no more than 250 million of these. At every breath we draw, four perish, never having heard of Christ.

The Church of Jesus Christ must cease losing the race against time and opportunity; we must cease worrying about lands closed to the gospel and begin to possess lands that are open. In America we have approximately 294,000 churches, often competing with one another in their vicious circle of evangelizing the evangelized, telling the told, reaching the reached, and preaching to the gospel hardened instead of to the gospel hungry. I wonder if it is consistent with Christ's command for 94% of the ordained preachers to minister to 9% of the people of the world and for only 6% to minister to the remaining 91% who are mostly non-English speaking. Is it right for us to spend 96% of our finances on the 9% of the population, and to use only 4% to reach the remaining 91%. Where is our conscience?

Our missionaries are saying, "Give us the literature, the man power, the equipment, and we will do the job." Those who love the gospel are fighting for it as though for their very lives. Our vision to do great things in the days ahead depends upon the response of Brethren in receiving from God all possible grace and love to continue to give and give sacrificially so that out of their abundance the world's need of Christ will be met. Christ taught, "The harvest truly is great, but the laborers are few (which cannot be said of the United States . . . they are not few, but many); Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Now it is granted that we cannot do more than pray until we have prayed, but we can do more than pray after we have prayed! We can give! The same intercession which recruits harvesters will also free hoarded and frozen assets to send them where the laborers are few and make it possible for missionary enterprises to flourish on an unprecedented, unheard-of scale! It is unthinkable that during one recent fiscal year, with our national income topping three hundred billion dollars, only one seven-thousandth of one percent found its way into foreign missionary service. Imagine trying to free the world from its tyrannical isms, and bringing Christ to the nations by an investment of seven cents per person per week! This is a crime against humanity which should cause us immediately to recognize that as a Christian nation we have been recreant to a sacred trust.

As for the Christian Church and its members in particular, we have been derelict in our duty to God and man in failing to make it possible for His messengers to cross oceans and continents at will, to penetrate the darkest corners of the earth with gospel light. When our hearts get as big as our pocketbooks there is going to be a greater mission program in our churches. There is only one thing we cannot do for missions; that is to get rid of our responsibility.

Have we robbed God by robbing our missionaires? If our money could talk, it would say, "Hold me and I will dry out the foundations of sympathy and benevolences in your soul and leave you barren and desolate. Grasp me tightly and I will change your eyes that they will care to look upon nothing that does not contain my

image, and so transform your ears that my soft meta ring will sound louder than the cries of the heath Keep me; clutch me, and I will destroy y sympathy for the race, your respect for the right, your love and reverence for God. Give me away I will return in streams of spiritual benefit and reve to your soul. I will bless the one that receives and t gives me. I will supply food for the hungry, raiment the naked, medicine for the sick; I will send the gos to the benighted in lands which now in heathen darkn lie, and o'er deserts where no cross is lifted high."

A. T. Pierson once made this observation: "There enough jewelry, gold and silver plate buried in Christ homes to build a fleet of fifty thousand vessels, ball them with Bibles, crowd them with missionaries, and s ply every living soul with the gospel in a score of yea ONLY LET GOD TAKE POSSESSION, AND T GOSPEL WILL WING ITS WAY LIKE THE BEA OF THE MORNING."

God's people will do well to heed the admonition Dr. A. J. Gordon, who thundered, "I warn you, it go hard with you if He finds your wealth hoarded up needless accumulations instead of being sacredly devo to giving the gospel to the lost." Let it be said that the fulfillment of the Great Commission there is no b rier in the way which unselfishness, obedience and f vent prayer will not overcome. IS GOD SPEAKING US? HAVE YOU DONE WHAT YOU CAN FOR M SIONS?

South Bend, Indiana

## CHURCH SUCCESS DEPENDS ON—

A **conviction** that the work of the church important. In fact, it is important to man and Christ.

The **consecration** of the individual members the Lord and His work.

The **concentration** of effort on the major wo of the church.

The **co-operation** of the members in the wo of the church. There should be no factions divisions, but a working together.

—Austin Crouch.

# Glorying in The Cross

By E. A. Keaton

**"But God forbid that I should glory, save in e cross of our Lord Jesus Christ, by whom the orld is crucified unto Me, and I unto the world."**
—Gal. 6:14

HIS TEXT readily divides itself into three parts, which we may call three crucifixions, amely: Christ crucified; the world crucified; self ucified.

**I. Christ Crucified.** To crucify means to put death by a specific method. Thus the cross ere is the emblem of such a death, but it reives its real value from the fact that it was a cross that the Prince of Life was crucified. hile Roman history records the fact that a ery great number met their death in this manr, yet none of them nor all of them combined ave any value to the cross. But when Jesus ed on a Roman cross, it was for the sins of a orld, making possible the salvation of all who ould believe on Him and accept Him as their bstitute.

Because Paul had experienced the power of e cross within, he expressed both his right and urpose to glory in it. It is human nature to ory in something: A child glories in his toys; miser glories in his money; some glory in their mily tree and in many other things, but Paul ose to glory in the cross of Christ. On the one nd, the cross reveals the wrath of God against n, while on the other it proves God's great love r a fallen world. It was the objective of Old stament prophets, the center of New Testaent history; it is the sinner's hope and the int's glory. When Christ was crucified, men agged their heads, Pharisees mocked, lights of rth went out, mountains rumbled their cold mpathy, hell rejoiced, and God was silent. But t from this dark background there arose a cry which has proved to be the triumph of eternity for a perishing world, when our Lord bowed His head and cried, " . . . It is finished . . . " Penitent sinners can now be delivered from their sins and believing saints can be fully sanctified because Christ was crucified without the gate, that is, outside of human ecclesiasticism in order that He might sanctify the people with His own blood.

**II. The World Crucified.** Now the Apostle looks upon the world through the light of the cross and sees it wither into a mere insignificance and as unattractive as death. The glory of the cross so completely separates the believer from the world that he can sing with the poet, "Fade, fade, each earthly joy, Jesus is mine; Break every tender tie Jesus is mine." So completely does the spirit of the world pass from him that he thinks no more of calling the world into the program of his life than to invite a dead man to take dinner with him. The world can march out the best it has and this believer can turn on his heel and say, "I don't see a thing I want." What is it? The world is crucified.

**III. Self Crucified;** so completely so that the world has given you up and marked you off its list. And so far as inviting you to its follies is concerned, it would go to a cemetery with note book in hand and take down names from the markers there just as quickly and with as much hope of getting a patron as from you. The world has concluded you are dead, that you died when the cross of Christ became your glory, and the world is right in that conclusion. The Apostle wrote it down like this: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . . " Best of all, the experience of which I speak is for every Christian believer who will meet the conditions.—Church of Christ Advocate.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assista

## RADIO WORK—Adelante Juventud

(The following report from Argentina gives current information on the cooperative radio work, **Adelante Juventud.**)

### Number of Stations Carrying the Program

| Station name | Location in relation to Buenos Aires | Coverage or potential audience |
|---|---|---|
| 1. Radio Colonia | Montevideo, Uruguay | All of Uruguay, Argentina, part of Paraguay, Brazil—23 million |
| 2. Tucuman | 600 miles north | 300 thousand |
| 3. Salta | 700 miles north | 150 thousand |
| 4. Jujuy | 850 miles north | 150 thousand |
| 5. La Rioja | 800 miles northwest | 100 thousand |
| 6. Neuguen (Rio Negro) | 700 miles west | 18 thousand |
| 7. Rio Gallego (Santa Cruz) | 1200 miles south | 80 thousand |

### Number of Programs per week

One program per week on each station. The programs, recorded on magnetic recording tape, are rotated until all stations have broadcast each one.

**Length of Programs—30 minutes**

**Number of people involved in preparing programs—** approximately 132

This number includes the quartet and one of the Buenos Aires church choirs which is very good and which we use quite often as well as other administrative and technical personnel.

### Number of letter responses received each week

We receive an average of 50 letters per week from the program over Radio Colonia, Uruguay alone, which program is sponsored by money from the Missionary Board of the Brethren Church. The other programs are sponsored by other groups in Argentina on their own local stations, using the same programs that we make for Radio Colonia, and the same letter system of the listeners, with letters going to the nearest evangelical church cooperating in the radio work for follow-up after the Testament is sent. Up until this year the letters have been received by the local stations so that we have had no accurate letter response for these stations; but starting from the first of the year, all letters will come first directly to Buenos Aires and then returned to the nearest churches allowing us to tabulate our letter responses from each station.

### New Testaments

New Testaments are sent free to all who write to t program requesting copies. Included with the Testame is a slip of paper recommending certain key passages salvation with which to begin their reading; also i cluded with the Testaments is a leaflet on the greatne of the Bible and on the back the times of our progran

### Estimated number of listeners

We have a potential audience of the stations whi carry our program at this time of 24 million people. has been calculated that about 20% have radios. We ha calculated that about 1% of the 24 million are listene or that we have approximately 240,000 listeners ea week or rather regularly.

### Key Personnel

**Programming and recording**—Harold E. Stacey (fou der of the evangelical radio work in Argentina with t first broadcast on March of 1926, and founder of t present studio and programs with the first progra broadcast on July 6, 1951).

**Assistant programming and recording**—Joseph Rome riuk.

**Technician**—John Rowsey

**Music programming**—Robert O. Byler (our senior m sionary in Argentina)

**Accompanist**—David Palaci

**Quartet**—membership changes from time to time

**Messages**—George W. Baker

**Central clearing of correspondence**—Mrs. Harold Sta-
y (Our trouble shooter for all paper work and for the
uting of letters from listeners)
**Distribution of Testaments**—Osvaldo Paretto
Note: Of course there are many others behind the
rious phases of the work, but these are the people that
e the key personnel in the program.

**Adelante Juventud Commission**

The following men form the commission which is re-
onsible for the progress as a whole. They represent the
oups that cooperate in the production of the program:
r. Harold E. Stacey, Reverend Robert O. Byler, Mr.
arles S. Kennedy, Mr. Jose Guzzo, and Reverend An-
ew Semenchuk.

## THE BIBLE VERSUS COMMUNIST LITERATURE

MANY FRIENDS of the American Bible Society have been distressed by the claim that the works of mmunist writers have outstripped the Bible as a best ller. The Bible Society has learned, through the Li-ary of Congress, that according to Russian sources, ore than 1,000 editions of the Communist Manifesto sually of about 25 pages) had been published from 48 to 1952 in 77 languages. Also that the works of arx and Engels, Lenin and Stalin over a billion copies 101 languages were published from 1917 to 1954.

What about the Bible? From 1917 to 1957 the Amer-an Bible Society distributed 393,246,474 volumes. To this ould be added the distribution of the British and For-gn Bible Society, which was somewhat larger than at of the American Bible Society, and of other Bible cieties. In addition, there are the commercial Bible blishers, who do not make public their figures. While ere is little Bible publishing by such concerns in lan-ages other than English, French, German, Greek and ebrew, the number of Bibles issued each year by the Ox-rd and Cambridge University Presses and the Bible print-s in this country and Great Britain is very considerable. e total would certainly be a billion and a half. So that en for a period from 1917 to 1957 it would still ap-ar to be true that the Bible "out-published" Commun-tic literature.

Furthermore, the Bible was being printed nearly 500 ars before 1917, and parts of it had already appeared in ore than 750 languages and dialects. In addition to the tual Bible text must be added the vast volume of Chris-an literature. The fact, however, that the Communists it out a great deal of printed matter, often very at-actively produced and priced, in many languages and many parts of the world, continues to be a great chal-nge which must be met by the Christian community rough the worldwide program of the great Bible So-eties of the world.

Some published statements referring to yearly publica-ons so far inaccurately reflect the actual situation for e "Index Translationum," issued annually by UNESCO, its publications only that are reported to it by national bliographical services. Such publications by the Bible cieties have not hitherto been adequately reported, so at future editions of the "Index" will more accurately flect the true picture. So far, the Bible Society knows no other book that has been published, even in part, more than 1,100 languages and dialects.

## Wedding Announcement

MORRIS-CRAFT. On February 27th, at 4:30 P. M., Mr. Thomas Morris and Miss Margaret Craft were united in marriage at the parsonage of the First Brethren Church in Flora. Mr. Morris recently was baptized and came into the church. They are residents of Flora where Mr. Morris is employed. They are a fine asset to the church.

LOCKHART-STARK. Mr. John Theron Lockhart and Miss Virginia L. Stark exchanged vows in the First Brethren Church in Bryan, Ohio, on March 8th, in the presence of a large audience, with the undersigned, an uncle of the groom, officiating, and Rev. Smith Rose assisting. They are at home to their many friends at Bryan, Ohio.

C. A. Stewart.

## Spiritual Meditations

**Rev. Dyoll Belote**

### SHOW US YOUR FOOTPRINTS

**"Be ye doers of the word, and not hearers only." James 1:22.**

TOO MANY CHRISTIANS think of themselves as being meant to be listeners: They listen to sermons, receive a spiritual thrill, and feel that this is religion. Let's get a picture here: "A farmer does not pay his hired man for the amount he eats at the table but for the amount of work he does with the strength he gains from the food he eats." It is not the tongue but the foot that proves the reality of the creed.

You profess to have a creed, you believe this and that? Show us your footprints as you have walked along that way yourself. Jesus taught us that we can stand against the temptations of Satan, and we have His footprints in the paths and roads of Galilee and Judea that show where He stood.

Our Christian influence depends upon **doing** what we know to be ours to do. What we have done to show the sincerity of our belief speaks louder than all the declarations we may make to prove our honest confidence in our faith.

Again the poet has put the truth in verse as follows:

"The smallest bark on life's tumultous ocean
Will leave a track behind forevermore;
The lightest weight of influence, set in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearing carefully, when breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake."

## PUBLICATION DAY OFFERING
### 1959

**December 1958:**

| | |
|---|---|
| Meyersdale | $ 25.00 |
| Chapman, M. M. | 1.50 |
| Louisville | 39.20 |
| Peck, Lester | .50 |

**January 1959:**

| | |
|---|---|
| Hazlett, Mrs. Mary | 5.00 |
| Corner, Mrs. Thomas | 1.00 |
| Deeter, Rev. & Mrs. W. R. | 5.00 |
| Goshen | 84.45 |
| Juillerat, Mrs. E. A. | 2.50 |
| Shannon, Scott A. | 2.00 |
| Lemon, Rev. Dell G. | 5.00 |
| Gossard, H. A. | 5.00 |
| Dague, Mr. & Mrs. H. E. | 20.00 |
| Mackall, Mr. & Mrs. James Jr. | 5.00 |
| Detrick, Mrs. Emery | 2.22 |
| Flora, Mr. & Mrs. Jerry | 2.00 |
| Bishop, Mrs. Nina | 10.00 |
| Lanark (quarterly) | 21.87 |
| Swihart, C. R. | 8.00 |
| Gretna | 77.37 |
| Boone, Carl E. | 1.00 |
| Aboud, Miss Emma M. | 1.00 |
| Raystown: | |
| Clawson, Mrs. Pearl | 1.00 |
| Eaglen, Mrs. Mary J. | 1.25 |
| Johnson, Jacob | 1.25 |
| Lanehart, Mrs. Mabel | .50 |
| Watson, Mrs. Doris | .50 |
| Hines, Mr. & Mrs. Elvin | 5.00 |
| Pittsburgh | 5.19 |
| Waterloo | 200.00 |
| Wilson, Margaret H. | 3.00 |
| Hunter, H. D. | 10.00 |
| Mexico: | |
| Fisher, Mr. & Mrs. Carl | 5.00 |
| Sibert, Rev. & Mrs. Floyd | 10.00 |
| Berkheiser, Mr. & Mrs. Joseph | 2.00 |
| Balsbaugh, Mr. & Mrs. Charles | 2.00 |
| Balsbaugh, Mr. & Mrs. C. W. | 2.00 |
| Lesley, Mr. Walter | 1.00 |
| Miscellaneous | 10.00 |
| Lonero, Mrs. Frank | 25.00 |
| Puterbaugh, Mrs. Isabel | 2.00 |
| Columbus | 10.00 |
| Park Street, Ashland | 75.00 |
| Myles, Miss Etta | 1.00 |
| Corinth | 39.08 |
| Oak Hill: | |
| Duncan, Dr. H. A. | 10.00 |
| Miscellaneous | 14.25 |
| Falls City: | |
| Church Budget | 36.00 |
| Hunker, Sr., George | .50 |
| Lape, Mrs. Emma | 1.00 |
| Robertson, Mrs. Hattie | 1.00 |
| Williamstown | 95.48 |
| County Line | 23.00 |
| Phoenix | 23.50 |
| Calvary: | |
| Thomas, Rev. and Mrs. W. L. | 5.00 |
| Johnson, Mr. & Mrs. J. E. | 5.00 |
| Zdepski, Mrs. Leona | 5.00 |
| Miscellaneous | 5.00 |
| Mt. Olivet | 26.50 |
| Merrifield, Annabelle | 3.00 |
| Logan, Donald H. | 5.00 |
| Terra Alta, White Dale | 41.40 |
| New Paris | 58.87 |
| Elkhart (quarterly) | 47.49 |

**February 1959:**

| | |
|---|---|
| Denver | 30.49 |
| Hillcrest, Dayton | 150.00 |
| Fair Haven | 39.00 |
| Oakville | 50.00 |
| Center Chapel | 55.14 |
| Peru | 28.86 |
| Beachler, Mrs. Mabel C. | 5.00 |
| Vinco | 268.74 |
| Burlington | 40.50 |
| College Corner | 29.08 |
| New Lebanon | 200.00 |
| Tiosa: | |
| Scott, Mr. & Mrs. Oscar | 3.00 |
| Kath, Mrs. Carmen | 5.00 |
| Weidner, Mr. & Mrs. George | 2.00 |
| Lutz, Mr. & Mrs. Arthur | 1.00 |
| Lewis, Mr. & Mrs. Richard | 10.00 |
| Long, Mr. & Mrs. Orval | 2.00 |
| Van Duyne, Mr. & Mrs. Frederick | 5.00 |
| Alber, Mr. & Mrs. John | 2.00 |
| Riddle, Mr. & Mrs. Chas. E. | 5.00 |
| Berkshire, Rev. & Mrs. Edgar | 15.00 |
| Osborn, Mrs. Edna | 2.00 |
| Lewis, Mr. & Mrs. Robert | 5.00 |
| Miscellaneous | 10.00 |
| Gratis | 30.00 |
| Highland | 13 |
| Miller, Miss Katherine | 5 |
| Leon | 20 |
| Fair Haven | 1 |
| Fremont | 32 |
| Cameron | 9 |
| Firestone Park, Akron | 23 |
| St. James | 78 |
| Milford | 104 |
| Conemaugh: | |
| Knavel, Mr. & Mrs. W. G. | 10 |
| Leckey, Mrs. Donald J. | 5 |
| Stormer, Mrs. Arthur W. | 5 |
| Wertz, Mrs. Julia | 11 |
| Wertz, Miss Lois Jean | 15 |
| Wertz, Mr. & Mrs. Walter C. | 15 |
| Glenford | 4 |
| Teegarden: | |
| Davenport, Foster | 10 |
| Zumbaugh, Marvin D. | 15 |
| Newark | 20 |
| Ardmore | 73 |
| Warsaw | 101 |
| Muncie | 36 |
| South Bend | 155 |
| Nappanee | 133 |
| Roanoke | 19 |
| West Alexandria | 20 |
| Mackey, Mr. & Mrs. Burl | 3 |
| North Georgetown | 50 |
| Sarasota | 45 |
| Carleton | 8 |
| Corner, Mrs. Thomas | 1 |
| Johnstown Second | 81 |
| North Liberty | 75 |
| Maurertown | 25 |
| Milledgeville | 148 |
| Bryan | 220 |
| Werner, Mrs. Ada | 1 |
| Valley, Jones Mills | 9 |
| Glenford | 26 |
| Sergeantsville | 8 |
| Louisville | 37 |
| Pleasant View | 13 |
| Brush Valley | 6 |
| Whetstone, Mrs. S. M. | 10 |

Totals:

| | |
|---|---|
| December, 1958: | $ 66 |
| January '59: | $1,077 |
| February '59 | $2,698 |
| | $3,841 |

# What's Doing in the Churches

## MEYERSDALE, PENNSYLVANIA

The Rev. D. C. White, who served for over two years ; interim pastor of the Main Street Brethren Church, eyersdale, Pennsylvania, and his wife, were honored at farewell dinner held at the church Wednesday evening, ebruary 18th. One hundred members and friends were resent to pay tribute to the Whites for their years of rvice.

Miss Miriam M. Bird was the toastmistress. In tribute the Rev. White, she read appropriate poems by Geofrey Chaucer and Oliver Goldsmith. The newly organed junior choir, under the direction of Mrs. Irvin Schar, church organist and choir director, assisted by Mrs. arl M. Walker, made its first public appearance. The roup sang a medley of choruses. The senior choir of e church sang two numbers.

John H. Blocher, church moderator, spoke on behalf the congregation and presented the Whites with a ash gift from the congregation. Both Rev. and Mrs. hite spoke in appreciation for the cooperation they reived in their work.

Group singing was led by George Fisher, Sunday chool superintendent, with Mrs. Helen Engel as accomanist. Mrs. Harry T. Staub was chairman of the dinner mmittee.

The Rev. and Mrs. Guy F. Ludwig have moved to eyersdale, where he began his pastoral duties on Suny, March 1st. Rev. White who is now residing in Berlin, ill supply the pulpit of the First Brethren Church at ttsburgh, recently vacated by Rev. Ludwig, during the onth of March.

Miss Miriam M. Bird.

## CENTER CHAPEL, INDIANA

The Center Chapel Church has been going forward in e work of the Lord. The young people have been espelly active.

Sunday night, March 8th, the Senior Sisterhood had eir public service meeting with Mrs. J. Milton Bowan showing pictures and telling of the mission work Nigeria.

A few weeks ago, on a Sunday morning, several of r members went to the Denver Church to hear the anks speak.

Recently a choir of High School age young people was ganized, and 25 or more are singing in the group.

A young married couple sponsor the Youth Fellowship group of the Church. They meet every other Sunday evening, when we don't have preaching. A large number attend this group and are doing a good work.

The other organizations of the Church continue active, although our attendance has been down due to icy roads and so much sickness. We hope good weather will soon change this.

Four new members were added to the Church by baptism the latter part of the year. They are all from one family.

Mrs. Ray R. Miller, Cor. Sec'y.

## INTERESTING ITEMS

(Continued from Page 2)

BRIGHTON CHAPEL, INDIANA. Missionaries Glenn and Jean Shank were speakers in the Brighton Chapel Church on March 3rd and 4th, telling of their work and showing pictures.

NAPPANEE, INDIANA. Guest speakers on March 8th were: Rev. John E. Zercher at the morning service, and Rev. Jesse Hoover at the evening hour.

CENTER CHAPEL, INDIANA. We note that the Center Chapel Church has been engaged in a week of Revival Services, March 15th through 22nd, with Rev. (Mrs.) Goldie Killion as Evangelist.

MILLEDGEVILLE, ILLINOIS. The sanctuary of the Milledgeville Church has recently been redecorated. Volunteer workers from the Church have been engaged in painting the class rooms throughout the building.

## ANSWERS

It is not always best to know the answer
To even things of our concern;
For ofttimes we'll find we may uncover
Matters it were best we did not learn.

Love that's real should never need to question;
Doubt alone can bring no ease of pain,
And after all is brought out in the open,
What is there anyone can hope to gain?

Why stir the liquid up that's clear and quiet?
Why bring the murky matter to the top?
How much better if we cease our prying?
Simply trust and let the matter drop.

Lord, help me not to need to have an answer;
Give confidence and trust, and buoyant hope,
For other worthy matters need our effort—
So many other things with which to cope!

—Genevieve Perrine Cheney.

# GAS AND OIL SHOOT WHERE INDIANS USED TO

THE DRILLING RIG pictured on these pages once stood on the new Ohio campsite. The rig was in operation approximately 35 days, drilling for gas. On Friday, February 27th, the drillers stated that they had struck gas and possibly oil. In recent conversations with the men in charge they have indicated that they expect the well to produce both oil and gas, but they don't know what the production will be. It is too early yet to state where we stand, but it appears as though there will be some production. Perhaps two months will be necessary to complete the work; at that time we can state definitely whether there is production, and how much.

In the picture you will note young people walking toward the rig—these are Ashland College students at the camp for a week-end retreat. Thanks to the fine gift of a furnace by the New Lebanon Church, the camp house has been winterized and can now be used for such activities. Brethren Youth, under the direction of Phil Lersch, sponsored these retreats, which have proved to be popular and spiritually beneficial.

While we have high hopes of receiving an income from the gas well we must face reality. We ask you not to succumb to the thinking that might lead you to hold up on your camp apportionment. There is no income from the well as yet, there might not be for some time, and it might be slight. The Ohio Camp Board is continuing to develop its summer work, knowing that the Ohio Churches will continue their fine support.

The chapel and dining room pictured is the work of artist Jack Smith of Ashland, Ohio. He has taken this conception from the actual plans which are drawn up and in the hands of the state officials. The top section will be the chapel, or the present barn floor—since th will be a converted barn. The lower section will l kitchen and eating quarters with a large fireplace at o end. Note the kitchen extension of the lower part of t barn. By building this extension more room was gain in the dining room, and it allowed for making the chap larger, if this ever becomes necessary. The work

Drilling rig at the Ohio Camp.

## INDIANS AND WHITES SETTLE DIFFERENCES AT OHIO CAMP SITE

### Marjorie Whitted

KNOW ANYONE who might fit these names? Tarhe the Crane (he must have been tall and slim); Pontiac, a leader extra-ordinary; Logan, an orator; Little Turtle, or Tecumseh? They were famous Indian Chiefs in Ohio. These men signed the Greenville Treaty which established one of the boundaries of our Ohio Campsite. Cornstalk, Captain White Eyes, Blue Jacket, Red Pole, Little Beaver, New Corn, and Long Shanks, along with Bad Bird, Young Ox, Little Thunder, Black Hoof, White Pigeon, Little Fox, and White Loon, were among the ninety who accepted the treaty which would keep the white settlers away from the rest of their lands (they thought).

Of course they didn't know that the land near Nas ville would be invaded this summer by Indian Tribe When you Brethren Campers set up camp there, yo "Tribes" can have a pow-wowing good time using all t Indian names and lore and legends of the six Indi Tribes that were in Ohio 164 years ago. Find out whe they lived and what they did in your part of Ohio. Bri all that lore to camp and really celebrate 164 years a the start of your own camp. Get together and decide w should be honored with an Indian name and find out wh your tribe can do to make this the best camp ever.

**Artist's conception of the proposed chapel and dining room at the Ohio Camp**
**For details read the accompanying article.**

ansforming this present barn into the above beautiful ructure will begin as soon as the weather permits.

You will want to visit the camp this summer. When u are making your plans, include some idea of work. r. and Mrs. Elmer Frank will be living at the camp om April through October approximately, and will be ad to arrange for your group to assist in some work ojects.

God has truly blessed the purchase and development the Ohio Camp. In your private devotions make sure at you thank Him for His goodness.

Ohio Brethren Camp Board

# OW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not pos- ıle, note the following information. Church Treasurers, ıo please note:

FOREIGN MISSIONARY OFFERING

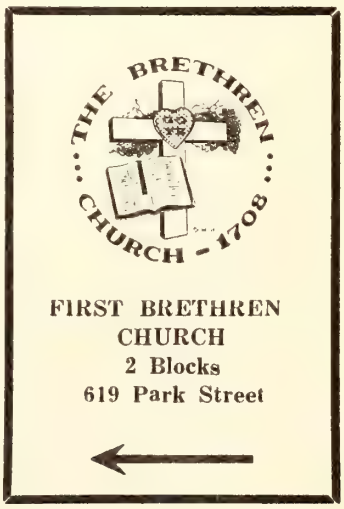
(Easter)

Make checks payable to The Missionary Board of the ethren Church, and address the Missionary Board of Brethren Church, 530 College Avenue, Ashland, Ohio.

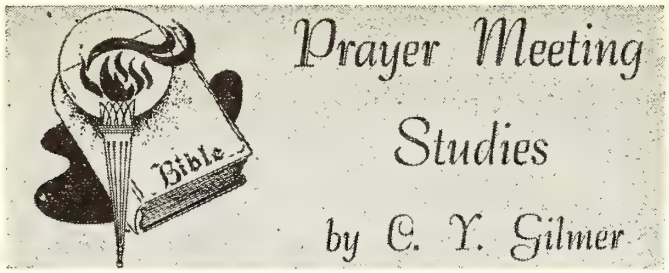
**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 107**

**Needed: 93**




Isn't anyone else besides the printer getting tired of seeing these same numbers week after week? You churches that haven't placed your order yet are the only ones who can give us new totals. Dig out the order blank, make a decision, and send it in. We thank you!




**JUDAS**

They call Him King, and I would have no King;
Let all be equal, aye, let none be best.
Why should the weakling John be ever pressed
Against His bosom, Peter urged to fling
His clumsy zeal about, while I must bring
Forsooth the bag behind, and feed the rest
Never be praised or flattered or caressed,
Although so watchful in my stewarding?

They call Him Son of God. In rage I saw
This vain idolatry. Was I not wise,
Not honest, not in truth administering
The holy precepts of our sacred law?—
Oh, God! Those pleading, tender, earnest eyes!
Oh, God, Oh, God! why did I do this thing?

Gamaliel Bradford in Dearborn Independent.

SOME HAVE THOUGHT that Judas was ambitious to make his Master an earthly king as others had endeavored to do (John 6:15). Since all other measures had failed in this, Judas decided to compel Christ to make Himself King in order to extricate Himself from a trap that Judas would devise (John 18:4-6). But if this were the case why did Judas say to the officers, "Hold him fast" (Matt. 26:48), and "lead him away safely" (Mark 14:44)? Evidently, Judas knew how the Christ had escaped arrest heretofore (John 8:20; Luke 4:28-30).

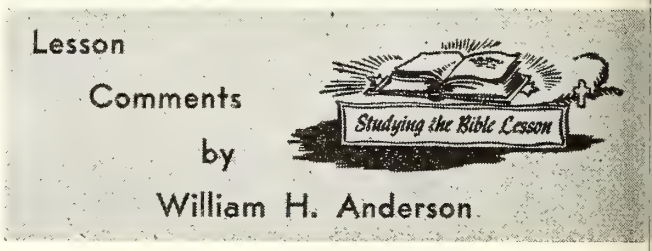
And then some one says that Jesus deliberately wanted "a devil in the ministry" (John 6:64, 70, 71) in order to fulfill prophecy (John 13:18). It was toward the close of His Galilean ministry that Christ announced that one of the twelve would betray Him (John 6:64-71). If Judas was a devil why did prophecy call him Christ's "own familiar friend in whom I trusted" (Psalm 41: 9)? The "devil" is an enemy, but prophecy denies that Judas was an enemy (Psalm 55:12-14). If Judas was a devil, then Satan must have cast out Satan (Matt. 10:8). Such a scheme did not work in other instances (Acts 19:13-18). Christ taught that Satan does not cast out demons (Matt. 12:22; Luke 11:14-23). Judas fell by wilful "transgression" (Acts 1:16, 17, 25) If his motive was greed, Christ gave him sermons of warning (Luke 12:15). Christ warned him of the coming betrayal, but of his own free-will he sold his soul for thirty pieces of silver (John 17:21). Judas yielded to Satan, and Satan became his master (Rom. 6:16); Luke 22:3, 4). Even after his diabolical bargain had been exposed he wilfully went out to consummate his nefarious plan (John 13:21, 26, 27).

"And he went out; and it was night" indeed—
Night in the city of the heavenly King,
The slopes where olive trees are whispering,
The hill whereon the Son of Man must bleed;
And in the shadows crafty footsteps speed
On to the target of rare bargaining,
Cloaked by the darkness as an evil wing
That waits with patience for the fruits of greed.

But such an hour as this can reach like sin
Through bone and muscle of that treacherous guise
Until it makes itself as one of kin
With sound and breath and sense of touch and eyes . .
Judas, whose very heart was night within,
What dawn you missed, not knowing Christ would rise

—Ruth Margaret Gibbs.

Judas repented himself, but not to Christ (Matt. 27:3 His was not a godly sorrow, but the worldly sorrow tha "worketh death" (2 Cor. 7:10).




**Lesson for March 29, 1959**

**JESUS CHRIST LIVES**

**Lesson: Luke 24:33-48**

"ABOUT THE YEAR 125 A. D. a Greek by the nam of Aristeides was writing to one of his friends about th new religion, Christianity. He was trying to explain th reasons for its extraordinary success. Here is a sentenc from one of his letters:

'If any righteous man among the Christians passe from this world, they rejoice and offer thanks to Go and they escort his body with songs and thanksgiving a if he were setting out from one place to another nea by.'"

This is the significance of Easter. Those who are gon before are not lost, nor separated from us permanentl they are only waiting in another place nearby for us t join them again!

The resurrection of Jesus Christ is a reality! Jesu Christ LIVES! A great weight of evidence testifies to th authenticity of this important event. Let's examine som of this evidence.

**THE EMPTY TOMB**

"Now upon the first day of the week, very early in th morning, they came unto the sepulchre . . .and they foun the stone rolled away . . . and they entered in, and foun not the body of the Lord Jesus" (Luke 24:1-3).

**The tomb was empty!** Unwittingly, the Pharisees adde to the strength of this evidence. To make sure the dis ciples would not be able to steal the body of their Ma ter, the religious leaders petitioned Pilate to have th tomb sealed and guarded. "So they went, and made th sepulchre sure, sealing the stone, and setting a watch (Matt. 27:66).

**But all the forces of hell and darkness could not hol JESUS CHRIST!**

### THE WITNESS OF THE DISCIPLES

But to the skeptical the empty tomb may not be suffi-ent proof. Does the empty tomb in itself mean Christ as alive? Did anyone really see Him?

Yes, His disciples did! Christ appeared to the two dis-ples on the way to Emmaus. At first they did not rec-nize Him, for "their eyes were holden that they should t know Him." Christ **walked, talked,** and **ate** with em. Then "their eyes were opened, and they knew Him."

Matthew's gospel reports that Jesus also appeared to ary Magdalene and the other Mary (28:9). Both Luke 4:34), and Paul (I Cor. 15:5), state that Christ re-aled Himself to the Apostle Peter. John, in his gospel, ves two accounts of Christ appearing to the group of sciples. The first time Thomas was absent. Eight days ter Christ appeared again, and this time Thomas was esent.

As if these were not sufficient, Paul states that Christ vas seen of above five hundred brethren at once" Cor. 15:6).

### OLD TESTAMENT PROPHECY

The Old Testament also bears witness to the Risen rd.

"Then opened He their understanding, that they might derstand the scriptures, and said unto them, Thus it is ritten, and thus it behoved Christ to suffer, and to se from the dead the third day" (Luke 24:45-46).

Peter, on the Day of Pentecost, preached to the peo-e concerning Christ's resurrection. To prove that the d Testament foretold this event, he quoted Psalm :10: "For Thou wilt not leave My soul in hell; neither lt Thou suffer Thine Holy One to see corruption."

Then Peter went on to state that David was referring Christ: "He (David) seeing this before spake of the surrection of Christ, that His soul was not left in hell, ither His flesh did see corruption" (Acts 2:31).

Speaking of the importance of the resurrection of rist, F. Godet says:

"This event is not merely intended to **mark out** Jesus as the Saviour; it is **salvation** itself, condemnation re-moved, death vanquished. We were perishing, con-demned: Jesus dies. His death saves us; He is the first who enjoys salvation. He rises again; then in Him we are made to live again. Such an event is everything, includes everything, or it has no existence."

" 'Tis Easter morn. Again we see
The garden path where women tread;
The open tomb. We hear the words:
'Lo, He is risen as He said.'
Rejoice, be glad, praise and adore:
He lives, Christ lives forevermore."

Frank P. Fletcher.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### PUBLICITY IDEAS FOR YOUR VACATION BIBLE SCHOOL

VACATION BIBLE SCHOOL IS IMPORTANT. The intensive and concentrated Bible study and the out-reach of VBS are only two items which show its im-portance. However, like all meetings, VBS must be pub-licized if it is to be truly effective. Here are some sug-gestions to help you in your VBS publicity campaign.

**Begin Early.** Intensify your advertising as the time draws near. Plan your publicity activity so there will be some VBS emphasis for the community to see all the time.

**The Church Bulletin.** As soon as your dates are set, start announcements and vary them each week. Suggest that those who read them tell prospective families. If you have a monthly church newspaper, give vacation Bible school the headlines.

**Announcements In Services.** Be sure to have announce-ments made in all the departments of the Sunday school and in church. If a vacation Bible school was held last year, have the children who attended make the announce-ments.

**Radio or TV Advertising.** Many stations will make spot announcements free of charge. Check with your local sta-tion about this.

**Posters, Dodgers, Post Cards, Buttons.** Display posters in the church, public buildings, store windows, and other places. Give the children headbands and buttons or tags to wear. These will interest other boys and girls. Dis-tribute dodgers to all the homes in the community. If the school is held soon after public school closes, hand dodgers to the children as they come out of the school building some afternoon but be sure to secure the per-mission from school authorities first. Send cards or let-ters to the church mailing list and to all prospects.

**The Community Newspaper.** If you can afford it, buy space for an ad. At any rate, use all the free publicity the paper will give you. Send news releases and photos, if available.

**Photos.** Post photos or snapshots of last year's VBS on the church bulletin boards or paste them on posters to be displayed in public places.

**Use The Telephone.** Call all the families whose children attended last year's school and invite them to enroll their children again. Call parents on your prospect list and encourage them to send their youngsters. These are only a few ideas. You will think of many more. Remember—publicize your vacation Bible School. It is important.

## $250,000 AIRPORT CHAPEL UNVEILED BY PROTESTANT COUNCIL IN NEW YORK

Detailed plans for the construction of a Protestant chapel at New York's Idlewild International Airport were revealed recently at the annual meeting of the general assembly of the Protestant Council of the City of New York. A model of the proposed chapel, unveiled at the meeting, was later put on display in Broadway Congregational Church.

The $250,000 contemporary edifice will be adjacent to a Roman Catholic chapel already in use at Idlewild and a synagogue now under construction. Building and maintenance costs will be met by a $400,000 fund raising drive to be conducted among the council's 1,700 member churches of all denominations. (Our Lady of the Skies, the Roman Catholic chapel, is used often by airport personnel, priests in transit and by travelers. Daily mass is celebrated at 12:15 P. M. and on Sundays there are five masses.)

Plans for the Protestant chapel provide for a full-time staff headed by a minister. There will be opportunity for private meditation at all hours, and regular services will be scheduled for Sunday and holy days.

Designed by Edgar Tafel, the structure will emphasize a cross motif with the crossing and transept wings housing reception rooms, offices and counseling areas. The tent-like chapel itself will form the nave. Its steep walls, reminiscent of hands in prayer, will be constructed from A-shaped frames rising to a height of 35 feet.

Mr. Tafel, who has designed more than a score of churches in the New York area, commented that no matter how "contemporary" modern church building might become, the end result must still have recognizable qualities as a house of worship. He noted that at Idlewild the Port of New York Authority has insisted on contemporary design to conform with the general motif of Terminal City, as the remodeled airport is referred to in New York City.

* * *

## AMERICAN SCRIPTURE GIFT MISSION NOW AFFILIATED WITH LONDON GROUP

The Board of Directors of the American Scripture Gift Mission, Philadelphia, has announced that the Mission has entered into formal agreement with its sister organization the Scripture Gift Mission of London, England, whereby the mutual purpose of world-wide distribution of the Scriptures will be intensified, enlarged and expanded by their Mission, in cooperation with the London affiliate.

ASGM is now being listed as one of the affiliates of the London organization and has begun to offer Scripture portions in many languages for an increasing number of new missionaries from the United States, informing new recruits that they can look to ASGM to suppl them with available Scriptures when they reach the fields.

The American Mission—established in 1915—is takir immediate steps to publicize the vast ministry of its sist Mission, including in such steps the planning for tl early publication of a printed **News Bulletin** which wi contain challenging world-wide news and stories of Scri ture distribution, as carried on by the entire SGM fe lowship.

* * *

## SWEDISH GOVERNMENT GETS APPLICATION FO FIRST ROMAN CATHOLIC CONVENT

Application has been made to government officials Lund, Sweden, for permission to set up the first Rom Catholic convent in Sweden since the Reformation. P tition for the convent, made with the recommendation the Roman Catholic bishop by the Theresia Found tion, is opposed by the Advisory Council to the gover ment. The Council points out that the convent would occupied primarily by foreign sisters. At the prese time there is just one Swedish nun in the Carmeli order, in addition to six nuns who have been living Gent since 1956.

Should the government grant permission for the e tablishment of the convent, the Council advises that ce tain conditions should be imposed. These conditio would insure that most of the members of the conve would become Swedish citizens after some years. In a dition, it should be stipulated that after the women ha taken their vows if they later wish to leave the ord they must not be prevented from doing so for fear punishment of a religious nature, the Council said. Al it said the government should insist that women be years of age when entering the convent and 25 yea old before taking the vows.

The Theresia Foundation has declared itself willi to accept the proposed conditions, if permission to e tablish the order is granted. The convent would be l cated at Glumslov in Skone.

* * *

## SUCCESSFUL EVANGELISM EFFORT REPORTE BY FINNISH CHURCHES

Finnish Lutheran congregations in the Helsinki ar report some 37,000 visits made by 557 callers in a rece evangelism visitation program. The figures were a nounced at a clergymen's meeting by the secretary ge eral of the drive, the Rev. Samuel Lehtonen. In the lar majority of cases, callers were well received, Mr. Le tonen said.

Although there had been some apprehension concer ing the reception of the visitors prior to the campaig he pointed out that some of the callers were even greet with "coffee and cakes." One congregation reported th out of 5,500 calls made, only two definitely rejected. another parish, an estimated one per cent of the hom visited took an unsympathetic stand.

The report said that in hundreds of cases real discu sions had been started. Many of those visited ask their callers why no one from the church had come see them before.

As part of the working method of the campaign, 184 nall discussion groups were held in 13 of the parishes. Positive results" from most of these gatherings were eported. Church attendance during the campaign was ot as great as had been hoped for, however. As atten-ance fell off particularly during the second week of the pecial program, it was indicated that future campaigns ill probably be held in one week instead of two.

* * *

## ONTROVERSIAL KNIGHTS OF COLUMBUS OATH ABELLED "FRAUD" BY PROTESTANT LEADER

The so-called "oath of the Knights of Columbus," a ubject of heated controversy for many years, has been belled a fraud by the executive director of Protestants nd Other Americans United. The Protestant leader said s organization has done careful research and is con-nced that the so-called "oath" is a hoax. The widely rculated "oath"—couched in fantastic language—is upposed to bind Knights of Columbus to "wage war" n their opponents and to "spare neither sex or condi-on" and even "to use the poison cup."

Said Mr. Archer: "It seems strange that credence ould be given to a manifest fabrication of this sort, et the 'oath' is being more widely circulated than ever nd is gaining acceptance in some quarters." He said is true that the "oath" is published in **The Congres-onal Record** back in 1913, but the reason for its inser-on there was to cite it as a sample of bigotry. He traced e document back to a political campaign in Pennsyl-ania in 1912 when the "oath" was circulated as a weapon defeat a Catholic candidate. In several instances mericn courts have punished misguided citizens who rculated this fake "oath."

* * *

## ROTESTS HALT PATRON SAINT PRACTICE: U. S. RMY FORBIDS "SAINTS OF THE ARMY"

United Protestant protests have been successful in halt-g the adoption of patron saints at camps and bases of e U. S. Army. The Rev. Engebret O. Midboe of Wash-gton, D. C., reported recently that non-Catholics were longer being "coerced" by their superiors to accept . Barbara and St. Maurice as patron saints of their its. Mr. Midboe, who is executive secretary of the ational Lutheran Council's Bureau of Service to Mili-ry Personnel, said the adjutant general of the U. S. rmy has notified all major command headquarters that ctivities of this type or a related nature will be lim-ed to unofficial and voluntary participation of those in-rested." Although this might seem to end the matter, added, "we have taken a more realistic point of view."

He said it was "inevitable that from time to time St. arbara and St. Maurice will pop up again on installa-ons where a particular commander or a zealous Roman atholic chaplain seeks to pursue it." "At such a time e will meet it and attempt to get a proper orientation that none of our own constituents will be misled into inking that this has the blessing of the churches or the government," he pledged.

At Fort Benning, Georgia, according to Mr. Midboe, . Maurice was established as patron saint of the in-ntry "by almost a decree," and public funds were used set up a statue and a program for initiation of the order. At Fort Leonard Wood, Missouri, he said a large painting of St. Maurice was hung at headquarters and scrolls appeared on barracks' walls bearing the inscrip-tion: "We live, fight and die for God, Country and St. Maurice."

Another example cited by Mr. Midboe was the "baptiz-ing into the order of St. Barbara of all second lieuten-ants who joined their units in the past year. These men, he said, were awarded certificates of the order which were decorated with a picture of the saint holding a tower and crossed cannons, the symbol of the artillery.

He said that in Korea an army camp was named St. Barbara and artillery men called themselves "St. Bar-bara's Own."

One Army chaplain wrote, "you can see that the indi-vidual officer, enlisted man and even the chaplain has trouble standing in the way without being called a bigot."

* * *

**TALLAHASSEE, Florida**—After a year-long test the State Department of Education's special committee rec-ommended that moral and spiritual values should be taught as part of regular classroom work. During the test year, no objections to the program had been raised by students, parents or teachers, the committee said. Religious teaching was integrated into regular class-room work, to show the influence of religion and relig-ious leaders on the "moral and spiritual foundations of American democracy."

**SEOUL, Korea**—The Rev. Victor I. Alfsen, formerly pas-tor of the Presbyterian Church at Fairbanks, Alaska, is now pastor of a Protestant community church in the capital city of South Korea. His congregation consists of Americans. His church and one in New Delhi, India, are the latest in a string of churches that extends around the world, all of which are composed of Americans. There are a million Americans living overseas, not counting the men and women in the armed forces or the American tourists, and the trend is to organize community churches with an American pastor to serve them. There are 87 such churches in foreign lands at the present time.

**HERRICK, New York**—The constitutionality of using prayer at the opening of the state's public schools, will be tested in the courts. In 1951 the state board of regents accepted a non-denominational prayer as permissible for use at the opening of the school day. Now the New York Civil Liberties Union contends that the use of the prayer violates the principle of separation of church and state set forth in the First and Fourteenth Amendments of the U. S. Constitution. The prayer itself sounds inno-cent enough. This is it: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

BELGRADE—The British and Foreign Bible Society is still unable to work freely in Yugoslavia. No Bibles have been printed in that country since the communists took over and the government will not permit the importa-tion and distribution of large quantities of Scriptures. The government permits the society to import about 200 copies of the Bible a month, by registered mail. Prior to September 1956 the society imported about 60,000 copies annually.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PEACE EDUCATION

### Spotlight on Alternative Service

"The Alternative Service Man" is an article appearing in the March issue of the **International Journal of Religious Education,** written by **Ed Crill,** Youth Director of the Church of the Brethren and a good friend of mine. In laying out the position of the Alternative Service man, and the ways he does serve his country, Mr. Crill says,

> "The desire of the Alternative Service man is not for peace and the kingdom of God at any price, but to express the love of Christ at all costs. And there is a real difference between these desires. The logic runs something like this: **The way you defend your way of life becomes your way of life.** You do not preserve truth by lying. You cannot maintain the value of human life by taking human life. You cannot preserve peace by going to war."

These words should give us all something to think about, especially as it relates to the time when our sons and daughters are called by our government to serve in the armed forces. There is another way—an alternative service—which is just as honorable, recognized by the Selective Service System.

Two films are available by which you can learn more about Alternative Service:

(1) **"Alternatives"** is a 16 mm color film of 24 minutes just produced by the National Service Board for Religious Objectors. It rents for $7.50 and may be ordered from Visual Education Department, 22 S. State Street, Elgin, Illinois.

(2) **"They Also Serve"** is a sound filmstrip which describes the Volunteer Service Projects sponsored by the Church of the Brethren for those in Alternative Service. It may be ordered either from their headquarters in Elgin, Illinois, or from National Brethren Youth, Ashland College, Ashland, Ohio, for we also have one copy in stock.

Use these means available to better acquaint your young people and their parents with the better way of settling the world's problems.

## COMING B. Y. EVENTS

INDIANA DISTRICT YOUTH BOARD—**Roann** at 2:00 P. M.—April 4

NATIONAL YOUTH BOARD MEETING—**Ashland** at 1:00 P. M.—April 6

JOINT MEETING (representatives of all boards connected with youth work of the church: Sisterhood, Brotherhood, Sunday School, and Youth Boards) —**Park Street Church in Ashland** at 8:45 A. M.—April 7.

MEETING OF DISTRICT YOUTH REPRESENTA TIVES—**Park Street Church in Ashland** at 1:15 P M.—April 9

NORTHERN INDIANA RALLY—**Nappanee**—April 1

KENTUCKY RALLY—**Krypton**—May 2

## PIC of the WEEK

### Youth Clinic in Johnstown

**Rev. Clarence Stogsdill** barters with the waitresses fo his third piece of apple pie as **Mrs. Stogsdill** and **Re and Mrs. Harold Barnett** look on with covetous eyes—bu very full stomachs after such a fine meal.

It all took place at the Youth Banquet for the youn people and advisors of both the Johnstown Second an Johnstown Third Brethren Churches, held in mid-Febru ary as the second session of a three-day Youth Clinic- a cooperative effort of the two churches.

On this night, after the supper, some of the yout from the Johnstown III Church led in singing and dev tions and then the Youth Director reviewed the total pro gram of Brethren Youth on the local, district and na tional levels. The evening closed with slide pictures activities covering the past year.

## WHAT IF???

Yes, WHAT IF WE DON'T RAISE THE $5,050.50 fo our **"Funds for Foenix"** Project this year? I know wha you'll say. It will sound something like this, "We cou have given more if we would just have started earlier Sound familiar?

Well, I'm not anticipating that we'll fall short of th mark. But if we do—that will be the reason. We didn take the slogan, **"Funds For Foenix,"** seriously enoug until it was too late to raise the amount necessary fro each church and district.

Let's throw this phrase "What if?" out of our vocab ulary by starting yet this spring to gather the money to gether that your B. Y. C. will want to give to help bui a Brethren Church in Phoenix (oops, I mean the Scott dale-Tempe area).

**Do you have your B. Y. Covenant yet?**

# The Women's Corner

by Helen Jordan

## AN EASTER ACROSTIC

E "EYES are the windows of the soul." Let us think of the EYES of the people who gathered together at the Trial, Crucifixion and Resurrection of our Lord Jesus Christ. The **remorseful** EYES of Peter when, upon hearing the cock crow thrice, he looked into the face of Jesus; the **hostile** EYES of the Scribes and Pharisees as they see the completion of the dastardly act of getting rid of Jesus; the **indifferent** EYES of the soldiers as they do the work assigned them to do and as they cast lots for the coat of Jesus; the **penitent** EYES of the thief on the cross who said "Lord, remember me when thou comest into thy kingdom;" the **scornful** EYES of the thief who railed on Him, saying, "If thou be Christ, save thyself and us;" the **sorrowful** EYES of Mary as she trudged wearily up the hill to Calvary; the **fearful** EYES of the disciples who did not know what might happen next; the **pitying** EYES of our Lord and Master as he said, "Father forgive them for they know not what they do;" the **joyful** EYES of Mary Magdalene when she said, "Rabboni, which is to say, Master." We see these different expressions in the EYES of the people today as they accept or reject Jesus.

A ALONE as Jesus was when He prayed in dark Gethsemane; when He stood ALONE in Pilate's judgment Hall and as He wore the crown of thorns; forsaken by the disciples, friends and even God as He bore the sins of the world when He said "My God, my God, why hast thou forsaken me?" Many times Christians stand ALONE when they accept Jesus and are rejected by families and friends.

S STEPS; hear them as they trudge up Calvary's Hill. The **weary** STEPS of Mary; the **slow** STEPS of Jesus as He bears the burden of the cross; the **impatient** STEPS of His enemies. STEPS vary today as they come to Jesus—**eager** STEPS as if they could not reach Jesus soon enough; **reluctant** STEPS, as if by compulsion, come slowly; then the **sad** STEPS of those who turn away from the call of Jesus.

T THIRST—What a terrible feeling is the feeling of THIRST! Jesus experienced the feeling as He hung upon the Cross. Yet Jesus tells us "Blessed are they which do hunger and THIRST after righteousness: for they shall be filled."

E EVERLASTING—Jesus died that we might have EVERLASTING Life and Joy.

R RESURRECTION—Triumph over sin and death! What a happiness when the followers of Jesus beheld the risen Lord, their friend! What a joy and hope for us today! "Because He lives we too shall live." Christmas gives us beautiful music but there is nothing more challenging than the victorious music of EASTER as we sing:

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!"

Miss Catherine Benshoff,
Johnstown, Pa.

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## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### OPERATION IMPOSSIBLE

FOR ABOUT A CENTURY and a half, a certain European engineering project has been blowing "hot and cold." At times it almost . . . almost—But then, at other times, it became as distant as the moon. At present a "warm wind" is blowing favorably.

It is the old plan of building a tunnel under the English Channel to connect England and France by land transportation. Recently, the prospects of a common European market, and the value thereof, has turned the favorable tide, and there may be, at long last, the sights set for such a linking.

But for 1900 years, men have been seeking to construct another tunnel under a deeper dredging and to connect to a greater goal-port. Ever since Calvary, men have rejected the council of God, the rigid rules of the Gospel, and sought for other means to "tunnel through" the bed of condemnation and make connection with peace and soul's eternal harbor. The Gospel's "yea" has been nulled into man's "nay" as he has sought the by-pass and short-cut.

Concerning the European project, it is estimated that over $280 million would be required; that is a lot of currency, and nothing has been estimated of the required time for actual construction. Transfer that onto the spiritual stage. How much of empty effort, precious time, mis-directed sincerity is pressed into "Operation Impossible"—seeking to gain salvation favor of the Almighty with the tokens of human make (Ephesians 2:9)! Such indeed are treacherous tunnels which shall cave in at life's last. On the other, and saving, hand, it takes such little effort to "right track" and look away to the prepared pathway (I Corinthians 3:11).

The single eye and the faintest whisper God-ward is enough for the marvelous motions of "so great salvation" and in a day when all things seem to be underscored of push-and-fury-and-motion, it is well to be reminded of these blessed elementals. "Jesus paid it all" may appear simple, but modern life has tragically complicated it and thus missed out on the best. God's way, after all, is "the best way" into life indeed (John 17:3). (Copr. ERA, 1959)

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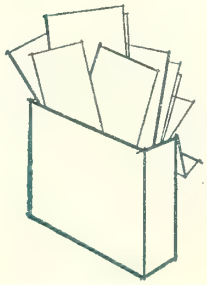

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# The Brethren EVANGELIST

Official Organ of The Brethren Church

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ol. LXXXI March 28, 1959 No. 13

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## In Memoriam

### ELDER TIMOTHY D. SWARTZ

ELDER TIMOTHY DANIEL SWARTZ, a member of the Bethlehem Brethren Church, Harrisonburg, Virginia, passed to the Life beyond the morning of March 11th. Funeral services were held at the Bethlehem Brethren Church on Friday, March 13th, at 2:30 P. M. His Pastor, Dr. John F. Locke, gives this testimony to the life and work of Brother Swartz: "He faithfully served the Bethlehem Church as Sunday School Superintendent, and in every way a good man can. He was a great saint with many friends throughout this district. His work in Young Peoples' camps endeared him to many." May the assurance of life everlasting in the presence of the heavenly Father and of Christ the Lord, bring peace and comfort to loved ones who remain. (WSB)

## Items of General Interest

WASHINGTON, D. C. Dr. J. Garber Drushal was guest speaker in the Washington Church on March 15th.

OAK HILL, W. VA. The Oak Hill and Gatewood Brethren Churches joined in an "All Church Skating Party" on March 17th.

FAIRLESS HILLS — LEVITTOWN, PENNA. Word from Pastor Woodrow B. Brant indicates that he now has his permanent Levittown address. They expected to move into their home on Monday, March 16th. Brother Brant's address is: 6 Thistle Road, Levittown, Pennsylvania. Note the change in your copy of the Brethren Annual.

JONES MILLS, PENNA. (VALLEY). Brother Elmer M. Keck writes: "The interior of the church is being painted. We expect to have the new pews installed May 1st."

ASHLAND, OHIO. Congratulations to Mr. and M Jim Rowsey on the arrival of Timothy James Rowsey Samaritan Hospital in Ashland, on Sunday afterno March 8th. Jim is a student at Ashland Seminary, a is Office Secretary of the National Sunday School Bo of the Brethren Church. In this capacity, he prepa the copy for the **Evangelist** which appears each w under the heading, "Sunday School Suggestions."

SMITHVILLE, OHIO. The Sisterhood girls presen their public service the evening of March 15th. A pl let and candlelight service were featured.

(Continued on Page 19)

**OUR COVER PICTURE: Don Knight Photo.**

## COMING EVENTS

**BRETHREN PASTOR'S CONFERENCE ON FAITH AND ORDER**

**April 7, 8, 9, 1959**

**Ashland, Ohio**

**TIOSA, INDIANA.** Revival Meetings—**Mar. 30-Apr** —Rev. Arthur H. Tinkel, Evangelist; Rev. J. Ed Berkshire, Pastor.

**GRETNA, OHIO.** Evangelistic Services—**Mar. 30-A** 5—Professor Charles R. Munson, Evangelist; R Charles Lowmaster, Pastor.

**HOWE, INDIANA. Brighton Chapel.** Easter Service **Mar. 26-29**—Professor W. H. Miley, Speaker; Rev. J Mills, Pastor.

**DAYTON, OHIO. Hillcrest Brethren.** Revival Serv —**Apr. 13-22**—Rev. William H. Anderson, Evangel Rev. Percy C. Miller, Pastor.

**MUNCIE, INDIANA.** Revival Services—**beginning A** 19—Rev. Woodrow B. Brant, Evangelist; Rev. E. Black, Pastor.

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CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
Rev. H. Francis Berkshire, Church Method
Rev. Woodrow B. Brant, Brethren Beliefs
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# The Editor's Pulpit

## Today Is Ours

ASTER HERALDS the day of opportunity for all Christians. The days prior to the resurction were days of mystery, sadness and deair. At least these days seemed so to the disples. Their Lord was hunted by His enemies; e was taken captive, brutally treated and finally ng upon a cross where He died between two mmon criminals. Not a very happy picture for small group of men who had pinned their hopes new life, a better way, upon the One who now ng upon that cross.

It seemed to them that all the promises their aster had made were but the idle dreams of e who, at the last, was at the mercy of those o hated Him. They, like us, have trouble see- g the end from the beginning. Often times the st cloud of despair or doubt which crosses the y of life serves but to discourage us and cause to faint by the way-side.

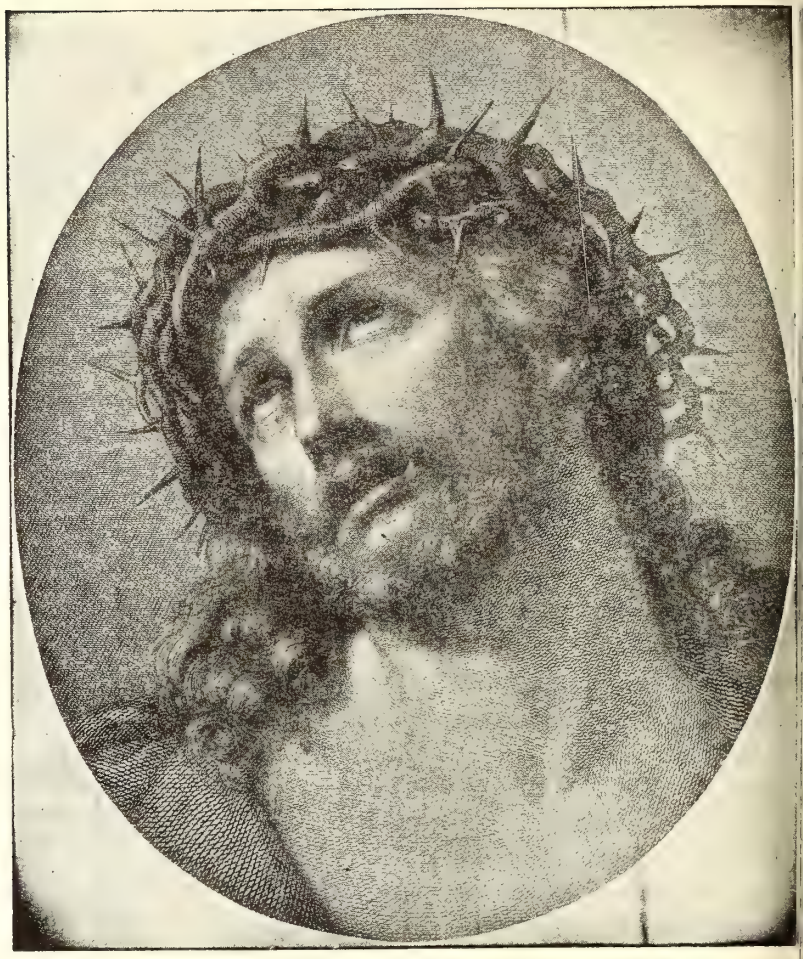
Yet what a different picture was painted when the news of His resurrection was heralded forth. Doubt still doubted, but hope entered in, and the doubt was dispelled as hope became surrounded by reality. As the brightness of that resurrection day filled the sky, so the amazing revelation of the news that Christ was risen from the dead, filled the hearts of the followers of the Lord. Sometimes we have had days which worked out that way. Brightness comes into the soul through our fellowship with the Lord and His abiding presence.

But was there just the resurrection that day? No, there was more than that, and in the days which followed, even more. From the angel's "Behold, he goeth before you into Galilee," to Christ's own "Go ye into all the world," our Lord was endeavoring to tell His followers that there was more to Christian living than just marking time, or reveling in the knowledge that heaven was the promised goal for the Christian.

As the road of life opened up before the serving disciples they became more and more aware that each day was the day of opportunity in God's work. Missionary activity, personal soul winning, breaking of bread, ministering to the poor and needy, establishing churches, teaching the doctrines and ordinances, and setting a Christian example in daily life—these effectively demonstrated that God had given them each day in which to serve Him.

With all the definite assurance of renewed life and purpose as exemplified in the resurrection of the Lord, so we today, must be every bit as active and diligent in these matters relating to our Christian experience—for today is ours. Not yesterday, nor tomorrow—today is ours. Let no task of Christian service remain undone if today offers time, talent and opportunity to do it. The best testimony we can give that we believe in the resurrection of our Lord from the grave is to demonstrate it each day by a positive Christian witness and service. Easter is our challenge to do well today's assigned duties in Christian service. W. S. B.

# *Father, Forgive Them*



## Rev. Charles Lowmaster

THE CRUNCHING of shattered potsherds mingles with the dust raised from the city dump by the trampling feet of people milling about three wooden crosses just outside the city wall of Jerusalem. Jeers and taunts are hurled upwards at those upon the crosses. The prevailing wind from the west whips the dust upward around the crosses and torments the already parched throats. It feels like rain.

From up here it is possible to see for a long distance because of the advantage of height. But there remains no beauty in the hills and valleys because of the terrible pain! There is no way to ease the pressure on these piercing fetters, and the pegs under the arms and crotch only intensify the unbearable pain rather than relieve the tug on the hands and feet. **"Oh Father, forgive them for they know not what they do."**

Just a few days ago they were crying, "H sanna to the Son of David: blessed is he th cometh in the name of the Lord." How easi they are turned by their evil rulers. They sa the signs and miracles. As sheep without a she herd, they followed, ever searching for the w of truth but fearful to commit themselves who to that which the signs revealed. Oh, if their e rulers who present themselves as representativ of the Father only knew the Father! But Sat has captured their hearts and defiled their s cred office. The people have become corrupt by customs and traditions made powerful by t selfish deception of their leaders; afraid to qu tion the blindness of their leaders. Satan h done his work well, but it shall not stand!

The Enemy shall not have his way! Throu this death which has been contrived, he shall

ever defeated; for despite the terrible anguish d the tempting cry of this mortal body to ome down from the cross," the stinging fear of ath which lies in the hearts of those who stand wn there, mocking, shall be revealed for the ception it is. Oh that they might all see the ith of a blessed eternal life with the Father! en those soldiers, enslaved by the state, divide e few earthly possessions with hilarious jesting d casting of lots. Soon they will see the truth eternal life. If it were not for the thoughts at abide of the heavenly home and the place served at the side of the Father, the pain of s fleshly body would be too much to bear. How tan has corrupted this which the Father once led "good"! But it shall be good again when rough this present suffering the Father will ild His Kingdom that even those who mock n be restored as they see the truth of this suffing and have the love and forgiveness of the ther revealed in them.

Why do the people rage and mock so? All the in of this fleshly body cannot compare to the eaking of a heart which cares for them. Must en these robbers who suffer a like fate taunt d rage? Would that their time were not so ar so that they too might have opportunity realize their salvation by a loving faith. But ere is one who does not mock. He does believe! sees! He comes to the defense! **"This day u shall be with me in paradise."**

That group of neighbor women from Nazareth, only their tears were flowing for joy because ey knew the truth of this cross and the love the Father for them. Mary seems someat bewildered and very hurt that her son ould be crucified as a common, profane crimil. She knows that there is no wrong here. ey are drawing near. John, the beloved, is h a comfort to Mary. What will become of r? **"Woman, behold thy son; son behold thy ther."**

It is getting very dark. Are these fleshly eyes ling? But no, it is a dark day. The clouds obre the sun as though it would shut off this me from the face of the Father. How heavy s burden of sin! There seems no friend here comfort. It is bitterly lonely. In times past Father has always been close by—where is now? He seems so far away! This sin which st be borne has separated this cross from the her and there is no appeal! **"My God, my God, y have you forsaken me?"**

Has it been hours or days since this cross bumped into its hole, tearing and searing with pain the bleeding hands and feet? It is growing darker. Is that rumbling the voice of the Father, angered against sin? **"I thirst."** This swirling dust torments a body already tormented to the death. Have you no water? Must it be that stupifying sour drink? Away with it—the torment of a parched throat will add but little to a body numbed wih pain. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave I will be thy destruction:" (Hos. 13:14a). "Death is swallowed up in victory" (1 Cor. 15:54b).

It is very dark and the feel of rain is in the refreshing wind that promises a purifying of the earth. **"It is finished." "Father, into thy hands I commend my spirit."**

Could these have been some of the thoughts of Jesus that dark day in history? He hung in the place of cursing without a curse upon His lips; only words of kind forgiveness. "When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." (John 13:16).

Like the drops of rain which may have fallen that day to wash away the filth of the world, Jesus' life blood dripped slowly away—a covering for the sins of all who will accept the atoning work of this "Passover Lamb," the sinless Son of God. This life was not taken, but rather it was given: "No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again" (John 10:18).

In these words is the message of Easter. Here is the illustration of perfect love. God, the Father, loved us so much that He would give us His

Son that we might be saved and not perish. Jesus "set His face steadfastly toward Jerusalem," knowing the terrible suffering awaiting Him there. This is perfect love and the secret of salvation. "Greater love hath no man than this, that a man lay down his life for a friend" (Jo 15:13). "Beloved, let us love one another: f love is of God and every one that loveth is bo of God and knoweth God" (I John 4:7). "If v love one another, God dwelleth in us and H love is perfected in us" (I John 4:12). Do y want to be born again? Look to Jesus, the pe fect example of love, and try to attain to H sacrificial love to all men who will believe Hi It is the quality of love, reflecting the love Jesus, springing up inside us like "wells of li ing water," which tell us that we are childr of God and joint heirs with Jesus Christ.

When Jesus' head bowed in death upon t cross there must have been great rejoicing the strongholds of Satan that day. With wh satanic chorales of evil glee the angels of dar ness must have sung the praises of their see ingly victorious master, Satan. But their victo song was cut short by the victory song of t angels as Christ arose that first day of the we to present, for forty days before the eyes of me the truth of the grave; that those who love G and believe in His Son need not fear death, f the sting is removed.

Hallelujah! Hallelujah!
Hallelujah for the cross;
Hallelujah! Hallelujah!
It shall never suffer loss!

Bellefontaine, Ohio.

# Spiritual Meditations

Rev. Dyoll Belote

## FROM GRIEF TO JOY

**"Why seek ye the living among the dead." Luke 24:5b.**

LET YOUR IMAGINATION create for you the picture of the two disciples on their way to Emmaus following the crucifixion. Down cast, disheartened, beset with the sense of disillusionment, they pursue their way along the weary miles, more weary with their sorrow and doubt than with the fatigue of walking. Faces marked with sorrow, they plodded on. Then quietly they were joined by a stranger who began conversation by enquiring the cause of their apparent despondency.

Piqued by the stranger's apparent ignorance of the happenings of the day in their community they outlined for him the story of the crucifixion at Jerusalem, and assert their dampened faith that the one who had been executed had been the Messiah of their Scriptures. In Him they had looked for the fulfillment of the manifold prophecies of their sacred writings.

And then the stranger began to talk with them and remind them of many things concerning the trial and crucifixion and "did not our hearts burn within us as we walked by the way," they declared afterward as they recalled the stranger's conversation.

In a brief while, they were at their home, and evening drawing on, they extended the common courtesy of the country that the stranger should share their hospitality for the night. Seated, later, at the table for the meal, the stranger took the bread and gave thanks for the same, and in that moment their eyes were opened and they recognized that they had walked with no stranger but with the object of their wavering faith.

And joyous in the assurance of their renewed faith they hastened to spread abroad the glad tidings that "We have seen the Lord." And when the Lord had withdrawn Himself from their presence they hastened back to Jerusalem. One can imagine them recounting to each other again how the Master had talked with them and what joy had flooded their souls as they listened to the beloved voice reveal to them how all that had happened at Jerusalem was only God's plan.

And to us may be offered the suggestion to "ask Him to walk with you." Grief will be changed to joy in the assurance of the resurrection, and the words of the old hymn will come to us with new comfort and peace:

"Come ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal."

# What's Doing in the Churches

## TUCSON, ARIZONA

Ve in Tucson are busy as usual with the many activi- of a growing church. We are especially proud of youth, which consists of four big and very active ups. Due to the transportation difficulties, they are ed to meet at the same hour on Sunday evening as regular adult evening service. On Sunday evenings, total youth average is usually 70 to 75, with our adult up averaging a constant 35. In view of our active th, we can look into the future and envision a strong spiritual church for tomorrow.

n the evenings of January 11th, 14th and 18th, we ticipated in the Brethren Church Cross Country Con- ence. Rev. Francis Berkshire from our Scottsdale- ipe church brought an inspiring message on Wednes- , January 14th. A question and answer period, re- hments and fellowship, were enjoyed by the large ber present.

he Church Officers for the new year were installed January 25th.

n February 1st, a group from our church went to enix to worship with our Brethren in the first ser- to be held in the Scottsdale Community Center. The ding was interesting, historically, in view of the fact t it was at one time an old stagecoach stop.

fter the services, we were treated with a wonderful y-in dinner with barbecued hamburgers provided by Phoenix Brethren. Lunch was served on the patio in lovely warm February sun. There were 55 present. we enjoyed the wonderful fellowship with our Phoenix thren I couldn't help but think about how often we often take for granted our fellow Brethren until are separated by many miles from other churches our denomination. We, in Tucson, are eagerly looking vard to seeing an established church so close. (One dred and twenty miles seems very close to us here.) y with us and the Phoenix (Scottsdale-Tempe) Breth- as they strive to organize their church, that their iusiasm might never die but spread courageously igh their community.

efore returning home, some of us drove to the site the new church. It is situated with a lovely orange grapefruit grove along one side, with the mountains ing majestically in the background. When we started ie, we left these friendly people with a warm feeling our hearts of a closeness and mutual love that can be received in our blessed Savior.

n January 29th, we were saddened by the sudden h of little Ellery Strunk, 19 day old son of Mr. and Gordon Strunk, Jr. The family has started a wonderful living memorial, "The Ellery Strunk Memorial Children's Library." Many will receive an inspiration from the books already being placed in the library. A fund has been established to assure a continued growth in our library.

On February 6th, a surprise party was held in honor of Rev. Grisso's birthday. A delicious ham dinner was served for the occasion, and two birthday cakes were presented. A new office chair was presented to Rev. Grisso.

The Golden Wedding Anniversary of Mr. and Mrs. John Pittinger was the occasion for open house at their son's home on February 15th. Special recognition was given the couple during the morning worship service.

We are happy to have our pastor and wife home again from cold and snowy Ohio. They flew home due to the serious illness of Mrs. Grisso's father. We rejoice with them in that he has greatly improved; proving to us again that our Lord does work miracles. During Rev. Grisso's absence, the pulpit was very ably filled by Dr. Lawrence Ford.

On March 1st, we were happy to have four people make their confession, for the Lord Jesus Christ, and on March 8th, one more joined our fellowship. They will be baptized into the fellowship of the church on Palm Sunday.

On the evenings of March 1st, 8th and 15th, the W. M. S. is holding a series of Mission studies. The Junior Youth had charge of the devotions for the evening of the 8th.

As the Easter season nears, we prepare our hearts and minds for the events ahead which are highlighted by our Holy Communion and Easter Sunrise services. This year we are looking forward to having six Ashland College students with us over Easter to assist, and join us in our Sunrise Service, and to conduct an Ashland College inspiration service on Easter Sunday night.

We in Tucson wish all of you could stand in the desert with us and wait as the sun rises from behind the lovely mountains, signifying the beginning of the day we have set aside to commemorate the resurrection of our Lord and Savior Jesus Christ. As we stand in the desert we cannot help but feel that somehow we are a little closer to our Lord who spent most of His earthly life in a land similar to this. We in Tucson join all Christians everywhere in rejoicing because we **know** HE HAS RISEN.

Helen Dickson, Corr. Sec'y.

# Wedding Announcement

WILLIAMS-ROWE. Miss Norma Lee Williams, daughter of Mr. and Mrs. Victor Williams, of Teegarden, Indiana, was united in marriage to Mr. David E. Rowe, on Saturday, February 28th, at the Brethren parsonage. The bride is a member of the Teegarden Brethren Church. The bridegroom is a member of the Church of the Brethren.

Hays K. Logan.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## THE LASSA-UBA STATION AREAS

**Robert P. Bischof**

(This report covers the time since Bea and I were transferred to Uba. During this time I have also been in charge of the evangelistic work of the Lassa Church; hence it is a report of the evangelistic work of two stations.)

The eight months that we have been stationed at Uba have been full of much work. It has seemed that there weren't enough hours in the day or enough days in the week in which to get everything done.

Uba is one of the newest mission stations. Although it was opened only about January, 1956, the program there is a full one. There are eight CRI's in the station area; one of them among the Kilba people; two among the Higi people; and five among the Margi people. Besides this, there are two junior-primary schools which are also centers of evangelistic work, as well as more than 10 outvillage preaching points where services are held every Sunday.

During the past year more than 200 have been baptized in the station area and 200 or more have made the confession of faith and are now in classes which are preparing them for baptism. The largest number to be baptized was at the village area of Wamdiu-Uvu. This is quite a thickly-populated area as well as a very pagan territory. For more than ten years Christian work has been going on in the village area. In 1952 a junior-primary school of classes one and two was opened.

Not having had an opportunity of visiting this village since the time we were stationed in Lassa in early 1954, until we were assigned to Uba, I was very much surprised to find that the village had had a revival. The regular attendance on Sunday was above 500, and many people were requesting baptism and covenant. On October 26, 1958, Pastor Karbam (African pastor of Lassa Church) and I went to this village for baptismal and covenant services. Sixty-two people were baptized and 96 took the covenant. Also on the same day the first communion service was held in this village, with 116 partaking of the threefold communion. The people in this village area have likewise constructed a nice, large church building which they financed themselves, except for a $28 gift from the Lassa Church. Work is steadily moving forward in this village, and paganism is gradually fading out, being overcome by the light of Christianity.

### New Churches

In three other villages, the Christians have built ni size churches without any financial aid. I have been ve well impressed that the Africans are interested in co structing their buildings and carrying on their own wo

Two new churches were organized in the Lassa ar during the past eight months. The Lassa Church h reached a membership of 971 baptized Christians; her it was necessary to cut down the size of the church order that more people could become active in many the functions of the church, for the Lassa Church ar is approximately 600 miles square, and many of the p ple have a distance of as much as twenty miles to wa to communion and business meetings. The area has be divided into three churches: Lassa Church, with 10 CR and many outvillage preaching points at the nor Ekklesiya Kwaka (Higi Church), from the river Lassa eastward to the village of Vilegwa, with 6 CR in this area and 7 outvillage preaching points; Ekk siya South Margi, south of the Lassa and Ekkles Kwaka, with the Uba Station as its center and 8 CRI's. L sa church still has more than 500 baptized Christians, a we hope that within this year perhaps another chur will be organized.

Ekklesiya Kwaka (Higi Church) has 174 baptiz Christians as well as the new junior-primary school Vilegwa, which was opened in January, 1958. Ekkles South Margi has 286 baptized Christians, the largest nu

· being in the Wamdiu-Uvu area. It is hoped that with-
2 years the Wamdiu-Uvu area will have a church of
ir own.

### Workers Needed

There is still much work to be done. Many are turning Christ, but much additional staff is necessary to carry the work of training these new Christians. The organtion of two new churches is a great joy to the hearts the African Christian as well as to the missionary; wever, it brings with it more responsibility for the ssionary-evangelist and advisor of these churches to in the church committees and church leadership in work they must do.

Several steps are being made to train the CRI teachers well as church leaders. First, a Christian leadership ining program is being started as a mobile unit which l visit various centers for a period of from ten days two weeks. During the days there will be classes for evangelists and church leaders and for any Christian o cares to attend. In the evenings there will be evanistic preaching services for the people of the village a. We hope to have at least ten of these a year. The m is to be composed of a missionary and four Africans om the missionary has trained to teach the classes. orts are being made to use flannelgraph and slides apted to the African's use.

Second, a missionary has been set aside to organize dy courses for the Christians to follow in the home, to used in the various outvillages as Bible courses. ird, it is hoped that within the next two years money be secured from the home churches for the building a Bible school where those who have attended the ristian leadership classes and who want to continue h Bible study may receive more training.

Fourth, more and more the missionary is turning over the African the responsibilties of the church work. r instance, in the two newly-organized churches a mmittee has been elected; from their midst they chose chairman who presides at all meetings of the commit-. The missionary elder or advisor sits in just to coun-; whereas, in the past the missionary has acted as the airman of the committee.

### Forward Steps

The African Church is moving forward. The door is en. The Africans are supporting most of the outreach rk; they are paying the salaries of the African team mbers on the Christian training program. It would be possible to describe the way in which the Word of God spreading out in this land. Perhaps you might get some a of it when you learn that in the total mission terri-y for the second straight year there were more than 00 baptisms and the figures for the last five months the mission area are at least 250 baptized each month. t even with all this progress, there is still much help ich must come from the home church.

### Appeal for Help

During this World-Mission season, I would like to e the continuing support of the work here in Nigeria follows:

1. By your prayers and interest;
2. By your gifts of money to continue the support f the missionaries on the field as well as to give the Mission Board funds to send additional help;
3. By sending more missionaries. Missionaries are still needed. Krafts will soon be going on furlough. Will there be someone to take their places while they are on leave? After Krafts come back, we go on furlough. If another couple does not come to fill in when Krafts and Bischofs go home, a mission station may have to be left without workers for a year, as happened at Wandali where the Shanks were stationed—there just wasn't any staff with which to replace them. I wouldn't like to see that happen at Mbororo.

The missionaries in their Annual Meeting put in request for the following additional staff: 1 **doctor**, 1 **business manager-treasurer**, 2 **church workers**, 2 **nurses**, as well as a number of **teachers**. Surely we have others in our church who will answer God's call to go out into the fields that are white unto the harvest.

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## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### AMERICA'S NEWEST ALTAR

AMERICA appears to be worshipping before the altar of aspirin. A great deal of faith must be placed in its properties for the National Institute has reported that the annual consumption is some 12 billion, the equivalent of 6,000 tons of the drug.

"By far the most widely used and cheapest drug on earth" says the report and adds this significant note: "comparatively little is known of the way it acts on the body."

Blind faith? At least, when this Report is considered against the background of spiritual verities, it sharply points up a tragedy for today. Men are so prone to lay frantic hold upon things which are in the realm of speculation and mystery, as if the hidden were honored with some form of holiness. Thinking in terms of religion, he takes on the "dream world" approach. How tragic is the clear and positive light of the Gospel! There are no shadows, no mystic clouds eddying about the Cross of Calvary whereupon the Lamb of God (John 1:29), bore our sins in His own body on the tree" (I Peter 2:24). Even it is clearly written, "none of these things are hidden . . . for this thing was not done in a corner" (Acts 26:26).

Men know so very little, after all, in the physical realm. We are quite conscious of that these days. New revelations only reveal deeper mysteries. But it is folly when men transfer the pattern over to spiritual affairs, desiring a religion which is vague and nebulous, without clear lines. God however, will not stay in the shadows, and the clear searchlight of Calvary would search out the sin and drag the sinner to the healing font (I Peter 1:19), and into the fullness of life indeed (John 17:3). "So great salvation" is a glory, not a ghost!

God has spoken and none need miss nor misunderstand. There is no uncertain tone in the healing of heaven for the wounds of earth: "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:9). How disastrous to place faith in earthly mystery and thus miss the heavenly miracle (II Corinthians 5:17)!

(Copr. ERA, 1959)

# What Easter Means To Me

**(A guest Editorial for the Warsaw Times-Union)**

*Rev. C. Y. Gilmer*

**"What does Easter mean to you?**
**Stately church with cushioned pew,**
**Where Lenten season gone at last**
**And days of self-denial past,**
**Richly clad devoted throngs**
**Of worshippers unite in songs**
**Of praise in lily-scented air?**
**Is that what makes your Easter fair?"**

EASTER TOGGERY does not make Easter! Neither do anthems and pageants. Only Christ in the heart makes a real Easter. " . . . If thou shalt believe in thine heart that God hath raised him (the Lord Jesus) from the dead, thou shalt be saved" (Romans 10:9b). Otherwise, the Resurrection Day would mean fear rather than a thoughtless celebration. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him (the man Christ Jesus) from the dead" (Acts 17:31). That means that the resurrection of Christ is a solemn guarantee of the coming judgment. The Judge has been resurrected from the dead. For any who fear the coming judgment, finery on Easter would be unappropriate.

There is no meaning in Easter celebration at all except that Christ paid for our sins in His death and that His resurrection means the resurrection of all the dead. It means the accomplishment of a perfect atonement for sin. Christ "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). To the believing it means sorrow converted into joy. Jesus said: "Because I live, ye shall live also." It means victory over the grave. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strengt of sin is the law. But thanks be to God, whic giveth us the victory through our Lord Jesu Christ" (1 Cor. 15:55-57). Paul said, "Wh should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8)

Christ's resurrection assures us of His deity He is "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). The Bibl tells us that Jesus still lives: "Knowing tha Christ being raised from the dead dieth no more death hath no more dominion over him" (Rom 6:9). Because Christ is raised from the dead, ou faith is not in vain, and we are rescued fro sin's power (1 Cor. 15:17). Christ's resurrectio means that we can live new lives. For Christ i our life (Col. 3:4), and by His indwelling ou hearts He is our hope of glory (Col. 1:27 Christ indwells us by the Person of His Spiri the guarantee of the resurrection of our bodie in the resurrection of the blessed (Rom. 8:11 Easter means that we have a home in Heaven, a unfading, undefiled, and incorruptible inheritanc (1 Peter 1:3, 4), and that we shall meet the re deemed of all ages (1 Thess. 4:16). Glorifie resurrected bodies shall clothe our spirits in th rapture (Phil. 3:21), and we shall be made t conform to His blessed image (1 John 3:2).

Without the resurrection the cross would spe defeat (1 Cor. 15:19). The cross speaks of th cost of victory; the resurrection is the victor Without the resurrection the crucifixion woul have been a victory for Satan. The coming re urrection means that all shall have to give a account for the deeds done in the body (2 Co 5:10). Unbelief has no incentive for right livin Belief in the resurrection gives motivation f

ghteous living (Daniel 12:2, 3). Christians will ve an account of the stewardship of this life Cor. 3:13-15). Man, as a creature of choice, ooses his own resurrection (John 5:28, 29). No e else can make our choice for us.

The doctrine of the resurrection of the human dy comes neither from nature nor from ience but from the Bible. The bodily resurrec- on is not an absurdity, but a mystery, for it volves the agency of infinite power to accom- ish it. We have the evidence of the resurrection the human body in the resurrection of Christ's dy (Luke 24:39, 40). It was necessary for rist to complete the plan of salvation by His n resurrection (1 Cor. 15:17). Redemption's an involves the resurrection of man (1 Cor. 15: ). This plan embraces the resurrection of the man body because both body and soul are d's (1 Cor. 6:19, 20). Both have been pur- ased by the blood of Christ, and the body as e sanctified temple of the Holy Ghost cannot rish forever (Rom. 8:23).

Warsaw, Indiana.

## THE RISEN CHRIST

He Who bled on Calvary,
From my sin to set me free,
Rose triumphant from the grave,
All mankind in power to save.

Bridegroom of my soul is He,
And some day with Him I'll be,
There with Him His glory share,
If for Him the cross I bear.

Rejoicing then forevermore,
Sorr'wing ne'er on yonder shore,
Tears forever wiped away,
Lovely land of glorious day!

Him, my choicest gifts I bring,
Him, my sweetest praises sing,
Him, the worthy One Who came,
Glory to His matchless name.

—Isabel Zehr.

## OPINION

H. A. Gossard

## WHAT MEANS THE RESURRECTION?

Had Christ not risen from his grave,
And gone from earth to heaven,
Would we have faith that God could save
Us through whom He had given?

He lived to show us how to live;
He died that by His Death
And Resurrection He could give
More than a Floral Wreath.

If through His Life we live and die
To sin, and love like Him on earth,
Some day we'll rise from where we lie,
With an Eternal Birth.

To live on earth a Christian life
Through Him who died to save,
Is God's Assurance that all strife
Ends when we leave the grave.

EASTER is not a time to dress
In gay attire for show.
It is a day that should impress
The SOUL with Heaven's Glow.

# Messages Of The Resurrection

By Rev. H. J. Olsen

JESUS, THE SON OF GOD, was in His own right Prophet, Priest and King. In His resurrection from the dead we like to think of Him as taking one of those ascending steps leading to the throne where He will one day rule as Lord of lords, and King of kings (Rev. 17:14). The reign of Jesus as King was foreshadowed by Solomon as he sat on a throne of ivory overlaid with pure gold. "The throne had six steps . . . and there were stays on either side . . . of the seat, and two lions stood beside the stays" (I Kings 10:19). In harmony with the six steps leading to the throne seat where Solomon reigned as king, we find six definite steps in the ministry of Jesus leading to the throne seat where He will finally rule the world in power. These steps are:

1) His incarnation, 2) His life, 3) His deat 4) His resurrection, 5) His ascension, and 6 His place at the right hand of the Father as I tercessor. The seventh step Jesus will take t enter the throne-room when He returns in th power of His Second Coming following the Ra ture.

At this Eastertide we are celebrating aga that great miracle that occurred on the mornin of Christ's resurrection, the third day after H crucifixion and death on the cross. His resurre tion was the self-verification of His claims wh speaking of His life. He said, "No man taketh from Me, but I lay it down of Myself. I ha power to lay it down, and I have power to tal it again. This commandment have I received My Father" (John 10:18). Consequently we mal the claim that THE FIRST MESSAGE O THE RESURRECTION IS THAT CHRIST THE SON OF GOD, AND THAT CHRISTIA ITY IS DIVINE.

When Adam and Eve left the Garden of Ed they knew that the death sentence had been su pended temporarily (until the Seed should come for their coats of skin were still warm with t forfeited life of the animal sacrifices that t Lord had provided for them. At the first alt outside of Eden, Abel knew that he had fou acceptance with God, for "the Lord had spect unto Abel and to his offering" (Gen. 4:4 On Mount Moriah, Abraham and Isaac learn that substituting a ram in sacrifice had saved t "child of promise" from a premature death. C fering animal sacrifices, however, even wh faith looked forward to the supreme sacrifice Calvary, was merely keeping up the interest an unpaid debt until Divine justice found f satisfaction through the death of the incarna Son of God, who only, and alone, could atone f the broken law. His unfallen nature made ato ment for our sinful nature. He died for the tra gressions that were under the first testamen He arose to become the Executor of the new co enant. In the full assurance of faith, we the

re claim that THE SECOND MESSAGE OF HE RESURRECTION IS THAT THE SACRI-ICE OF CALVARY IS ACCEPTED, THE TONEMENT COMPLETE, AND REDEMP-ION ACCOMPLISHED.

In that great sermon preached by St. Paul on ars Hill, he declared that the resurrection of esus from the dead had furnished a basis of ith for all mankind. It seems that some Divine terposition had occurred in their community at could not be ascribed to any of their known eities; hence their shrine to "The unknown od." His whole discourse was most courteous, ut he did tell of the true God as the Creator nd Upholder of all things. He declared that they ere the "offspring of God," and that the Lord as very near to them, and by seeking after God, ho already was the center of all living beings, ey could know Him in a heart-felt relationship. hen interrupted by scoffers, he only had time say that a new light had burst upon the world ith such force and clearness that repentance as demanded of all mankind, and righteousness ould be the plumb line used in the judgment the world. The empty tomb shines with super-atural light.

Just before the feast period began the first onth of the Jewish year, all highways leading Jerusalem would be thronged with pilgrims. The head of each house would be seen carrying a sheaf of barley, freshly cut from his fields of grain at home. On reaching Jerusalem, these bundles of grain were delivered to the priest. On the third day after the Passover, these sheaves of firstfruits were waved by the priest before the Lord, which was a guarantee to the farmer that neither rain nor hail would destroy his grainfields at home, but that the entire crop would be safely garnered. St. Paul was thinking of the feast of firstfruits when he wrote to the Corinthian church declaring that "Now is Christ risen from the dead, and become the first-fruits of them that slept."

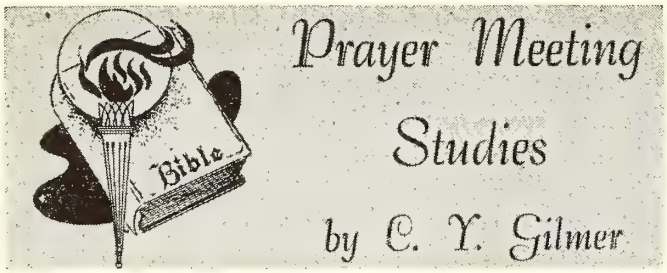
So it is that the resurrection of Jesus from the dead is both the type and pledge that all the dead shall be brought out of their graves, some to everlasting righteousness and others to everlasting punishment. This present life is but a small part of what God has planned for those redeemed through faith in Jesus Christ. While sorely afflicted in body, Job rejoiced in the hope of resurrection. He said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Pilgrim Holiness Advocate.

## WHAT IS YOUR ATTITUDE TOWARD THE CHURCH?

DURING THE FIRST CENTURIES of the Christian era and in some areas of the world even in modern times, the Church has received from the world the attitude of hostility. Hostility toward the Church may be a compliment to the Church in that the Church is treated as sufficiently important to be withstood.

The attitude of indifference is far more detrimental than that even of hostility, for when people are indifferent and apathetic toward the Church it is an indication that, at least in their attitude, religion is irrelevant. Many in the Christian Church are neither strongly religious nor definitely anti-religious but, rather, neutral—unconcerned. Truly, has it been said that, "Listless consent is more deadly than doubt."

A third and most desired attitude, which we may assume, is that of loyal acceptance and adherence. Those who accept Christ as Lord and Savior and the rule and guide to their lives, and who give themselves in loyal and devoted service through the medium of the Church, are the salt of the earth and the light of the world.—Selected.




### TEACHING THE RESURRECTION

The last loud trumpet's wondrous sound,
Shall thro' the rending tombs resound,
And wake the nations under ground.
—Wentworth Dillon.

THE GREAT THEME of Apostolic preaching, in contrast to modern preaching, was the message of the resurrection (Acts 4:33). To be an apostle one had to be a witness of the resurrection (Acts 1:22). Even "David spoke of the resurrection of Christ" (Acts 2:29-31). The rulers were grieved at Peter and John for preaching "through Christ the resurrection from the dead (Acts 4:2). Paul preached unto the Athenians "Jesus and the resurrection of the dead" (Acts 17:18). This theme never failed to arouse a great interest (Acts 17:32-34). It was the theme of a bodily resurrection that caused apostolic preaching to be "called in question" (Acts 24:20, 21). As Paul said, "If Christ be not risen from the dead, then is our preaching vain" (1 Cor. 15:14). Certainly there must be power in the doctrine that is half of the gospel that saves (Rom. 10:9, 10; 1 Cor. 15:3, 4)! The heathen believe in the immortality of the soul, but Paul was mocked by the heathen for preaching the resurrection of the body (Acts 17:32).

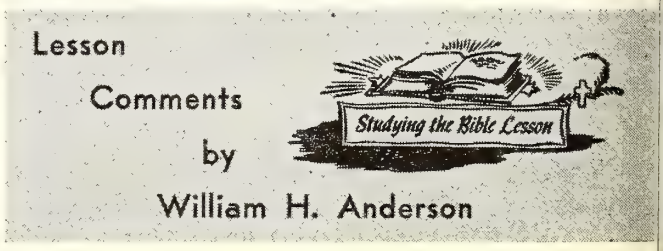
Shall man alone for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain, on which he feeds?
—Young.

Abraham believed that God could and would resurrect Isaac (Heb. 11:19). Job believed in a bodily resurrection (Job 19:25, 26). Daniel believed in the resurrection of the just and of the unjust (Dan. 12:2). Isaiah was a positive believer in the resurrection of the body (Isa. 26:19). The Old Testament martyrs were all firm believers in the resurrection (Heb. 11:35). Jesus was a great preacher of the resurrection (John 5:28, 29).

"The trumpet! the trumpet! the dead have all heard:
Lo, the depths of the stone-cover'd channels are stirr'd:
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.
—Milman.

That there will be a resurrection of the bodies of the just and of the unjust there can be no question according to Scripture (Acts 24:15). Are there not two men who have gone to Heaven in their bodies (Gen. 5:23, 24; 2 Kings. 2:11)? These two are a pledge of the rapture of the living saints when Jesus shall come for His own (1 Thess. 4:15-17; 1 Cor. 15:51, 52). The bodies of the raptured saints shall be changed and glorified (1 Cor. 15:53). Properly taught Christians yearn for the redemption of their bodies (Rom. 8:23). Why would Michael the archangel contend with the Devil over the body of Moses if that body is of no further use (Jude 9)? When Jesus Himself rose from the dead many bodies of the saints came forth from their graves and appeared unto many (Matt. 27:52, 53).

The human body of the redeemed belongs to the Lord (1 Cor. 6:13). The bodies of the saints "are the members of Christ" (v. 14). Paul in speaking of Christ and the church taught that the bodies of the saints are bound to the body of Christ as one flesh (Eph. 5:31, 32). The body of the Christian is the temple of the Holy Ghost and is "as eternal as the Holy Ghost" (1 Cor. 6:19, 20). Though the body of the saint be dissolved through death it shall be restored (2 Cor. 5:10) from mortality and corruption to immortality and incorruption (1 Cor. 15:53). If there is to be no resurrection of the bodies of the saints then Christ is not risen (1 Cor. 15:12, 13). Christ was not a mere spirit when He arose; He had a body and did eat before His disciples (Luke 24:39-43). There is one flesh of this body, and another flesh of the heavenly body, the same "in identity, though not in glory or in adaptation" (1 Cor. 15:39-44). Read 1 John 3:2.




**Lesson for April 5, 1959**

### WHAT GOD CAN DO WITH ONE MAN

**Lesson: I Samuel 7:5-16**

"SAMUEL STANDS out the great Reformer of his time, lifting his people out of the Dark Ages of the Old Testament and leading them into the Golden Age of David's kingdom and Israel's preeminence among the nations. More than any other character of the ages he resembled Martin Luther, the great Reformer of the Christian Dispensation, who lifted the Church of God out of the corruption of bondage and superstition and gave us the Reformation, the Bible, the doctrine of grace and the light and liberty of Protestantism" (Dr. A. B. Simpson).

With this lesson we begin a new series dealing with the Nation of Israel as a Kingdom. It is appropriate to start with Samuel, for he was truly one of the outstanding figures in the Old Testament age. He served God as PROPHET, PRIEST, and JUDGE.

### SAMUEL AS PROPHET

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord" (I Sam. 3:19-20)

"The word 'prophet' occurs occasionally before the time of Samuel . . . But Samuel, it seems, was founder of a regular order of prophets, with schools, or 'seminaries,' first at Ramah (I Sam. 19:20); and afterward there were such schools at Bethel, Jericho, and Gilgal (II Kings 2:3, 5; 4:38)" (Henry H. Halley).

Prophets were desperately needed in those days. There were three official groups that represented God before the people: prophets, priests, and kings (including judges). Although there were many good men found in the priesthood, there were also many who had corrupted themselves beyond usefulness. Likewise with the ruling body. There were numerous kings who worthily served God and His people. But, alas, many proved to be a disgrace.

"But the prophets formed an unbroken line of faithful witnesses and glorious examples who, amid all the declensions of the nation and the apostasies of their priests and kings, not only stood true in their testimony to the will of God, but lived out in their lives the principles of integrity and uprightness" (Simpson).

### SAMUEL AS PRIEST

"And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord" (I Sam. 7:5).

Here we see Samuel performing his priestly functions. The people of Israel were in a backslidden condition. The people themselves were far from innocent. Most of the blame, however, for their spiritual degeneracy must be laid at the feet of their corrupt religious leaders.

Because of their sin, God had permitted the Philistines to invade the land and overpower Israel. Now Samuel called the people together and spoke plainly to them. First of all he called on them to "return unto the Lord with all your hearts." Secondly, he commanded them to "put away the strange gods and Ashtaroth from among you." Thirdly, they were told to "prepare your hearts unto the Lord, and serve Him only."

If you are willing to do these things, said Samuel, then God "will deliver you out of the hand of the Philistines."

**Samuel realized that God cannot bless while sin is present in the heart and life! There is only one cure for a backslidden condition: To repent and forsake sin!**

The people harkened unto the voice of Samuel their priest. The outcome is not difficult to guess. "And the men of Israel went out of Mizpeh, and pursued the Philis-

(Continued on Page 16)

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### VISITATION PAYS

I IMAGINE YOU HAVE HEARD of the young college student who fell madly in love with a beautiful young lady. He determined to write to her every day, and so every day during the week a card came to her telling of his love. On Sundays he sent a special delivery postal.

At the end of 365 days—after 365 cards—the young lady was married. Yes, you guessed it! She married the mailman. It only goes to show that VISITATION PAYS!

Yes, visitation is SUNDAY SCHOOL BUILDER NUMBER ONE! It

V—italizes the work of our Sunday school.
I—ncreases enrollment.
S—ecures cooperation.
I—nspires regular attendance.
T—ies the pupil and teacher closer together.

If your Sunday school attendance is dropping off—or just holding its own—maybe you had better check on whether absentees and visitors are being contacted by a home call—because, remember, VISITATION PAYS!

Though we know that personal visitation is perhaps the most effective means for building Sunday school attendance, there are instances where visitation programs are disappointing. There are several factors which contribute to this: one is a lack of personal interest and spiritual fervor on the part of the visitor; another is the manner of approach; and a third factor is that many visitors are easily discouraged.

The question often arises as to how many times one should contact a prospective member. A survey made by the National Retail Dry Goods Association throws some light on this question.

Forty-eight per cent of the salesmen make one call and quit.

Twenty-five per cent of the salesmen make two calls and quit.

Fifteen per cent of the salesmen make three calls and quit.

Eighty-eight per cent of the salesmen quit after one, or three calls.

Twelve per cent of the salesmen keep on calling.

The twelve per cent who keep on calling do eighty per cent of the business.

The eighty-eight per cent of the salesmen who quit by the third call do only twenty per cent of the business.

There can be only one answer to the question of when do we give up: WE DON'T GIVE UP! We continue until the prospect moves away, dies, starts attending another church, or comes to our Sunday school.

Visitation programs must be launched to win, not as an experiment. The "we-will-try-it" attitude lays a basis for defeat, not for victory. Remember persistent visitation pays. Why not launch a visitation campaign in your Sunday school?

# HOW ABOUT YOUR OFFERINGS?

**Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:**

### FOREIGN MISSIONARY OFFERING

**(Easter)**

**Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.**

## Sunday School Lesson Comments

(Continued from Page 15)

tines, and smote them . . . So the Philistines were subdued, and they came no more into the coast of Israel."

SAMUEL AS JUDGE

"And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all these places."

"As a magistrate, he received appeals from the inferior courts and gave judgment upon them, tried causes and determined them, tried prisoners and acquitted or condemned them, according to the law. This he did all his days, till he grew old and past service . . . But when he was in his prime he rode the circuit, for the convenience of the country, at least of that part of it which lay most under his influence" (Matthew Henry).

Samuel lived in an epoch age, in a time when God needed a leader for the people of that generation.

"We, too, are in an epoch age. God help us to be epoch men—men for the times on which the end of the age has come. Samuel was called to act in the beginning of the Hebrew history. We are permitted to see the close of our dispensation. Never before did the world so need the highest types of men and the noblest, truest kinds of ministry — lives that understand God, souls that hearken, ears sensitive to His lightest whisper and wills of adamant to obey implicitly His every word. These are the men that God is looking for to mould the history of the world's last generation, and to usher in the kingdom of David's greater Son, as much as He needed a Samuel in the darkest days of Old Testament history and for the inauguration of David's reign" (Simpson).

### ARCHITECTURAL DETAIL OF AIRPORT CHAPEL REVEALED BY NEW YORK PROTESTANT COUNCIL

The Protestant Council of the City of New York has announced architectural plans for the Protestant Chapel to be built early in 1960 in Terminal City at New York International Airport. It will be the first Protestant chapel to be built in this country at an airport and will be adjacent to the Roman Catholic Chapel, already in use, and a Synagogue to be constructed. The three chapels will share a three-acre site near the airport's present Temporary Terminal Building. Announcement of the plans for the new chapel was made by Dr. Dan M. Potter, executive director, at the 15th annual meeting of the General Assembly of the Protestant Council.

The contemporary building with gothic undertones to be built on one acre of land that The Protestant Cou cil has arranged to lease from The Port of New Yo Authority, which operates International Airport. D signed by Edgar Tafel, New York City architect, t structure will have a Latin Cross plan with the horizont of the cross housing reception, office and counsellir areas. The vertical will house the Chapel proper. T cruciform will rise from a masonry base supported concrete piles. The tent-like chapel will be formed by series of concrete A-frame bents rising 35 feet in heig and ending in a rhythm of copper pinnacles that rise a fashion similar to the Gothic towers at Oxford Unive sity. Between these bents will be a series of precast co crete panels—coffered on the interior and oxidized-gree copper clad on the exterior. The panels will undulate b tween bents. Inside the chapel, the ceiling and t chancel and clerestory windows at each end will be colored, antique glass to allow a diffused, subdued, mu ti-colored light into the interior space.

In contrast to the high chapel mass, the office and r ception area will be in a low structure repeating t rhythm of the copper finials of the chapel. The exteri will again be covered in copper. The main entry will through this low area opening into a large foyer wi reception and library areas on either side. Between t foyer and the main chapel there will be a narthex, ope ing on one side into a small chapel for individual medit tion and on the opposite side into a chapel garden. T chapel, designed to seat 100, will be expandable so as accommodate 250 persons on Sundays and holy days.

Building and maintenance costs will be met by $400,000 fund-raising drive to be conducted among 1,7 member churches of all denominations under the spo sorship of the Council.

* * *

### MODERN CHURCH DESIGN TRIUMPHANT: MO NEW CHURCHES SHUN TRADITIONAL

Ninety-eight per cent of the 60,000 houses of worsl and auxiliary buildings to be constructed during the ne ten years will be of modern design. This prediction w made during the recent National Conference on Chur Architecture in Los Angeles. Some 1,000 members of t Church Architectural Guild of America and the Depa ment of Church Building and Architecture reconsider the question that has dominated their field in rece years: Progressive architecture vs. traditional, Goth Roman and Colonial design.

Modern design is now favored because, it is now l lieved, the desire of churches to manifest progressivi as an attraction to new members and the trend churches to become seven-days-a-week activity cente requires more varied facilities than the old-time me ing hall for Sunday worship.

According to the Rev. Edward S. Frey, chairman the Department of Church Building of the NCC, ab 90 percent of the churches being built today are functi al in design. "It would be prohibitive in cost to erect t old wasteful Gothic structures, he said. "We have build for smaller congregations who use their churcl for an ever-increasing number of activities. The cheap smaller church is designed to last about as long as t

arishioners' homes. Why build a church that will last thousand years? When the homes deteriorate all that's eft around the church is a slum."

Mr. Frey also said: "Because one of the objects of ew church architecture is to attract visitors who may ventually become worshippers, even the most conservative denominations are going in for progressive design. he more orthodox the theology, the more startling the rchitecture seems to be the rule of thumb."

A note of skepticism also was sounded at the conference. The Rev. Dr. Robert W. Spike of New York City aid that a "liturgical" revival happily was softpedalling blonde crosses protruding from shimmering chartreuse angings" and "sheer glass turning the pulpit into a fishowl."

* * *

## HICAGO LIBRARY GETS ANCIENT LEDGER: OTED BIBLE SCHOLAR DONATED PAPYRI

The latest addition to the treasure-store of documents n a steel vault at Harper Memorial Library of the Uniersity of Chicago is a business ledger kept by a farm nanager of 1,800 years ago. Robert Rosenthal, the lirary's special collection curator, said the two yellowed, attered sheets, 17¼ by 8½ inches, are papyrus account ooks and date back to "about 158 A. D."

Rosenthal said the ledgers are "accounts written in Greek which were kept in the form of double entries. hey record the cost of processing oil, wine, and grains or market and the income from the sales of these comnodities over several months." The papyri were written n Greek, Rosenthal added, because that was the lanuage of Egypt at the time.

Edgar J. Goodspeed, 87, one of the world's greatest iving authorities on the New Testament, gave the papyri o the university.

The sheets were found in 1900 in northern Egypt, near he site of the ancient city of Memphis, Rosenthal said.

* * *

## ENNESSEE GOVERNOR SIGNS NEW LAW: MINSTERS PROTECTED IN COURT CASES

Gov. Buford Ellington of Tennessee has signed into aw a bill recognizing a minister-communicant relationship vhen ministers are called on as witnesses in court. The ew law protects ministers from contempt of court for vithholding information which they have received in condence while counseling persons. The law had been ought by church groups in Tennessee, following the senencing of a Baptist minister last year for refusing to ivulge confidences given him by parties in a divorce uit.

Tennessee law at that time did not recognize such inister-communicant counseling as privileged, or beyond e authority of the court to require as testimony. Like other states, Tennessee had already recognized privileged communications between attorneys and their clients, doctors and their patients, and even in some instances among other professional groups.

* * *

## PLAN NEW PAPERBACK HYMN COLLECTION FOR DRUG STORE, SUPERMARKET SALES

Publication is expected within a year of a paperback collection of 118 hymns, it was announced at a meeting of the Commission on Music of the National Council of Churches in Evanston, Illinois. Designed for use in homes, in interdenominational gatherings, and by radio and television stations, the books would be sold by drug stores, supermarkets and newsstands, in addition to book stores.

Standard Protestant denominational hymnals were used by the commission in the selection of the hymns. The result of four years of work, the book was edited by a seven-member committee headed by Luther Noss, dean of the Yale University school of music.

* * *

QUITO, Ecuador—The two Protestant women missionaries featured in Life magazine last December, returned to civilization after 53 days deep in the jungle making friends with the "stone-age" Auca Indian tribe who slew five male missionaries nearly three years ago. The women are Mrs. Betty Elliot, 32, widow of one of the slain missionaries, and Rachel Saint, 40, sister of another. They were escorted on their return from Aucaland by friendly Indians—including four adult men, the first adult males to evidence interest in the missionaries. After a short rest the women plan to return to the jungle house the Aucas built for them. They may take other missionaries back with them. (The four men brought an interesting gift to Missionary Aviation Fellowship pilot Johnny Keenan: one of their barbed hard-wood lances. They said it was the last lance they were going to make. Then Dabu admonished pilot Keenan, "You be careful with that and don't kill anybody. You can kill an animal; but don't kill anybody.")

BERLIN—Communist papers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. Many papers no longer print the name of the officiating pastor or do not identify him as such. Some newspapers also have deleted the cross from advertisements of undertakers, which used to feature an urn and a cross.

WASHINGTON, D. C.—The U. S. Armed Forces chaplain's office reports that church attendance among armed forces personnel increased during 1958. It was the fifth consecutive year to show increase. Sunday school, religious education classes and chapel services reflected the growing interest.

**God freely gave all to you—Are you freely giving to others through Brethren World Missions?**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## "CONFIDENTIAL FILE"

(The Youth Director just returned from an encouraging and exciting—but most unpredictable—trip through Ohio, Indiana, Illinois and Iowa. His work was to conduct Youth Clinics and attend the Central District Spring Camp, but you will see that many other things invaded the planned schedule.)

## DEAR DIARY . . .

**Saturday, March 7:**

DEPARTURE—At 2:45 P. M. with suitcase, suits, shoes, screen, projector, cameras, display boards, posters, books, sun glasses, map, film strips, flash bulbs, and mint lifesavers each secured in its proper place—the sleek green stationwagon departed from the Broad Street loading docks and headed northward; only to take a sharp left turn in Norwalk and wend its way into the inviting western horizon (as the sun set slowly, of course). Snack in Vermillion with two other truck drivers and on to New Paris. Arrival at **Rev. and Mrs. E. M. Riddle's** according to previously arranged schedule—just in time to see South Bend Central beat Columbia City on T. V. basketball.

**Sunday, March 8:**

WORSHIP AND CLINIC WORK—Attended Sunday School and delivered Worship Service message at New Paris Brethren Church, this being Seminary Recruitment Sunday. Delicious dinner with Riddles at **Mr. and Mrs. Dorman Ronks,** youth advisors at New Paris. Afternoon spent visiting with Ronks, listening to records and tape recordings of the Menno Singers from Goshen with whom Dorman sings, and touring the school where he teaches. Back to the church in time to prepare display for evening session of Youth Clinic and attended part of the B. Y. C. meeting. The young people participated well in the program and offered good ideas in discussions. Evening service was very well attended by both youth and adults as the local, district and national Brethren Youth programs were presented by posters, displays, lecture and slide pictures. After church, paid (didn't cost much either) short visit to good friends, **Pat and Ivan Ronk** and **Mrs. Willis Ronk** in Goshen. End of a very wonderful day. New sanctuary (completed) and Sunday School rooms (now in preparation) are both beautiful and useful improvements.

**Monday, March 9:**

BUSINESS WITH THE HOOSIERS—Hearty breakfast and morning devotions with Riddles provided good start for travels and contacts in area. Enjoyed an hour-plus with **Rev. Spencer Gentle** discussing district youth work and B. Y. Summer Work. The Goshen Brethren just finished a fine job of redecorating their church (I really think they should have been putting additional rooms on the parsonage). Next to South Bend to talk with **Mr. Harold Haenes,** of the Haenes Sign Company, about future plans and arrangements for the making of the BRETHREN ROAD SIGNS when sufficient orders are received. Mr. Haenes is graciously doing this wor with no margin of profit; can you beat that? Went t **Rev. J. D. Hamel's** and checked with him, as secretar of the conference executive committee, on the point where the Youth Conference and General Conference ar integrated next August in Ashland . . . a helpful tall By the way, Hamel is off coffee now . . . strictly Sanka man . . . may start a new religion over the ne discovery. Returned to New Paris through Elkhart fo visit with **Rev. and Mrs. Bowman** and tour of new pa sonage which is nearing completion. Will house a hug youth recreation center in the basement for B. Y. Cer Evening service at New Paris, second session of Yout Clinic, was for adults only.

**Tuesday, March 10:**

WESTWARD HO—Farewell to Riddles and their wo derful hospitality. First stop, Milford to check with **Re Glenn Grumbling,** president of the Indiana Youth Boar about forthcoming plans for the All-Indiana rally, you activities at Indiana District Conference, and a possib Indiana Youth Retreat next fall. **Rev. E. J. Black** wa holding Evangelistic Services there and it was good bring the Southern Indiana youth district into the di cussion. Hope to be back for the District Board meetin on April 4th at Roann to assist in following-up son ideas. Remainder of day consumed with travel towa Iowa, with two stops enroute. One at Scripture Pre headquarters in Wheaton, Illinois, to make final arrang ments with **Miss Marjorie Ford** for her coming to As land on May 23rd to train the B. Y. SUMMER CRU SADERS for their Bible School teaching this summe The other stop was at Elgin, Illinois, to confer wi **Ed Crill,** youth director of the Church of the Brethre about plans for a college-level conference of Brethr students next Thanksgiving.

**Wednesday March 11:**

TO THE CORN COUNTRY—Finished trip to Wate loo, Iowa, arriving at the **Rev. and Mrs. Albert Ro** home about 2:00 P. M. Ample time to visit, prepare di play at church for evening clinic session, and becor settled at the home of my hosts, **Mr. and Mrs. Gla Miller.** I noticed the high drifts from a 17 inch snow t preceding week-end . . . little imagining what was yet come. Evening program was similar to first night New Paris clinic and turn-out at Waterloo was very go and much appreciated.

**Thursday, March 12:**

CONFINED TO SICK-BAY—Picked up a real lulu a cold and sore throat, so spent the day reading a resting. Millers were perfect hosts, providing excelle food and adequate medication. Many adults participat very well in the evening discussion groups at the chur

**Friday, March 13:**

SPRING CAMP BEGINS—By supper-time seve youth had arrived from Cerro Gordo, Lanark, and M ledgeville for the Central District Spring Camp at t Waterloo Church. I'll not go into the details of the thr day program here, for other reports will appear lat

**Saturday, March 14:**

CAMP CONTINUES—(and this resume will be co tinued next week on Page 18. Don't miss the exciti and unexpected finish to Spring Camp. See you ne week?)

# The Women's Corner

by Helen Jordan

## EASTER JOY

EASTER IS PRIMARILY a day of joy. It celebrates the most joyous fact in the world . . . that Christ as conquered death for us. Its message is the most comorting truth we know. It says to us what our Risen Savor said to the women: "Don't be afraid." Easter prolaims the triumph of the Crucified. The titanic struggle etween good and evil has resulted in victory for light gainst darkness, for life against death, for love against ate. Since He arose, we dare sing: "Dear dying Lamb, hy precious blood shall never lose its power."

He lives! In spite of the fact that He died on Calvary, nd His tomb was nearby—He lives! In spite of the hate nd sin and betrayal; in spite of misunderstandings and nisinterpretations of His teachings; in spite of the occaional incompetence, bigotry, cruelty and hypocrisy of His followers; in spite of all Hell did and can do—He ives!

Easter reminds us that He lives in the world's great rt, music, poetry, painting, sculpture and architecture. The fact that He lives has inspired the greatest books. He lives in our social institutions . . . in hospitals, schools, ibraries, homes. He lives in every effort His church pronotes in the interest of justice and brotherhood, peace, obriety, and human betterment. These all draw their very life from Him. But He lives most of all in the peronal experience of people who seek Him for fellowship, uidance, comfort and blessing.

Because He lives we have a Gospel to hear, a great ommission to go into all the world, and a great promise hat He is with us always.

We remember His words because of the resurrection. The Church and the New Testament, are testimonies to His resurrection. Our faith is now on final ground. The Resurrection of Jesus reassures. What folly it would be ot to believe the only One able to say "I am the Resrrection and the life." Let's be supremely thankful for Easter. Death is a terrible reality. Easter is the firm round for measureless joy and hope in life eternal. Thanks be to God He showed Himself alive.

Mrs. John F. Locke,
Maurertown, Virginia

## INTERESTING ITEMS

(Continued from Page 2)

NEW LEBANON, OHIO. The Laymen presented Mon-e Duffy, a baptist minister and teacher from West lexandria, as their speaker at their public service on e evening of March 15th.

DAYTON, OHIO. Rev. Clyde Balyo was guest speaker the Dayton Church on March 8th.

OAKVILLE, INDIANA. Our sympathies and prayers to Rev. Arthur H. Tinkel in the passing of his father at Wabash, Indiana recently. May the God of peace and the father of our Lord and Savior, Jesus Christ, bring that eternal peace and blessing to all who note his passing.

ARDMORE, INDIANA. Pastor C. William Cole was radio devotional speaker over WJVA the week of March 9th through 13th.

GOSHEN, INDIANA. Brother Spencer Gentle reports the baptism and reception of two new members on March 8th.

HOWE, INDIANA (BRIGHTON CHAPEL). Missionary Margaret E. Lowery, of Krypton, Kentucky, is scheduled as the guest speaker in the Brighton Chapel on April 12th, it being the occasion of the Sisterhood public service.

WATERLOO, IOWA. Brother Albert T. Ronk reports the baptism and reception of six new members on March 1st.

LANARK, ILLINOIS. Harlan Hollewell, of Milledgeville, was the guest speaker at the Lanark Brethren service the evening of March 8th. Following a carry-in supper, the service was built around the mission theme, "U. S. and Canada."

## Laid to Rest

RAY. Viola Ray passed from this life, Feb. 16th, to be with her Lord. Had been in ill health for over three years and had long awaited this day of departure. Was born April 5, 1877, and was nearly 82 years of age. Member of the Brethren Church since she was a young girl. Services by the undersigned. Interment, Fairview Cemetery, Gratis, Ohio.

LUDY. Margerite Ludy passed on to her eternal reward, February 28th. Was 55 years of age and a member of the Brethren Church in West Alexandria. Services conducted by the undersigned. Interment in the Twin Valley Cemetery.

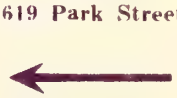
H. R. Garland.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 107**

**Needed: 93**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street



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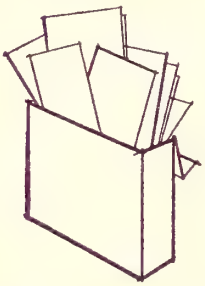

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# The Brethren EVANGELIST

Official Organ of The Brethren Church


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NORTH MANCHESTER, INDIANA

*"He goeth before you into Galilee:*

*There shall ye see Him."*

Vol. LXXXI April 4, 1959 No. 14

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

HARRISONBURG, VIRGINIA (BETHLEHEM). The public service of the Woman's Missionary Society was held on February 22nd, with returned missionary Veda Liskey as the speaker of the evening.

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that there were 53 in attendance at their recent Father and Son banquet. E. Russel Hicks, of Hagerstown, was the guest speaker.

GATEWOOD, W. VA. Brother Robert Madoski conducted pre-Easter services in the Gatewood Church, March 23rd through 29th.

ADRIAN, PENNA. (BRUSH VALLEY). The choir of the Brush Valley Church presented special music at the Union Avenue Methodist Church, Kittanning, at their revival services, recently.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Scheduled guest speakers morning and evening, April 5th, in the Wayne Heights Church are, respectively, Rev. Brechbiel and Rev. Franklin.

Girl Scouts, Brownies, their leaders, their committee women and members of their families, were guests of the Wayne Heights Brethren in the worship service on March 8th.

MANSFIELD, OHIO. Brother John R. Terrell notes that they are in the fourth month of broadcasting their weekly radio program, and that the support for the program has been good. It is aired each Saturday morning at 8:30 o'clock over WCLM, Mansfield, 1570 k. c. The program is known as "Sunrise Devotions." Area Brethren are encouraged to tune in.

FREMONT, OHIO. A baptismal service for two new members was scheduled for March 22nd.

CANTON, OHIO (TRINITY). Brother Robert Keplinger notes relative to their recent ground-breaking service, "The ground-breaking service was a real thrill for all present. Already the well-drilling rig is working on the property."

LOUISVILLE-SMITHVILLE, OHIO. Louisville became the winner in the recent Sunday School and Church attendance contest conducted for some weeks between the two Churches. Points were tabulated for attendance at all Sunday Services; difference in the final score very small.

NEWARK, OHIO. A farewell party was held on a cent Sunday afternoon for Brother and Sister William Crick, who terminated their pastorate with the New Chapel on Easter Sunday. The Cricks will be moving their new pastorate at Pittsburgh, shortly.

The Brethren Youth of the Newark Chapel were charge of the Easter Sunrise service scheduled WCLT's hilltop parking lot. Rev. Ray Aspinall was scheduled speaker.

NEW LEBANON, OHIO. Ashland Seminary Profes Charles R. Munson was guest speaker in the New I anon Church on March 15th.

WARSAW, INDIANA. Everett L. Norris, Warsaw, diana, secretary of the Northern Indiana Laymen, ports on the District Rally held March 2nd in Elkh

(Continued on Page 19)

## COMING EVENTS

**DAYTON, OHIO. Hillcrest Brethren.** Revival Servi —**Apr. 13-22**—Rev. William H. Anderson, Evangel Rev. Percy C. Miller, Pastor.

**MUNCIE, INDIANA.** Revival Services—**beginning A** 19—Rev. Woodrow B. Brant, Evangelist; Rev. E. Black, Pastor.

### SPRING RALLY
### SOUTHEASTERN DISTRICT LAYMEN

**Washington Brethren Church**
**Washington, D. C.**
**April 18th—5:00 P. M.**

**A good meeting is being planned.**

**Maps are being sent to each Church in the D trict showing how to get to the Washing Church.**

**Guy H. Tamkin, President,**
**Washington Brethren Laymen**

(Continued on Page 19)

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## The Dawning Of The Truth

MARK, THE 12TH CHAPTER, carries the account of a scribe who came to Jesus and sked the words, "Which is the first commandent of all?" (Mark 12:28). Jesus not only anwers him relative to the first commandment, "Thou shalt love the Lord thy God with all thy eart, and with all thy soul, and with all thy ind, and with all thy strength"), but goes a ep further and gives to him the second comandment, ("Thou shalt love thy neighbor as yself"). Here was something new in the staid, rict day of Pharisaic ritualism and self-rightousness—that a man should love his neighbor as uch as himself. It is the one problem with hich Jesus seemed to have the most trouble in ealing with the people of His day.

However, this scribe quickly perceived the easoning of Jesus, and capped it all by saying at to love God with all the understanding, soul nd strength, and to love our neighbor as much as urselves, is more than "all the whole burnt offerngs and sacrifices." The perception of the full, ving responsibility of a child of God, came to is scribe; for this, Jesus commended him.

The dawning of the truth as it came to this terested scribe is outstanding. It is something hich needs to be caught by every Christian toay. Jesus stated the first commandment, but en said no man dared to stop there; there had be more than a profession of faith. The scribe ghtly interpreted this to mean that putting the mmandments into action is better than all the ultitude of sacrifices. His concept states a basic int of Christianity—"Faith in Action." Would at we could get every Brethren Church memr to realize that faith, if it is to be faith at all, ust be Faith in Action!

This inquiring scribe is to be greatly comended for his conception of truth as Christ ught it. It gave Jesus the opportunity to emazon it upon the theology of our faith. James ter expresses it when he says, "Faith without works is dead." A blunt question we could ask at this juncture is, "Are we doing enough works to keep our faith alive?" If we have been content to sit back and let others do the work; if we have been content to let others shoulder the financial load of our Church, then perhaps this question will make us a little bit uncomfortable. It is our prayer that many, many people will come to the dawning of the truth that we just cannot accept our faith and keep it, without producing the fruit for which we have the talents, time and finances.

Even realizing that faith needs to be put into action did not appear to be the final answer for this scribe. Knowing what we ought to do, but not doing it, is not commendable. This scribe was commended by Jesus for coming to the realization of what needed to be done. Jesus said to him, "Thou art not far from the kingdom of God." And we ask the logical question—"How far?" Far enough that he was still outside the kingdom of God. Far enough that unless he did what he knew he had to do, he was still outside the kingdom of God.

It is a sobering thought for present day Christians and Church members, to realize that according to this scripture passage it is possible to fulfill every "entrance requirement" except one, for the kingdom of God, and still be found on the outside. The first thing we need to do is to establish our relationship with God through our faith in Christ, His Son. Then all else builds upon it. But if our faith dies on the vine, it is no good either. Today, we need faith, a real, living faith in God. Then we need to propel our lives into His work and service. We must have compassion on the spiritually hungry multitudes. We must serve His Church with all that we are, with all that we have. We must love God, accept Christ and become one of His. We must walk in His way. We must love others unto the uttermost. For such, the kingdom of God is at hand.
W. S. B.

**"I delivered unto you first of all . . . how t Christ died for our sins according to the sc tures." St. Paul.**

**"For there is none other name under hea given among men, whereby we must be sav**

# First Century Preaching

SOME YEARS AGO there was built in an eastern city a beautiful church and on its corner stone was inscribed the words, "We preach Christ crucified." Later, a vine was planted at the same corner, which in the course of the years covered a part of the cornerstone so that the passers-by could only read the words, "We preach." There was never a day when there was so much preaching as in our day, but I am fearful that we have strayed far from that message that our Lord intended that should be sent to a lost world. The vines of oratory, of human wisdom, of wordly ambition, of higher criticism, and the destructive vines of modernism, all have helped to cover over the one great theme of the first century preachers. Satan would be perfectly satisfied to have every preacher keep silent upon these great themes, for he knows that these are the ones that sound his death knell.

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## Rev. C. C. Grisso

The more we study the texts and the ra meager contents of the sermons of the e church, we discover that they had one cen theme. Let us turn first of all to the key- sermon, the first sermon ever preached in dispensation of Grace, the church age. If preacher took a text at all, it was in all prob ity this, "Therefore let all the house of Is know assuredly, that God hath made that s Jesus, whom ye have crucified, both Lord Christ." And we should note that immedia this kind of preaching brought three thous souls to cry out, "Men and brethren, what s we do?"

That was Peter's first sermon. Let us tur his second one. "But ye denied the Holy One the Just . . . And killed the Prince of life, w God hath raised from the dead." And, as would expect, this sermon resulted in five t sand converts. (Acts 4:4).

Let us follow this same preacher into one n evangelistic effort as we turn to the Acts 10 41. "God anointed Jesus of Nazareth . . . W ye slew and hanged on a tree: Him God ra up the third day." And, what was the resul

is sermon? Just as we would expect. The con-ersion of the whole household of Cornelius. So is great preacher in introducing to his hearers e message of this new dispensation, magnifies ove everything else the death and resurrection our Lord.

Now for a brief look at a few texts used by at other great hero of the Christian faith of e first century church. Turning to I Cor. 15:3, For I delivered unto you first of all that which also received how that Christ died for our sins . . and that He was buried . . . and that He rose gain the third day according to the scriptures." nd in the first chapter of this same epistle he ys, "We preach Christ Crucified." In Galatians :14, he writes, "God forbid that I should glory, ve in the cross of our Lord Jesus Christ." Then the first chapter, verse 8, he declares, "Though e or an angel from heaven preach any other ospel unto you . . . let him be accursed." Thus aul warns against all teachers, however attrac-ve or brilliant who would in any way modify or tract from, or replace this gospel, which he had eached unto them.

St. Paul was a man of no mean ability. Well uld he have appealed for a hearing, to his nat-al gifts, for he was proficient in all the learn-g and wisdom of his day. He had received his aining from the great teachers of his genera-on. Yet, when he comes to Corinth this city of t and culture and philosophy, he puts aside all ese gifts of learning and declares himself to now nothing save Jesus Christ and Him cruci-d." "Not enticing speech, not enticing words," od's message that he has to deliver needs no lishing. He knows but one theme, and his only edentials are the "brands on his body, the arks of the Lord Jesus Christ." Thus as we read e epistles, and listen to the sermons of these st century preachers we discover that they had t one choice theme, namely "Christ and Him ucified," "Christ in you the Hope of Glory." ese preachers never wavered from their posi-n. He was the Christ of virgin birth . . . Vicar-s death . . . Bodily resurrection . . . And Com-g again in glorious majesty.

In our conception of Christianity, and in all our aching and our preaching, we must get back this primary position, namely, Christ is the ndation of His Church, the Center of its pow- and its ONE and ONLY head.

CHRIST WAS THE CENTER OF HIS OWN EACHING. He offered Himself to the world

as the solution of its difficulties and troubles and the source of a new life. "Come unto ME," was His invitation. He asked men to believe in Him, to love Him and follow Him. He called the self-righteous to humble themselves to His correction . . . the sinful to confide in His forgiveness . . . the doubting to trust His assurance . . . and to all alike He offered HIMSELF AS A LIVING PERSON. And to all who accepted Him, He was their certainty, their peace, their strength and their hope. For Him, they lived and labored and suffered and died. It was to the music of His name that the church's walls were builded. To confess His Name was the way to enter the fellowship of His Church, whose central rites were baptism "into His name" and the partaking of the emblems "of His broken body." Fidelity to His name was the crown of martyrdom and great throngs went to their death rather than deny His name. Is it any wonder that Paul said, "I preach Christ first"?

These early preachers knew that it was the eternal purpose and plan of God to bring about a reconciliation between himself and man by the death of His Son. Thus the cross was not an afterthought of God. It was in "His eternal purpose." "He was the Lamb slain from the foundation of the world." "He who knew no sin became sin for us." He "bore our sins in His own body on the tree." Yes, it was on that cross that God was satisfied for every sin of every man of Adam's fallen race. Here is man's only escape from the wrath of God for sin, here is man's only hope for time and eternity. These things these

preachers believed and preached. Only once before had such a message ever been declared, and that was by that strange preacher when he said, "Behold the Lamb of God that taketh away the sin of the world." And now, this same message has been proclaimed for two-thousand years, and has lost none of its power. That "fountain filled with blood, drawn from Immanuel's veins," though it has washed the blackness from millions of sin-stained hearts, is just as powerful today as it was the day it was first proclaimed and the first believer found pardon and forgiveness.

Oh yes! I know we are being told that t world has outgrown such teaching. That it ju will not work in this highly cultured and intell tual age, and that we need a new gospel. We are l ing told again that it is next to impossible to ha revivals in these days; that men's hearts are ha and they will no longer respond to such messag as those of other years when men and wom turned to God through the preaching of the cro Wait a minute! let us go to Calvary and see t great granite rocks rent in pieces as the Son God dies on yonder cross, and then ask, A men's hearts harder than these granite hil No, our blessed Lord was not mistaken when said, "And I, if I be lifted up . . . will draw men unto me." And, if any person thinks th the great heaving, throbbing, restless heart the world is going to be stilled, and the de hunger of the souls of men are going to be sa fied with anything but this message of the c cified, resurrected, living, glorified and Com Christ, that person, to say the least, is mistal and they themselves need the evangel note.

No, we will never get rid of our need of t gospel until sin and sorrow and death and te and heartaches go out of fashion. For, after it is "Christ in us . . . that is our hope of Glor It is "Christ in us," the indwelling, transfo ing power by which our selfish, sinful lives being transformed day by day, being lifted of the dominion and power of sin into the li and liberty of the Sons of God. With this sort hope planted in our hearts we can live the pr ent life victoriously and face the hour of de triumphantly. Not one touch needs to be add not one deed that human hand could perf would make our salvation more secure or cert Just how secure did this sort of faith hold with this great first century preacher? One sc ture from his pen as he comes near the end the journey is sufficient. "Blessed be the and Father of our Lord Jesus Christ, wh according to his abundant mercy hath begot us again unto a lively (living) hope by the urrection of Jesus Christ from the dead, to inheritance incorruptable, and undefiled, and t fadeth not away, reserved in heaven for you, are kept by the power of God through faith u salvation ready to be revealed in the last tin.

And you, Paul, now that you have had a l time in prison to think over your ministry, w is your final word before you take your dep ure? Here it is, "I have fought a good fight

have kept the faith; henceforth there is laid up or me a crown of righteousness, which the Lord hall give me at that day." Well, such faith didn't eep him out of prison, it didn't keep him from he executioner's ax, and as they led Him out onder under the Italian sky, the angels must ave leaned out over the battlements of heaven, nd the whole lift of the skies must have been lled with their presence as they call to one nother, "Come let us witness the death of one ho called himself "the chief of sinners," but who had kept the Faith." He is laying aside his rmour. He loosens his girdle, takes off his reastplate of righteousness, and leaves it as an eritage to the church forever. He removes the andals from his feet; the King's chariot will bear im to his eternal home. He lifts his helmet, for he hand of God will place a crown upon his row. He gives to his spiritual son, Timothy, the word of the spirit which he had wielded on any a hard fought battle-field. One stroke, and he heart that loved his Master is pulseless; the and that wrote the living oracles is still; the ody which was the home of one of God's choicest servants is cold in death." There must have been a cheer from the mob, yes, but also from the angels as they gather to welcome him home.

And now, finally, this same Jesus who came into the world and lived and suffered and died and was resurrected and went back to glory, and who for two thousand years has been the Mediator of His people, is coming back to earth for His own. And according to every sign of our times, is coming soon, for everything He had to say incidental to His coming is either already fulfilled or is in process of fulfillment in our day. Yes, coming not to be rejected by His own; not to be crucified; but to see how many have washed themselves in His Precious blood; and "to take vengeance upon all who have obeyed not the Gospel."

"When He shall come with trumpet sound,
Oh may I then in Him be found,
Dressed in His Righteousness alone,
Faultless to stand before His throne."

North Manchester, Indiana.

*"May the Sun of Righteousness arise, with healing in His wings!"*

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## PRAYER—Fountain of Energy

Carlos Oriza

(Editor's Note: Carlos Ariza is a deacon in the First Baptist Church of San Francisco, Cordoba, Argentina. At the time of the experience he relates on this page, he was traveling in the province of Entre Rios as a salesman for a candy factory.)

IN THE LIFE of every Christian there are and always will be unforgettable experiences that remain indelibly engraved. I recognize that prayer is an unending fountain of beautiful experiences, because the majority of our prayers lead us to participate in the marvels of God's power as He answers His children.

About two years ago I received an invitation from a missionary to preach in the penitentiary in Gualeguaychu, Entre Rios, Argentina. Although I have never refused an opportunity to preach, I felt insecure and incapable of serving as I would like in that situation.

I was disturbed about what Scripture passage to choose as a basis for the message. After some hesitation I decided on a message that would not offend the sinful consciences of those prisoners, many of whom were serving life terms to pay their debt against society. With this mental attitude, I arrived that Sunday morning ready to participate in a new experience.

After being guided through long hallways, heavy iron doors, and interior yards (customary in building construction in Argentina), the missionary and I were directed to a large room which is used during weekdays as a classroom for illiterates. I was surprised when the guard left us in the room, saying he would return within an hour. I learned, however, that the guard trusted us sufficiently to leave us there alone because the missionary had gained the confidence of the penitentiary officials.

Soon prisoners began filling the room. Trying to leave a good impression and win their sympathy, I shook hands with them as they entered. Different impressions began passing rapidly through my mind and heart. I felt a satisfaction in knowing that they came of their own choice, but I was even more happy to know that the good attendance was due to the insistent invitation of one of the inmates, who had been converted. Sixto Bastida was ushering and passing out chorus books with radiant enthusiasm.

At a signal from the missionary, we began to sing choruses. Laughter, facial expressions, and gestures among the prisoners gave me the impression that we were wasting time. After three or four choruses the missionary asked the congregation to bow their heads f prayer.

For me it was a moment of hope. Then, to my surpri the missionary asked Prisoner Bastida to pray. But was that sincere prayer that brought the Holy Spi into our presence.

Never shall I forget the request expressed in th prayer: "I beg of thee, Heavenly Father, make my u fortunate companions understand that there are oth walls and doors that keep us from true freedom. The are our sins of unbelief. Come, O Father, and bless u There were other expressions worthy of note, but t power of God was already there transforming hearts

Following the prayer I was ready to read the Scr ture passage I had previously selected when somethi moved me to change my mind. No, the message th would not offend the prisoners' consciences was not wh was needed in those circumstances. The cry of th prayer concerning sin and unbelief sounded in my e How much sin and lack of belief there was in the moments! God then moved me to speak clearly and fran ly. I did this, not with some personal bravery, but w the assurance of obeying God.

Without a doubt there was a battle going on—t Spirit of God against satanic power. About halfw

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

Q—WHAT ARE THE ADVANTAGES OF INVESTING IN THE B. H. M. REVOLVING FUND?

A—1. You have the assurance that your money will be working for God, and not for some non-Christian enterprise that may be a detriment to the moral and spiritual life of our people.
2. You will possess the immeasurable spiritual joy of having a part in the Lord's work.
3. You have the assurance that your money will not be used for purposes of war.
4. You will be investing in the only institution on earth ordained by God to present real peace to a lost and dying world, through Jesus Christ.

hrough the message I observed that something was hap-ening. An unbelievable change was taking place in the udience. There were no more childish facial expressions or offensive gestures. The prisoners' faces now expressed nterest in what they were hearing. Then seconds later ears began forming in the eyes of some, showing the attle taking place in their hearts. I said to myself: "Oh, ny God, how thou are working! Thanks!"

It was an unforgettable meeting. It was a victory for Christ asked for by a pray-er who understood the need f salvation for fellow prisoners. Seven persons that day rusted in Jesus to give pardon for sin. Some of these ave eloquent proof of true conversion through later appenings in the penitentiary.

At the finish of the meeting we hugged (Argentine ustom) and shook hands while the surprised prison guard ooked on. A profound satisfaction invaded our hearts. The prisoners returned to their cells and waved good-by hrough the bars as we returned to the street.

Just a few days ago I was again in Gualaguaychu, valking along the sidewalk, when I heard someone say, Hello, Mr. Oriza." As the man timidly extended his and, I recognized Sixto Bastida and remembered his rayer for freedom that day in prison. He is free now n a double sense, from prison walls and from the wages f sin. He is now a church member, having followed Christ in baptismal waters.

Again experience has proved that God hears and an-wers the prayers of His children.

. . . Courtesy of The Commission.

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## MR. STORK VISITS BISCHOF BEEHIVE

**Being concerned about all our missionary families, we thank God for answered prayers and rejoice over the recent news that Mr. Stork delivered a little "Honey Bee" (ROBERT PAUL) to the Bischof Beehive on Feb. 21, 1959. CONGRATULATIONS to "Mama Bea" and "Papa Bob."**

### BLUE BOOK SUPPLEMENTS

**New pictures of all our missionaries and children are ppearing in our Easter World Mission publicity. You ay add these pages to your Missionary Blue Book as supplement, if you have one.**

**A number of requests have been received in the Mis-ionary Board office for such pictures; hence we urge hat you will use this material wisely. Keep these pic-ures of our missionaries in a prominent place where you ee them and remember to pray for them frequently.**

**For future reference keep a careful file of all world ission information.**

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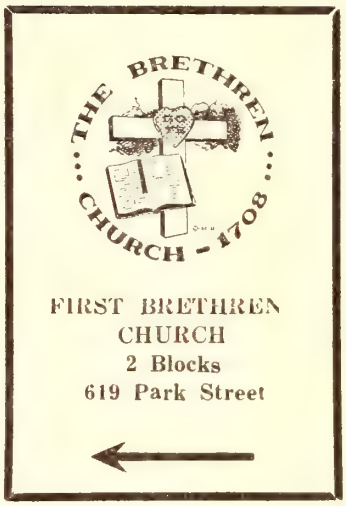
**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 114**

**Needed: 86**




## SURPRISE ONE:

**Did you notice the change in numbers. Seven more signs were ordered during the past week.**

## SURPRISE TWO:

**Mr. Harold Haenes, sign painter, has already begun production of the BRETHREN ROAD SIGNS even before the required number has been ordered—because he wants to see them up too! Mr. Haenes will go "in the hole" unless the number rises to 200 and over. He has shown faith in us. Will we let him down?**

## SURPRISE THREE:

**Those orders already sent in will be filled and signs ready for distribution at Pastor's Conference in Ashland this month. Pastors, you may get your church's supply at that time.**

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Dr. A. J. Gordon frequently told the story of an American who with an Englishman was viewing Niagara Falls. Taking the Englishman to the foot of the falls, the American said, "There is the greatest unused power in the whole world." The Englishman replied, "No, no, my friend. The greatest unused power in the world is the Holy Spirit of the living God."

Zula Evelyn Coon in WORSHIP SERVICES FROM THE HYMNS.
(Fleming H. Revell Company).

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Those who sought to give a natural explanation for the power that was present in the meetings (of Billy Graham) were completely baffled. A psychiatrist sat through five meetings in his attempt to analyze it. Then God analyzed him. He too joined the thousands who had begun to live by taking Christ as their Lord and Saviour.

Robert O. Ferm in PERSUADED TO LIVE: CONVERSION STORIES FROM THE BILLY GRAHAM CRUSADES
(Fleming H. Revell Company).

# In Memoriam . . .

# DR. W. S. BELL

## 1876 - 1959

Pastor and Leader in the Brethren Chnrch
for over 50 years

BELL. William Spencer Bell, son of William G. Bell and Eliza Ann Bishop Bell, was born in Clifton Springs, New York July 27, 1876, and departed to the Life Beyond, January 21, 1959. Our Editor of Publications, Rev. W. S. Benshoff, presented a beautiful tribute to the memory of Dr. Bell in **The Brethren Evangelist** of January 31, 1959. Many activities and honors were listed. I will avoid repeating these.

Dr. Bell's family life included marriage to Leah Katherine Sprinkle in Sterling, Ill., in 1903. To this union were born four children, William Lloyd, a physicist and engineer who served 25 years in Europe in the employ of Western Electric and now makes his home in Morristown, N. J.; Alice Elizabeth Masterman, assistant professor in the Medical college at the University of Cincinnati; Catherine Croy of West Carrollton, Ohio, whose husband is High School Instructor; and Louise Schneider of Loudonville, Ohio, whose husband is associated with the Flxible Manufacturing Company. Their mother departed to the Life Beyond in 1927. In June 1932, Dr. Bell was united in marriage with Fannie Walker of Milledgeville while he was Endowment Secretary for Ashland College. Th served together in pastorates at Milledgeville and Da ton and in 1942 retired to their home in Milledgevill He is survived by his wife, the children, eight grandch dren and two great grandchildren.

Memorial services were conducted in the Milledgevil Brethren Church by the undersigned on January 24. blizzard kept representatives of national headquarte from attending, but three national boards were repr sented by local members. Assisting in the service we Rev. Merle Hawbecker, representing the Lanark Bret ren Church and other Brethren Churches of the Centr District, and Rev. Karl Baldner representing the Dutc town Church of the Brethren and other churches of t **community.**

Dr. Bell has been a source of inspiration, encourag ment and help to the writer from high school da through the years which I have been privileged to ser as his pastor. Eternity alone will be able to evaluate t the worth of his work as pastor, evangelist and frien

H. H. Rowsey.

# Young Men's and Boys' Brotherhood Program

**Topic Editor: STAN McKIM**

### THE FORGOTTEN WEEK

IN THE NEXT few weeks, the activities of Holy Week, Pre-Easter Services, Good Friday, and Easter Sunday will only be a memory. Many of our churches will have held their Communion Services. What will be your memory of these wonderful services? Will you forget them in the bustling activities of spring and summer? Befo you answer these two questions, listen to the words the Holy Scriptures, concerning the reactions of Chris most beloved followers.

Thousands of people had listened to the words of Jes and watched Him heal many of their afflictions. Th realized that Jesus was performing miracles. Yet, in few months, none of them came to His aid while He w a prisoner of the Roman soldiers! Peter denied Chr thrice before the cock crowed twice (Mark 14:66-72), Christ said he would do.

His followers listened in silence as He was falsely a cused by His tormentors. They watched in silence He carried His cross to the place of crucifixion. Sim

f Cyrene was the only one that helped Jesus, by assist-ng Jesus with the Cross, when Jesus fell. Through the ials of Jesus, He never once struck out at His enemies r berated His followers. His main words were **"Father, orgive them; for they know not what they do."**

Jesus had discussed many things with the Disciples uring the Last Week. It was hard for them to under-and what Jesus was telling them. Jesus told the dis-ples He would soon depart from them, but would leave Protector or Helper with them. The Disciples were e best students of Christ's teachings, but even they uldn't understand the words that Jesus spoke to them. he Comforter that Christ left with His followers was e Holy Spirit. The Spirit is our link today with Christ. Ve don't have Christ in personal attire to guide us as e live in this world each day, but the Holy Spirit will ive us strength to understand and accept the ways of hristianity.

Each Christian needs Christ as they walk through the orning hours, meeting the problems of the day. Each e needs Christ as the shadows and twilight come, to alm the nerves and settle the worries of the day just ast. As we visit our state and federal institutions, we not find contented Christians, but mixed-up human be-gs! These people need help, help that can only come om you as dedicated followers of Christ. **Don't forget e Easter season.** Keep in mind every day of the year at you have the most wonderful gift of all generations f man, **an eternal life.** This life was given to you through e sufferings and afflictions of Christ. New hope was orn into the world as Christ arose from the grave, and ppeared to the believers several times. At last, He called e eleven disciples away into a mountain of Galilee.

Jesus spake unto them saying "All power is given unto e in heaven and in earth. Go ye therefore, and teach l nations, baptizing them in the name of the Father, and f the Son, and of the Holy Ghost: Teaching them to ob-erve all things whatsoever I have commanded you: and, , I am with you always, even unto the end of the world."

In closing, may these words by A. L. Ackley express ur love we feel towards the Week of Easter Services nd their significance to each Christian throughout the orld.

serve a risen Savior, He's in the world today;
know that He is living, whatever man may say;
see His hand of mercy, I hear His voice of cheer,
nd just the time I need Him, He's always near.

n all the world around me, I see His loving care,
nd tho' my heart grows weary, I never will despair;
know that He is leading, through all the stormy blast,
he day of His appearing, will come at last.

ejoice, rejoice, O Christian, lift up your voice and sing ternal hallelujahs to Jesus Christ the King!
The Hope of all who seek Him, the Help of all who find,
None other is so loving, so good and kind.

He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.
He lives, He lives, salvation to impart!
You ask me how I know He lives? He lives within my heart.

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### THE DRAIN OF DESPAIR

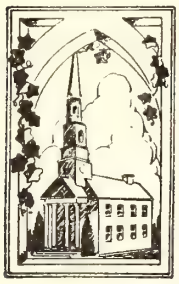
THREE POUNDS may well equal 48 ounces by a rule of measurement, but in quite a different realm it may total the oceans of ounces by way of trial and trouble.

Three pounds forms the weight of the human brain, and marks the mind which from time's dawn of history has besplattered the corridors of living with blood and bondage. According to the word of an eminent specialist, "man's brain which has transformed the world and has discovered the power to destroy it, is the greatest enigma in modern science. Only in the last quarter-century have we begun to acquire a dim understanding of its motives." The drain of despair which runs through the directives of discovery is not to be wondered at when that study is not illuminated by the living Word of God. A brain that is brilliant boasts of its business in bullets rather than busying itself with things which make for balm of blessing; the last War is too great a proof of that.

Our specialist also remarks, "The last 25 years have been especially fruitful of new knowledge of the brain, thanks to a sharp rise in the volume of neurophysiological research. There is the tantalizing prospect that research now under way will finally shed light on the elusive connecting links between man's brain and the thoughts in his head."

"A penny for your thoughts" may be world's coinage, but the Word of God classifies it as conflict. The opening pages of the Word will be answer—complete for the last question of man's probing; "Every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5), as man staggers along, "in a way that was not good after their own thoughts" (Isaiah 65:2). But then, that three-pound bundle of "gray matter" can be quarried into new life, higher ground when Christ is faced and formed within, "bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5). A personal transformation by faith is the primary requisite; an old truth, but more modern than tomorrow's newspaper as applied to every ramification of this modern melange of living! **(Copr. ERA, 1958)**

**orward with Christ through Brethren World Missions — How far forward?—Your giving is the only limitation.**



# What's Doing in the Churches

## NORTHERN INDIANA MINISTERS MEET

The Brethren Ministers and wives of Northern Indiana, met March 16th, with the Hamels in the Brethren Church at South Bend for a dinner meeting. There were 22 adults and two children. Evangelist and Mrs. Harry E. Richer, holding a meeting at Ardmore, were guests.

After a good dinner and a heap of fellowship, President Riddle presided at a very informal session, in which Reverend and Mrs. Henry Bates, and their services in the Indiana District, church and camp, were recognized. Brethren Gilmer, Ingraham and Bowman, each spoke briefly relative to their untiring work in the district. A number of other brief words of commendation were given also, and all shared in wishing these people God's blessing and guidance in their new field, in Pennsylvania.

The next meeting will be May 18th, 12:30 sharp, fast time, at the Teegarden Church. The Secretary could not be present, hence this report by the President.

E. M. Riddle.

## BRONSON, MICHIGAN

**(Matteson Brethren Church**

Baptismal services were held at the Elkhart Church, by Rev. J. Milton Bowman, on the evening of March 15th, for three persons. They were received into the membership of the Brethren Church.

A Mid-Week Prayer Services was started on March 11th.

The Lord is surely blessing the work here at the Matteson Church.

Buck D. Garrett, Pastor.

## HIGHLIGHTS AT NEW PARIS, INDIANA

The Menno Singers, a male group of 30 voices, presented an evening program, February 22nd in the First Brethren Church's new sanctuary in New Paris, Indiana. This group of consecrated men comes from a number of churches and many walks of life, in and near Goshen. Their program was one of high order, and was appreciated by a fine audience. That night, five of their number could not appear due to colds; some were kept from the service for the same reason. This organization has functioned for nearly twelve years. Not one is paid. Their offerings are used each year for some worthy and needy project. Dorman Ronk, from this Church, sings in the group.

Rev. Phil Lersch, National Brethren Youth Directo conducted a youth clinic here March 8th and 9th. The was a fine interest and good cooperation.

Rev. and Mrs. Glenn Shank spoke and showed pictur concerning their missionary activity in Nigeria, Mar 17th. There was a good attendance and fine interest.

March 18th, the High School Choir presented a Pr Easter service in this Church under the direction of Mı William Hollar, music director. There are 52 young pe ple in this Choir. This was a Union Service sponsored l the ministers of the churches.

Excellent progress is being made on the changing the old church into Sunday School arrangements. No da has been set for the dedication.

Earl M. Riddle, Pastor.

## ROANN, INDIANA

Our Pastor, Rev. Herbert Gilmer, has recently sho his pictures of Switzerland and Germany. January 8 was our first "Hour of Power" service. The Choir atten this service and then practices their special number f the Sunday morning service afterwards. We are havi very good attendances for morning and evening servic

Our Church cooperated with the "Cross Country Co ference" on the work and organization of the Brethr Church. We now have two W. M. S. groups working our Church; both are giving and working for missio

We also have a newly organized Senior B. Y. C. grou which has been working since January 18th, and, alo with the Pastor, is publishing a monthly Church pap which is called "The Orbit."

The Church had a special offering for Phil and Bec Claar, January 18th, who soon will be working in t Congo. The offering was to help them buy a Volkswag for their work. Becky is a former girl of the Church. O Church also supports Robert Bischof, missionary to N geria, Africa. The Homebuilder's Class also is spons ing a native evangelist this year.

There has been a new partition added to one of t largest classrooms in the new annex; we are very for nate to have very nice classrooms and sanctuary to wo ship in.

We have a "Bible Tree" in our Church. Someone marked that it looked like a dogwood tree with maj leaves, but nevertheless, it is rapidly filling with leav Anyone reading a book in the Old Testament hangs yellow leaf on the tree; the New Testament, a green le for each book. Upon completing the Old Testament New Testament, a flower will be placed upon the tr Upon completing the entire Bible, fruit will be plac upon the tree.

We do want to thank Thomas Shannon, former past for his wonderful article he had in **The Evangelist.** brought back many wonderful memories and all c prayers and best wishes to him and his family.

Mary Haupert, Corr. Sec'y.

## BRETHREN PASTOR'S CONFERENCE
## April 7-9, 1959
## Seminary House

**Tuesday, April 7th**

1:30 Song Service
Devotions .....Charles Huff
Inspirational Message
William E. Allen, Minister, Grace Gospel Church, Mansfield, Ohio

7:30 Communion Service at the Park Street Church
Elder Clarence S. Fairbanks, in Charge

**Wednesday, April 8th**

9:00- 9:30 General Prayer Period—Gene Caskey, leader
9:30-10:30 Prophetic Study .....Elder Albert T. Ronk
"Prophetic Purposes and Covenants"
0:45-11:15 "The New Sunday School Training Program"
Elder Joseph R. Shultz
1:15-11:45 A Sharing Period
1:30- 3:30 Devotions .....Raymond Aspinall
Panel Discussions on Church Building
1. "What We Are Learning as We Plan Our Building"
Elder Lester V. King, Chairman
2. "What We Learned as We Built Our Building"
Elder John T. Byler, Chairman

7:30 Public Session at the Park Street Church
Song Service
Devotions .....Elder Delbert B. Flora
Prophetic Message..Elder Albert T. Ronk
"The Fruits of a Family Feud"

**Thursday, April 9th**

9:00- 9:30 Missionary Prayer Period
Jerald Radcliff, leader
9:30-10:30 Prophetic Study .....Elder Albert T. Ronk
"The Procession of the Royal Seed"
0:45-12:00 Missionary Buzz Session

**Committee: Elder Smith Rose, Elder Donald Rowser, Elder John T. Byler.**

The other day I flew over the Okefenokee Swamp. We were down low and I could see an ugly green film over the water. It looked dirty and unclean—a breeding place for health-destroying creatures. At one time the water in that swamp was sweet and pure, coming from clear springs high in the mountains. But in that low place it had stopped, and having stopped it had stagnated.

So in life. If you stop when you hit low places, your life begins to stagnate. Sometimes tears blind our eyes and we can't see the way ahead, but we must keep going.

Charles L. Allen in ALL THINGS ARE POSSIBLE THROUGH PRAYER (Fleming H. Revell Company).

# Laid to Rest

RORABAUGH. Annie M. Rorabaugh passed to the Lord, Feb. 22, 1959 at the age of 85 years. Life-long member of the Brethren Church. At the time of her death, was a member of the Second Brethren Church, Johnstown. She was a faithful member, a wonderful Christian mother, friend and saint. Served as a deaconess. Services, and interment at Hendricks Cemetery, by the undersigned.

BOYER. Lota Marie Boyer passed to the Lord, Mar. 7, 1959 at 60 years of age. Member of the Second Brethren Church, Johnstown, for most of her life. Served over 20 years as a deaconess. Funeral at the Church with Rev. Robert Cessna, immediate past pastor, and the undersigned, officiating. Interment by Rev. Cessna at Richland Cemetery. A large percentage of our membership was related to her. She was a faithful, Christ-like person, beloved by all.

WEIL. Moses Weil passed to the Lord, Mar. 17, 1959 at Canton, Ohio, at the age of 80. Had belonged to the First Brethren Church, Johnstown, before moving to Pittsburgh where he joined our Church there. Rev. Robert Keplinger, of Canton, held services at Canton, before the body was brought to Johnstown where a service was conducted by the undersigned. Interment, Grandview Cemetery, Johnstown.

Harold E. Barnett.

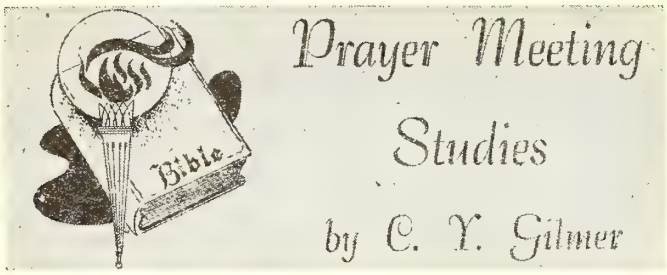
* * *

LONGLEY. Willie Conn Longley died suddenly at his home, Jan. 15, 1959. Was born April 13, 1887. Survived by seven children, several of whom are members of the Mt. Olive Brethren Church. Was a member of the E. U. B. Church. Funeral services conducted by the undersigned and Rev. L. O. Carbaugh. Interment, McGaheysville Cemetery.

POWELL. Broaddus Eugene Powell was born April 2, 1901, and died Jan. 30, 1959, being hopelessly ill since last Thanksgiving Day. Survived by his wife, three children, three grandchildren, and seven brothers and sisters. Was a member of the Mt. Olive Brethren Church, though he resided in a community near Verona, Va. Funeral services in Verona E. U. B. Church by the Rev. Clovier, the Rev. Weber and the undersigned. Interment, Episcopal Cemetery, Verona.

LOGAN. Mrs. Elizabeth B. Logan, widow of the late Worth M. Logan, was born April 8, 1864, and died Feb. 20, 1959. Survived by one son, two grandsons, and six great-grandchildren. Lived a long and useful life; was a very industrious person who loved to grow flowers and place them in the church every Lord's Day. Funeral services conducted by her pastor, assisted by her former pastor, Dr. John A. McInturff, at Harrisonburg, Va. Interment, Dayton Cemetery.

John F. Locke, Pastor.




## THE BODILY RESURRECTION OF THE UNSAVED

NONE CAN ESCAPE THE RESURRECTION, and the unsaved will be punished in the body for the misdeeds done in the body (2 Cor. 5:10). It is Christ who revealed that the "whole body" of the unsaved "should be cast into Hell" (Matt. 5:29, 30). And, you will note that He said it in the Sermon on the Mount, the same sermon in which the beautiful Beatitudes were spoken! Too many people have never read that sermon in its entirety! And in the beautiful picture of Christ and the children (Matt. 18:1-10) He taught that the physical bodies of their offenders shall "be cast into everlasting fire," "into hell fire" (vs. 8, 9).

It is Christ who reveals the never-dying worm, the "unquenchable fire" for the resurrected bodies of the unredeemed (Mark 9:43-48). It was Christ who taught that Hell is the place for bodies as well as souls of the unconverted (Matt. 10:28). He taught that even now the spirits in Hell have all the senses of the body as the spirit of the rich man who sees, thirsts, is tormented in flames, hears, remembers and speaks (Luke 16:19-31).

We spirits have just such natures
We had for all the world, when human creatures.
—Dryden.

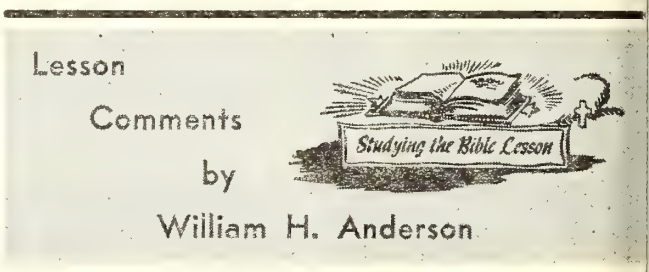
The depth of the mercy despised is the measure of the punishment of him that despiseth. Christ contrasts with the eternal joys of the redeemed the everlasting woes of the lost. His loving arms would enfold the whole human race, but not while impenitent or unbelieving; the benefits of His redemption are conditional.—Edward Thomson.

The place thou saw'st was Hell, the groans thou heard'st
The wailings of the damn'd, of those who would
Not be redeem'd. —Pollock.

You who are sensual and devilish, who do not care about your souls being punished, because you never think about your souls; but if I tell you of bodily punishment you will think of it far more.—Spurgeon.

At the resurrection of the wicked, death and Hell will deliver up the bodies and the spirits for judgment (Rev. 20:12-15). With literal, physical bodies they will bow before Christ and confess Him with their tongues (Rom. 14:11; Phil. 2:10, 11). Then soul and body will descend into Hell where already two men, "the beast," which is the Antichrist, and "the false prophet" have already existed for a thousand years (Rev. 19:20; 20:5). All who will hear the solemn warnings of the Saviour and listen to them will not have to hear His own personal condemnation, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

There is a place in a black and hollow vault,
Where day is never seen; there shines no sun,
But flaming horror of consuming fires;
A lightless sulphur, chok'd with smoky fogs
Of an infected darkness; in this place
Dwell many thousand thousand sundry sorts
Of never dying deaths; there damn'd souls
Roar without pity; there are gluttons fed
With toads and adders; there is burning oil
Pour'd down the drunkard's throat; the usurer
Is forc'd to sup whole draughts of molten gold;
There is the murderer forever stabb'd,
Yet can he never die; there lies the wanton
On racks of burning steel, while in his soul
He feels the torment of his raging lust;
There stands those wretched things,
Who have dream'd out whole years in lawless sheets,
And secret incests, cursing one another.
—John Ford.




**Lesson for April 12, 1959**

## A LEADER FOR THE PEOPLE

**Lesson: I Samuel 10:17-27**

FROM THE PEN of an unknown author comes the words:

"Consciously or unconsciously, we choose. We ca try or we can loaf; we can persevere or we can qui we can think or we can moon; we can trust or we ca fear; we can wear chains or we can be free. Not l luck, but by choice, we win or lose."

The importance of always making the right choice-God's choice—is brought out very forcibly in this less on Saul, son of Kish.

### ISRAEL'S REJECTION OF GOD

Samuel, who was prophet, priest, and judge of Isra for many years, was growing old. His two sons, Joel a Abiah, were made judges in Israel. But, alas, Samuel sons "walked not in his ways, but turned aside aft lucre, and took bribes, and perverted judgment" (I Sa 8:3).

Leadership was desperately needed in Israel! And the elders of Israel gathered together, and went to ta with Samuel. "Behold, thou art old, and thy sons wa not in thy ways: now make us a king to judge us li all the nations."

The prophet was greatly displeased with this reque Up to this time the Nation of Israel enjoyed a Theocra —rule by God. Now they wanted a Monarchy—rule l one, an earthly king.

Samuel immediately took the matter to the Lord. List to God as He spoke to His servant: "Hearken unto t voice of the people in all that they say unto thee: f

they have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. 8:7).

**What an awful thing it is to reject GOD!** Yet men and women are doing it all the time. There are so many ways this is done. **We reject God by refusing to accept the provisions of Calvary; by declining His invitation to "Come unto Me"; by failing to acknowledge the Lordship of Christ in our lives!**

### ISRAEL'S DESIRE FOR A KING

God continues speaking to Samuel: "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

So Samuel called the people unto him and tried to explain that a king would conscript their sons for battle, use their daughters as cooks and bakers, usurp their fields and vineyards, and subject them to heavy taxes. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us."

**Here we see a people determined to have their own way! Right or wrong, good or bad, they will have what they want!**

### GOD'S CHOICE OF A KING

What does God do with a people who refuse to listen to Him, and who are determined to have their own way? **He permits them to have their own way!**

Scroggie has said: "No worse fate can overtake a man than to be permitted to do what he chooses."

"And the Lord said to Samuel, Hearken unto their voice, and make them a king."

Thus Samuel, under God's direction, chose Saul and anointed him as the first king of Israel. But before Saul was officially seated as king, Israel was once again told that in choosing a king they were rejecting God (I Sam. 10:19).

This lesson raises one very serious problem. **If God did not want Israel to have a king, why then did He choose Saul and allow him to be king?**

God has His good and perfect will for every Child of God. Through the inspiration of Scripture and the indwelling of the Spirit, God would make known His will to all who seek it. **However, God has made us free, moral agents, and He will never force His will upon us!**

**By choosing Saul, Israel was resigned to God's second best—His second choice.** Dr. A. B. Simpson wrote:

"God has His best things
For the few who dare to stand the test;
God has His second choice
For those who will not have His best."

**But God's second best is not good enough for the consecrated Christian! He longs for the best that God can bestow!** The last verse of Dr. Simpson's poem is his earnest prayer:

"Give me, O Lord,
Thy highest choice,
Let others take the rest;
Their good things have no charm for me,
For I have got Thy best!"

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### LET'S DISCUSS THE LESSON

TOO OFTEN TEACHERS of young people and adults don't believe it is possible to have a class discussion on the lesson. So they lecture week after month after year.

Yet these same teachers will discuss the lesson profitably with two or three persons.

Perhaps many of them hesitate for fear the discussion will get out of hand. Or perhaps they are just in a rut. It is easy to lecture each week because they have done it that way for so long.

But it is time for a change—at least occasionally.

Discussion method of teaching is being used successfully in schools and colleges. And this method has proved profitable.

Try a class discussion soon.

Here are some suggestions to help make it effective.

1. Keep the atmosphere informal.
2. Encourage everyone to participate.
3. Clearly define your aim and then keep the discussion moving to that end.
4. Use questions to stimulate discussion.
5. Occasionally call on a member for his opinion.
6. Don't give your own views too soon.
7. Respect everyone's opinion.
8. Don't argue.
9. Keep discussion on the subject.
10. Check everything with the Word.
11. Summarize the points at the close of the session.
12. Be sure to answer all questions or arrange to do it at another time.

* * *

### DATES TO REMEMBER

| | |
|---|---|
| National Library Week | April 12-18 |
| National Family Week | May 3-10 |
| Triple National Sunday School Conventions | |
| San Jose, California | October 7-9 |
| Atlanta, Georgia | October 21-23 |
| Columbus, Ohio | November 11-13 |
| Brethren Summer Camps | |
| Camp Pinnacles, West Virginia | July 5-18 |
| Camp Juniata, Pennsylvania | June 21-July 3 |
| Camp ————, Ohio | July 19-August 15 |
| Camp Shipshewana, Indiana | June 21-July 25 |
| Camp Blackhawk, Iowa | June 29-July 4 |

Other camp dates will be announced as soon as we receive them.

## CHINESE COMMUNISTS SCORE MOSLEM PRIESTS: ACCUSE THEM OF ABUSING RELIGIOUS INFLUENCE

The influence of Moslem Imams, Tibetan priests and other religious leaders continues to be a problem for the Chinese Communists in Northwest China. The lamas were charged with having invoked superstitious religious injunctions against working the land in certain ways and were said to have told the farmers that if they killed plant pests they would not go to Heaven.

Imams and lamas were accused of abusing their religious influence by indecent assaults on women and by extracting exorbitant sums for prayers, mosques and religious services and food for priests. Huge stocks of grain, coal and tea were reported to have been found in one mosque as a result of collections from the people.

Some of those involved in the conflict with the communists have been classified as counter-revolutionaries operating under the cloak of religion. The **Tsinghai Daily News** of Sining reported that 18 persons headed by the Imam Yeh Ehr-Li had been tried before a mass meeting at Hualung, four had been sentenced to death and others given punishment varying in severity.

A counter-revolutionary group said to be composed of reactionary religious leaders, former landlords and rich peasants was accused of having laid plans to attack Hualing and other places in Tsinghai and Kansu.

The **Tsinghai Daily** reported widespread mass denunciation meetings against "criminal activities of counter-revolutionaries working under the cloak of religion." The mass meetings were reported to have charged that the imams, lamas and landlords had been allies in suppressing and mistreating the poverty-stricken masses before communism.

* * *

## BIBLE STUDY IN JAPANESE ARMED FORCES GET OFFICIAL GOVERNMENT RECOGNITION

To imagine an officially recognized Bible study group within the old Japanese Army and Navy system is quite difficult. However, in today's Japanese self-defence forces, several such groups exist, and with official sanction. One of these is in Shikaya, the navy air force center, where two years ago a few Christians stationed there started a Bible class. As the attendance grew, they applied to their Service Section to have their Bible Class recognized as a regular club activity. Their commanders gave them immediate clearance, and also with official recognition, a place to meet and an annual grant of Y15,000 (about $30.00).

The Bible study group meets once a week, with a local pastor as their teacher. The 48 members who now make up the group include officers and men of various rank as well as men and women from offices and grour crews. In the Navy Technical Center at Etajima, a Chri tian officer, Captain Shimizu, who is head of the depar ment of education of the school, has started a Bible clas There is also a Bible class at Iwakuni air base, sponsor by a UN air force chaplain stationed there.

* * *

## TENNESSEE BAPTIST WOMEN VOICE FEELING ON COURTSHIP, MARRIAGE, FAMILY LIFE

Baptist women of east Tennessee have voiced their fee ings about courtship, marriage, and family life—not on for themselves but for their sons and daughters. The sentiments are summarized in a Baptist Press featu article by two Carson-Newman College professors her Herbert J. Miles and Ray F. Koonce. Carson-Newman the Tennessee Baptist Convention's senior college f east Tennessee. Miles's and Koonce's survey, upon whic their findings are based, brought in replies fro 613 women.

The two professors concluded there are five "rath major weaknesses of Tennessee Baptist Women as r lated to courtship, marriage, and the family:" 1) Fami devotions are not observed in almost half of the hom represented. A fourth reported that grace is not said mealtimes; 2) Two out of three women do not share re ular recreational activities with their husbands; 3) Re ular family conferences are not held in about two-thir of the cases; 4) A higher than the average number women—43 per cent—work outside the home for pa 5) Three of every four women give only occasional, any, supervision to their children in the spending of chi dren's allowances.

On the other hand, Miles and Koonce discovered, the are a half-dozen points for which the women should commended: 1) Joint checking accounts for husband an wife prevail in more than two of three instances. Joi financial decisions are reached in 84 per cent; 2) "Th women have some realistic concepts concerning child di cipline." Application of the paddle for punishment children aged 6-12 is okayed by four out of five wome surveyed. Over 95 per cent require children 9-12 years age to attend Sunday school and church; 3) "They s the normal time for youth to have their first date at n sooner than their 15th birthday and the normal time f youth to start going steady at not sooner than their 18t birthday." This precludes "steadies" while in high schoo They want their children's courtships to last from 1½ t 2½ years and for them not to marry before 21; 4) Nin tenths feel that sex education should be given in colleg and eight of ten believe it should be given in high schoo A slightly less number—75 per cent—of the women fe that the church has a responsibility in this area; 5 "There is abundant evidence that the homes of thes women are centered around church life." Regular habit in attendance, holding of church offices, and tithing wer noted in a high percentage of cases; 6) Would they marr again if they could choose over? Yes, say 98 per cen Would they marry the same fellow if the choice wer theirs again? Sure, said 97 per cent of the women. "Th survey seemed to reveal that Tennessee Baptist wome enjoy an abundance of happiness in marriage."

Some interesting sidelights on the survey findings were that the younger women (29 and under) in the survey married when 19 or 20, while older women (above 30) were 22 years of age or older when they married. This is based on an average age.

Only 13 per cent approved of a woman taking the initiative in courtship. Hubby helps with the housework only irregularly, or never at all, 78 per cent of the time. Most of the women had two or three children, and they felt the ideal family would have three or four children. Meals are more oft-blessed by prayer in the city than in the country. For city families, it's 83 per cent against 67 per cent for rural families. About one in five of the women had had prayer with her husband before they married. The majority—65 per cent—think it best that the husband be three to five years older than the wife. In actuality, 71 per cent of the women in the survey were younger, 15 per cent were the same age, and 14 per cent were older than their husbands.

* * *

## JEWS AND CATHOLICS IN ROME PROTEST "VULGAR" COMIC BOOK VERSION OF BIBLE

Jews and Catholics in Rome were united recently in protesting the publication of a comic-book edition of the Bible. A private publishing firm released the first Old Testament installment of **La Bibbia** (the Bible), a 68-page booklet using photographs posed by professional actors and cartoon "balloons" for the presentation of narrative in modern Italian. The protestors—led by the chief rabbi of Rome—appealed to the government to prevent the "continuation of such sacrilege, which offends God and men, not only believers but also those who admire the Bible as a great work of art." They also deplored tampering with "the lofty monument of divine and human wisdom, the Book that educates the world in faith, in love of God and of all creatures, in goodness, in charity."

Gustavo Salatini, editor of the Biblical serialization, defending his publication, said: "Many priests have welcomed our publication, which is selling nearly 100,000 copies of every issue. We have asked for and obtained church approval. The rabbis should be glad that we popularize the Bible. We shall of course continue publishing our series."

Original sponsorship by the Roman Catholic Archdiocese of Milan was withdrawn by Msgr. Enrico Galbiati, who as the censor of the Milan Archdiosese is responsible for all printed matter authorized by it. He agreed with the rabbis saying: "I perfectly agree with the Jewish attitude. The comic book edition of the Bible is plainly vulgar. Several Bishops have expressed their distaste and the Vatican has intervened. I have reported to the Cardinal (Giovanni Battista Cardinal Montini, Archbishop of Milan) on the affair and the imprimatur will not be granted for any following installments."

* * *

## CHICAGO CHURCH FEDERATION RALLY LAUNCHES "MILLION SOUL" CAMPAIGN

An army of 7,000 lay men and women at a huge rally in Chicago were commissioned to seek "a million new souls for Christ" in a door-to-door campaign. Throughout Lent and on until Pentecost Sunday, May 17, the laymen are busying themselves in the first phase of a city-wide evangelistic effort that is scheduled to continue over a ten-year period. The laymen were commissioned to their task at a great rally in the International Amphitheater which was termed one of the largest religious gatherings in recent Chicago history. Over 300 local churches affiliated with the Church Federation of Greater Chicago are engaging in the effort.

Dr. Alan Redpath, pastor of Moody Memorial Church, representing some evangelicals who will be cooperating in the campaign, told the rally, "Nothing can ever be an adequate substitute for an all-out crusade. This" (the campaign) "is the New Testament method of evangelism." He reminded them that the biggest problem facing the Christian church is that of getting its message across to the people, saying: "Our gospel must go radically to the root of the trouble with human nature."

A Federation spokesman said that while a metropolitan area as large as Chicago should have at least 1,400,000 Protestant church members, this city has only about 800,000. The "amateurs" in the visitation drive, he said, hope to find the new members "which the professional churchmen have failed to win." Dr. Harrison Ray Anderson, pastor of Fourth Presbyterian Church, warned the 7,000 that the job will not be easy. He said, "It took ten people in our parish last year to win one man to Jesus Christ."

Each local church will conduct the visitation program in its own way. The general method will be for two-member teams to call upon prospects of their own denomination. There is to be no rivalry or proselyting among the churches or member denominations in the Federation.

* * *

**SAN ANTONIO, Texas**—Volunteers from some 40 churches in the San Antonio Baptist Association have undertaken a city-wide religious census but they are going about it in a different way. They are taking the census by telephone. Thousands of names have been taken from telephone books and assigned to the volunteers. Each is to be called and asked for such information as name, address, age, church and denominational preference. Efforts will be made to tie the un-churched in with some congregation in their neighborhood.

**WASHINGTON, D. C.**—An old issue was revived in Congress when Representative Frank J. Becker of New York re-introduced a resolution calling for daily sessions of the United Nations to open with prayer. The UN now opens each annual session of the General Assembly with a moment of "silent meditation" so the Communists won't be offended.

**BELGRADE**—The government of Yugoslavia has slightly relaxed its ban on the importing of Bibles, which has been in effect since September 1956. It will now allow the Belgrade branch of the British and Foreign Bible Society to import 200 Bibles a month in the form of registered parcels from abroad.

**MANILA**—The Philippine branch of Gideons International had its annual convention recently. The businessmen in its membership were told that some 2,500 Bibles and 40,000 New Testaments have been distributed by the branch since it was organized in 1953. Some of the Scriptures were placed in hotels, others in schools and hospitals.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## "CONFIDENTIAL FILE"—(continued)

(Last week you were reading the confidential diary of a recent trip by the Youth Director through Indiana, Illinois and Iowa. Since we were rudely interrupted, by virtue of the fact that the end of the page appeared, the traveling account is hereby resumed—with thanks to you for patiently waiting.)

## DEAR DIARY . . .

**Saturday, March 14:**

CAMP CONTINUES—The Spring Camp at Waterloo, Iowa, continued with the program features being carried out as planned. On Friday evening **Shari Linton,** from Lanark, Illinois, presented a speech on the national theme, "My Church—What It Means To Me." So, on this morning a panel with representation from each church discussed the subject further. Then the age groups were divided to survey the possible way youth can work in the church today and in the years ahead. The morning closed with an interesting chapel address by **Rev. Duane Sholly** from Cerro Gordo. After dinner the business meeting and choir practice were held before we all went to the near-by West High School to swim or play basketball. It was snowing lightly.

OFFICERS elected during the business session are:

President—**Marsha Lotzbaugh,** Lanark

Vice-Pres.—**Gail Gavloc,** Waterloo

Secretary—**Diane Rahn,** Lanark

Advisor—**Rev. Duane Sholly,** Cerro Gordo (By the fact that Spring Camp next year will be held at Cerro Gordo)

SNOW CONTINUES—Upon leaving the gym, it was noticed that the snow was becoming slightly heavier and not melting away one bit. But not enough snow yet to prevent us from going to our homes to clean-up and return to the church for the banquet. But during the banquet it snowed so hard it was decided to shorten the program and get every one home at once. The guests staying in town had little trouble, but the B. Y. Stationwagon got stuck just 500 feet short of its destination out in the country (better hire another driver) and some country-bound campers never did make it, but had to stay in town. This was the surprising end to a very exciting day.

**Sunday, March 15:**

SNOWBOUND—Terrific winds and an abundance of snow caused such drifting and blowing that the church services had to be called off and most people in Waterloo stayed under cover all day. The road to **Mr. and Mrs. Glade Millers,** where I stayed, was impassable until about 4:00 P. M. when the plow finally made its appearance. Those in town did wander to the church for community-style meals and informal fellowship. A few campers started for home, but most stayed in Waterloo overnight again.

**Monday, March 16:**

ON TO MILLEDGEVILLE—The wind subsided suf ciently to permit the five cars to wend their way towa home; two to Lanark, two to Milledgeville, and one Cerro Gordo. Because of the icy and snow-packed roa the trip was not completed until late afternoon. The st at Milledgeville was to be a two-night-Youth-Clinic-affa but the snow cancelled the Sunday night edition of th plan and nearly did damage on Monday evening. But fine group of youth and adults turned out for the pr gram, followed by coffee and do-nuts. Following this pr gram, hoping to beat another snow storm with an ad quate "midnight lunch" packed by the **Rowsey's,** I head toward Ashland.

**Tuesday, March 17:**

HOME AGAIN, HOME AGAIN, JIGGIDY JIG—Wi a few stops for coffee and cat-naps, and a breakfast st at 7:00 A. M. with my brother in north western Oh it was a good trip home. Despite the very icy turnpi the final leg of this 11 day excursion was completed safety—the end of wonderful fellowship and challen but most unpredictable happenings!!

## PIC of the WEEK

### Johnstown Youth Clinic

The pictured young people are examining the displ of books, program materials, and pamphlets at the You Clinics held in Johnstown, Pennsylvania, on February 1 14, 15. Both the Johnstown Second and Third Church cooperated.

Displays like this are a part of every YOUTH CLIN so that the attenders will be able to know better wh printed materials are available to use in youth work. A of these supplies may be ordered from the Brethren Pu lishing Company.

### NORTH EAST OHIO YOUTH RALLY

**April 19, 1959** **North Georgetown, Oh**

**Program Features: Speech Contest**
**Installation of Officers**

**THIS IS A SENIOR DISTRICT RALLY**

# The Women's Corner

by Helen Jordan

NE OF THE MOST interesting stories in the Gospel of John is the visit of Nicodemus by night. It is sy to understand why he came by night, and it need ot imply that he was a timid man. He was a master Israel, a scholar among the Pharisees, a member of e Sanhedrin. He was a man of great wealth and station. He sent 100 pounds of spices for the burial of esus, which only a rich man could do (John 19:39). He uld not have it known that he had gone to seek wisom of this untaught Galilean. He began by saying, Rabbi, we know," and he did not really know.

"Nicodemus, you should not begin by saying, 'we now,' for you do not know where the wind comes from. blows as it lists, as it pleases, and you do not even now where it comes from or where it is going." Of urse the weather bureau thinks it knows in this enghtened age. Look in the upper right hand corner of e New York Times and you will learn which way the inds blow.

We know little enough of the ultimate nature of any the facts of our visible world, but we are especially nited in the range of our knowledge of our inside orld. The problem that Christ raised with his visitor as "How does one pass over the Great Divide from a urely natural being to an essentially spiritual being?" You must be born again from above," is Jesus' word to s visitor. Spirit is not a subtler form of matter. Spirit n come only from Sporot. It is faith in Something Beond, enthusiasm for Something Above us that makes e worth living and sets us free to go on walking in gh places.

It would be interesting to read the appendix of John's ory to tell us how Nicodemus felt the next morning his way home after the sun had risen and the new ght had come into his soul, and he could say with nfidence, "We know."

Dr. Clara Miller,
Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

ting that the men were served a delicious ham supper epared and served by the ladies of the Church. In the ogram, the welcome was expressed by Walter Lichtenrger, and Jonathan Moyer was in charge of devotions. swering Roll Call were 108 men; the offering was 01.42. Homer Schauer, a blind musician, brought spel music; he was also the speaker of the evening, on subject: "Men or Mice." Guest at the Rally was enn Shank, missionary on furlough from Nigeria. The xt rally will be a joint meeting of the Northern and Southern Indiana District Laymen in the Warsaw Brethren Church on June 1st.

WATERLOO, IOWA. For those who wish to remember their departed loved ones with memorials for the Church, an "Accumulative Memorial Fund" has been established. The plan, established after much careful study of various plans and ideas, lists the memorials in a book called "Our Abiding Memorials," which book is placed in the sanctuary of the Church.

## COMING EVENTS

(Continued from Page 2)

**SUNDAY SCHOOL INSTITUTE**
**Sponsored by the**
**Pennsylvania District S. S. Board**
**Johnstown III, Church**
**April 19th**
**Theme: "Better Sunday Schools"**

**3:00 P. M.—WORKSHOPS**

**I—Youth Leadership**
**Rev. C. A. Stogsdill**

**II—Attendance, S. S. Opening, Special Days**
**Paul Bird**

**III—Teaching Methods, Presentation of Materials**
**Rev. Harold Barnett**

**IV—S. S. Board Promotion, Purpose of Sunday School**
**Walter Wertz**

**7:30 P. M.**
**"The Church's Greatest Evangelistic Agency"**
**Rev. Ralph E. Mills**

## HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

**FOREIGN MISSIONARY OFFERING**

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

In the years when the Koreans writhed under the heel of Japanese occupation a Methodist pastor said to a missionary, "There must be something wrong with our church. There are thirty-seven Presbyterians in jail and only one Methodist. I fear the Lord does not count us worthy of suffering persecution."

Frank S. Mead in TARBELL'S TEACHER'S GUIDE
(Fleming H. Revell Company).

Brethren Historical Library
Manchester College
N. Manchester, Ind.

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Colorful . . . practical . . . complete. Easy to teach. Low cost to fit your budget.

**Order from The Brethren Publishing Company**

524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church

Vol. LXXXI April 11, 1959 No. 15

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. The Sunday School of the Washington Church is engaged in an attendance increase contest the four Sundays of April. Each Class has been given a definite goal to reach, and points are being given for new members, for attendance over the goal each week, and for visitors.

Baptismal services were held in the Washington Church the evening of March 22nd.

PITTSBURGH, PENNA. Brother and Sister William S. Crick have completed their move to the Pittsburgh pastorate. Their address is: 5002 Dearborn St., Pittsburgh 24, Pennsylvania.

LOUISVILLE, OHIO. Brother L. V. King was guest speaker at the Pleasant Grove and Fairhope Schools on March 26th.

Brother King reports baptism of five new members on March 22nd, with two yet awaiting baptism.

Brother King notes further that the contractors are now busy on their new building after having been delayed since Thanksgiving.

BURLINGTON, INDIANA. Brother C. A. Stewart, pastor at Flora, conducted Communion Services for the Burlington Brethren on March 24th, and brought the evening message for them on Easter Sunday.

FLORA, INDIANA. We note from Brother C. A. Stewart's bulletin that Brother G. L. Maus is bed-fast and practically helpless as a result of another stroke. Let us remember our brother at the throne of grace in prayer. His address is: Rt. 1, Denver, Indiana.

SOUTH BEND, INDIANA. The W. M. S. public service is scheduled for April 12th, evening, presenting Krypton Missionary, Margaret E. Lowery, as the speaker.

WATERLOO, IOWA. Missionaries Glenn and Jean Shank were guests of the Waterloo Church in services

(Continued on Page 19)

## COMING EVENTS

SMITHVILLE, OHIO. Missionary Conference—April 12-19—Special missionary speakers each evening. Rev. Donald Rowser, Pastor.

DAYTON, OHIO. Hillcrest Brethren. Revival Serv —Apr. 13-22—Rev. William H. Anderson, Evange Rev. Percy C. Miller, Pastor.

MUNCIE, INDIANA. Revival Services—beginning 19—Rev. Woodrow B. Brant, Evangelist; Rev. E. Black, Pastor.

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**SPRING RALLY**
**SOUTHEASTERN DISTRICT LAYMEN**
**Washington Brethren Church**
**Washington, D. C.**
**April 18th—5:00 P. M.**
**A good meeting is being planned.**
**Guy H. Tamkin, President,**
**Washington Brethren Laymen**

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OUR COVER PICTURE: E/P—Lambert Photo

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# The Editor's Pulpit

## Spring Has Come!

N THE NORTHERN CLIMES, as it has been for some weeks in southern areas, Spring has ome. Perhaps we of the Northern areas welcome s coming a bit more than those who have asked in the temperate areas all winter. Noneneless, it has come.

Someone has said that the most effective anesthetic is a warm, spring day. We do admit that ne warming sun and gentle breezes do give one ne feeling that, "God's in His heaven, and all's ght with the world."

One needs only, though, to read and hear the ews of world happenings to know that all not at peace. Turmoil and strife are on every and. Christians in parts of the world are conantly being put to the test of their faith. atanic forces in our own land are seeking to verthrow our laws of control and decency. Serants of the Lord are beset with difficulties, and hurch groups recant, morally, on issues long held by the Church. All these, and more, for xample, are found in our World News section f the **Evangelist** this week.

After reading the news, one wonders where en's sense of righteousness and decency happens to be. We read of continued persecution of vangelical Christians in the eastern zone of ermany. Where the youth must, of necessity, ake instruction in Communistic atheism. Parnts of these Christian young people must stand the background and watch as their children tend classes for instruction in atheism. One right spot—church attendance and catechism asses for evangelical youth are permitted.

The liquor interests in America get in their id for our attention this fine Spring day by saying they would like to invade the Sunday newsaper with their hard liquor ads. They have been ncouraged by the defaulting of the **Saturday vening Post,** and the willingness of some radio ations to accept hard liquor ads. It appears that area of our lives is too sacred to be invaded the distilling industry and their character and ul destroying business.

Perhaps the most shocking bit of news to arrest our attention today is the item in which is noted that the **Protestant Episcopal Church,** in its 59th triennial General Convention, has taken a new stand on the social drinking of alcoholic beverages. In substance, it says that Christians who drink moderately with due regard for the feelings of others, can even drink with thanksgiving to God for His blessings upon them. We have heard already of Churches in which the drinking of beer at Official Board Meetings was considered a mark of good fellowship, but to our knowledge this is the first official Denominational approval of the practice of social drinking. We wonder just who is to stand out against the godless traffic of drink if the Churches of America are bought off by the distillers. A word of praise to Methodist Bishop, John Wesley Lord, of Boston, who scored the decision of the defaulting Church, in saying, "We stand aghast at the action of a great communion . . . "

Protestant clergymen come in for their share of attention in the news this week as a report of a survey is summarized for us. We are told that our ministers are overburdened with administrative duties which really could be handled by willing and capable lay men and lay women in the Church. We are told that some feel their salaries are adequate, while others feel theirs are below the subsistence level. We don't know how many Brethren ministers, if any, were included in the survey, but it would undoubtedly be well spent activity on the part of local Brethren Church leaders to consider the welfare and needs of their pastors.

So, Spring has come, in all its beauty and glory of new life from God. As the beauty of nature reveals itself at the hands of a loving God, it is time for Christians to consider that there is much which needs to be done in the area of a wide-awake, true-to-the-Word, witness of the Gospel. Bulwarks of the Christian faith are being cracked, some are being torn down; it is time to show our colors and defend and promote our faith. Let us not be anesthetized by the warth and comfort of our Christian faith. Springtime means new life, new growth—it can mean new victories and advancement for the Church if we are awake and at work. W. S. B.

# What To Do with Your Burden

Rev. Percy C. Miller

I WONDER if we have any burdens? Do you ever feel weighted down? Do you ever just wonder what turn you are going to take next? Well, we have about three portions of scripture; the second verse of the 6th Chapter of Galatians, which reads, "Bear ye one another's burdens and so fulfill the law of Christ," and then the 5th verse of the same chapter, "Let every man bear his own burden," and then we look back to the 55th Psalm. Psalm 55, verse 22, "Cast thy burden upon the Lord and He shall sustain thee." Every man must learn to bear his own burden, to bear one another's burdens and to cast our burdens upon the Lord. Are these somewhat confusing? At first reading, possibly so. We may say, how can we bear our own burdens and then bear one another's burdens? So in that, it may be confusing; not so much confusing when we think of the time in which this was written, and also when we turn to the Greek and find the original meaning of the word.

In early time of course, it was difficult to think of a man without a burden. More so than it is today, because unless the man was resting, he was bearing a burden on his back almost continuously. So the word occurs so many times in the Bible that a great deal more is said about the burdens that people were compelled to bear than almo anything else that was said about the individu But you know today on Main Street it is ve unusual if we find an individual carrying mo than just a small package or perhaps a shoppi bag. That's just about the extent of it becau there are so many methods today of movi things from place to place. But in the West, well as in the East, and today, as in former yea people are carrying burdens in their hearts. Bu dens of duties, burdens of regrets, burdens expectations, burdens of fear, which of cour are common to all mankind. Whatever is said the Bible about burdens can be said today.

People have the same burdens in their hear People are still carrying them up and down t streets today. But Paul in his letter to Galatia said "Every man must bear his own burdens The Greek word which was used here mea freight or cargo as of a vessel. It did not nece sarily mean to carry these burdens on our ba but it meant that we were to provide some mea whereby these burdens could be carried. course, we realize the vessel was used to car freight and cargo in that day. So it was the dinary function of a ship to carry cargo and know that freight and cargo put a certa

mount of strain on the steels and on the tim-
ers. The materials of the vessel were designed
take care of the strain that was there, but the
resence of that cargo many times served as a
teadying influence in occasional storms. How
ney used to roll much of the cargo from one side
f the vessel to the other depending upon the di-
ection in which the storm would hit them.

Well, my friends, human beings are somewhat
ke vessels; they have a cargo to carry. We are
oday freighted down with responsibilities, we
re freighted down with daily toil, with fear, etc.
here seems to be an additional burden more
nan we sometimes can bear, and we say that it
ven puts a great deal of strain on our own re-
ources; in other words, it tires us. But oh, my
riends, may we realize it is a reasonable assign-
ent, that the strain is one which our mind and
ur bodies were designed to meet, and when we
re prone to feel that they are more than we can
ear, I wonder if we might not say that these
urdens in a time of storm serve as a steadying
fluence. For where and how far can an individ-
al get if he doesn't have a certain amount of re-
onsibility? And we dare not try to shirk our
bligations.

So when disorder and confusion occur in the
orld which stirs you up, it seems when these
emptations suddenly rise, when these great
aves of sadness or regret or pain sweep over a
erson's soul, if he has a good cargo, and I'm
peaking of a good cargo of work and of respon-
bilities, how much easier it is for him to drive
rough that particular storm of fear and regret,
c., that has come upon his life. How often we
ll people when they are worrying about some-
ing and the burden becomes too great and they
n't stand it to get their mind onto something
se, to get themselves down to some responsibil-
ies so that their minds can be cleared of that
hich they themselves should not carry. So when
urdens crowd in upon us and almost seem more
nan we can bear, I wonder if we might not ask
after all God did not expect us to bear this. That
a responsibility that we must face, but at the
me time let us PRAY that we will be equal to
e task that is bearing down upon us.

Know this, that in God's plan of life every one
ust bear his own burden. But elsewhere in this
me letter, the Apostle Paul writes "Bear ye
e another's burdens, and so fulfill the law of
hrist." Here the Greek word that Paul used,
eant the heaviness of spirit. The heaviness of

## GOD'S GRACE FOR TO-MORROW

spirit, the trouble that was on our mind; maybe it was a failure on our part; maybe it was a misfortune on our part; maybe it was poverty or grief. You see it is that heaviness or burden of spirit that Paul has here in mind. Notice Paul says, "This is the law of Christ." It isn't the law of nature, it isn't the law of State, or of the national government, but it IS the law of Christ, which is summed up in bearing one another's burdens.

Now get what I stated again. It meant this burden of failure, or fear, or of poverty, or of grief; some burden of spirit that was bearing down, and, therefore, bearing one another's burdens. This is sympathy, or maybe we'll call it compassion on the part of another. Now I say it is sympathy; may I say here it is not pity. It is not pity which Gilbert Murray called an aristocratic virtue, if indeed there is any virtue in it at all, for it is not pity that looks down from a safe position. You know how some will stand by and feel themselves in such a safe position and then they look down upon many with a certain amount of pity. Now it is a pity which looks down from a safe position and hands down a little help which they feel can be used to appease one's feeling that something is wrong, and it is the sympathy that gets down to the very level of that individual. It is sympathy that gets right down to that afflicted person, in other words, and offers to help him with his trials and offers to lift him out of the trials.

I will grant you that in the natural order there is hardly anything that is entirely fair. I

am speaking of the natural order because a great deal is terribly unfair today—you know that. But the only way we can get anything like fairness in human society today, is by the practical application of the Love of God. This means we must turn to the individual who has a practical Love of God in his heart. Only then are you going to get the proper sympathy, only then are you going to get the proper kind of pity. Only then are you going to get the individual who'll get right down to the level of the inflicted person. He must have the Love of God, and by these disproportions we then find these things that are so unduly unfair, and by the inequalities and POWER are overcome, and how much we need it, and how much we need to overcome. We need to seek the burdens of the weak if they are to overcome. Now, do not bear it in pity, my friends, but as a brother standing side by side ready to give a little help.

But, oh how many people will turn to us and say, "If only you could help me just this once, if you could just give me a little help to see me through this, I'll do my very best to make it up to you. I will give it back to you somehow, some time." And then that individual will turn and say, "What may I expect? or if you will do this or do that for me, then I'll give to you the necessary help." Oh, my friends, what pity have we, what sympathy have we, what compassion have we, when we must look to the individual and say, "What can I expect in return?" That isn't the kind of pity that God expected. No, that is not what Paul meant when he said "Bear ye one another's burdens"; not that we would turn and say, "What can I have or expect in return."

Now, I think that brings us then rightfully to the 3rd part, that it is not all onesided. We should never be deceived by whatever ability we have into thinking we help others but never need help ourselves. We never know, my friends, how soon we are going to need help ourselves. How quickly God could take from us everything that we have; just with a snap of the fingers, everything that we have could be gone. Then we may be turning to the same individual to whom we gave help. Let us think of that. Put yourselves in their position and then endeavor to lift them from th burdens that they might successfully bear the So we ought to give help and then ask for he when we need it and so fulfill the Law of Chri There is that beautiful portion of scripture, (a I call it beautiful), in the 55th Psalm, the 22 verse, "Cast thy burdens on the Lord." "Cast t burdens on the Lord and he will sustain the

We often say to cast our burdens on the Lo leave them there; take them to the Lord a leave them there, but would it not be faithle on our part to refuse the burden of work and responsibility which God has appointed to u Now think of it. Here is a certain amount work and responsibility that God expects us have. Would it not be faithless for us to not wa to bear these? But would it not be equally faithless to take on ourselves the burdens fr which Grace can set us free? Here are burde that are beyond us, and therefore, Paul sa "Cast thy burdens on the Lord." If we're n willing to do that, my friends, it is just equa as faithless, because GOD WANTS THEM. G wants those burdens.

I will grant you that no one is a stranger fear. Fear seems to be our very nature, ev from the beginning, even before Hope and Lo It seems that fear was uppermost, more prin tive than love or knowledge. And then as li advances, as life becomes more precious to u fear seems to become a little more formidab doesn't it? And fear even becomes more terrif ing. Yes, it seems the older we get the mo fearful we become. You would think it would the other way, the older we get the easier would be for us to forget fear, but it just see to become more terrifying. So even the stronge and the happiest individual ought to be able lie down with his fear at night. He can, if can look on the storms and the accidents a on the failures, or maybe desertions, or on b reavement, and then he can say with his ov Gethsemane, "I am not alone, because the Fath is with me." And that's exactly what God wan It may be our Gethsemane all right, but m we say, "I am not alone because the Father with me." And again I say, we are not strange

**Forward with Christ through Brethren World Missions — Ho far forward?—Your giving is the only limitation.**

) regrets that come. We fall rather short of ıe mark many, many times. We leave undone 'hat should have been done or we do what should ot have been done. Then we wish we could re-all that day or the hour that was lost but we an't do it.

And how many are the regrets. While there re few of us that have really consciously fted a hand against another, I wonder if there ; a one who has actually done for another al-'ays, every day, for every one who needed it. 'hink of it. Is there a one? I say that not a one as always lifted a hand for another in his time f need. Oh, my friends, I can think of many ight now who are actually in need of a friendly andshake, but how many of us are even willing ) do that, at times. There are so many who are ven hungry today. We're hearing it over the adio time after time, many times throughout ıe day, and yet how many of us have even lifted hand? We are told how little could feed one ndividual in the foreign countries for a month. Iow many of us have given the help even for eeding one little child for a month?

Just the other day I heard $15.00 would take are of feeding, clothing and even giving a little pending money to one individual in the foreign ountries. Yet, to many of us today, that would ot be a bit more than a penny to one who oesn't have. Well, if we will just take as a mea-ure of our failure, not what we have done but 'hat we have left undone, and measure it by 'hrist's measurement, then we are going to look pon those who are hungry, and we are going to uffer tonight because of it. We need not do that ery long. We need but to lift a hand to help and ıen cast the burden upon the Lord and He will ustain. Oh, my friends, I say that we must see s Christians, and we must come to the Cross, ring our burdens there, loose them from off ur shoulders, let them fall from our back if ıe burden is heavy, if that burden of anxiety ; heavy; the anxiety of what lays ahead. Or we have the regret for the past, you do not eed to carry it beyond this very hour, for "Cast ıy burden upon the Lord and HE will sustain ou." Cast your burden upon the Lord and leave there. That's what He is asking you to do.

Let us not shirk the obligation that is ours; ot at all. We are to bear those certain responsi-ilities and obligations ourselves. But may we ecognize there are burdens of others we must ear; we must help them to bear the burdens. Iaybe they are weaker than we are. Can't we give them a helping hand? Can't we say, "Why, sure, I have appreciated what others have done for me and I appreciate what I have and I'll do what I can to help you as long as the Grace of God is upon me." And then when our burdens become too heavy for us, more than we can bear, we've got these regrets, we've got the failures, we've got poverty or grief, Cast our burdens on the Lord, leave them there. How easily and how nicely we could all go through life if we would but follow the teachings of Paul in bearing our burdens and bearing one another's and in casting our burdens on the Lord. How easy life would be for everyone. How enjoyable life could be for all if we would but give a helping hand and let the Lord HELP as He wants to help.

Dayton, Ohio.

# Spiritual Meditations

**Rev. Dyoll Belote**

## "THE HOUR OF CHOICE MAY BE THE HOUR Of DESTINY"

**"Then Lot chose him the plain of Jordan . . . and they separated themselves the one from the other." Genesis 13:11.**

MEN ARE ALWAYS PRONE to find some "scape-goat" on which to load the blame for their wrong choices. Frequently men lay the blame for their failures on heredity. But the play-writer makes one of his characters to say that "The fault is in ourselves, and not in our stars that we are underlings."

Aaron Burr was the son of a clergyman and the grandson of a clergyman, yet Burr is remembered for a choice he himself made when in his youth he shut the door of his heart on God. Tragedy is not merely in the death or disgrace (or both) that follows wrong doing or wrong choices, but stems back to that point and place when the person stood at the parting of the ways and CHOSE THE WRONG.

When men wind up at a tragic goal it will not excuse them to say, "I didn't think." It is man's business TO THINK. Much of man's thinking is based upon the history of the past, and the estimation of the present may be based upon the outcome of past choices. God invites men to think, to use their reasoning powers. Isaiah quotes God as challenging man to think, to reason. "Come now," says the Lord, "let us reason together, though your sins be as scarlet, they shall be as white as snow."

And each life that fails, of its true intent,
Mars the perfect pattern, that its Master meant."

# MISSIONARY DEPARTMENT

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530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
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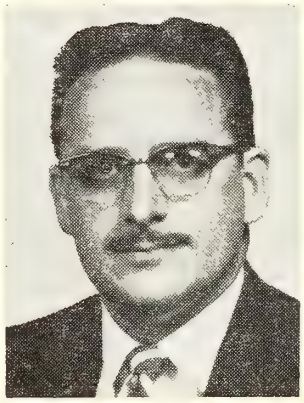
## CAMP in ARGENTINA

**Reverend Kenneth L. Solomon**



February 17, 1959

Dear Evangelist Readers:

I have just returned from a mountain-top experience in the Sierras of Cordoba, and I want to share it with you, as it was shared by about 65 other campers. However, at the outset, we recognize the inadequacy of words to relate clearly and effectively such an experience.

### First Impressions

My first introduction to the camp site of the Brethren in Argentina was made some weeks ago on a trip with Rob Byler to visit the churches. I received then a good impression of the potentialities of this recently-purchased, but undeveloped, piece of property. However, this second introduction was to be less pleasant. I had heard of the wonderful climate in the Cordoba area; but immediately upon our arrival it seemed as though all nature was determined to prove this information false. It came upon us quite suddenly as we waited the arrival of more than twenty campers in the railway station in Cordoba. By IT I am referring to the torrent of rain, accompanied by strong winds, that descended abruptly upon the unsuspecting city to make rivers out of her streets and to send shoppers scurrying for shelter. In spite of this, we were able at last to complete the loading of the luggage into the tired old 1937 Chevy truck and to begin the journey of 25 kilometers—more or less—from the city to the camp in the mountains.

### Hazards and handicaps

Since there was no room for the campers in the truck with their luggage, we had to send them by train on to La Calera, a small town about five miles from the camp. Norman Romanenghi, Pastor Hector Labanca (pastor of our Cordoba congregation) and I rode in the cab of the truck. The rains were still descending well after dark, making driving miserable and difficult. A short distance out of town the truck hit a puddle of water and refused to go farther. After drying off the spark plugs many times, and after praying and pushing several times, we were able to continue our trip. However, the lights then began to act up, and we heard a strange noise in one of the back wheels. Fortunately we were able to reach garage and regulate these problems, but not without t loss of more time and patience.

We knew the group of campers would have long sir reached La Calera and would be waiting for us to ta them on to the camp. It was a very poor introduction f them, to say the least. In spite of all this, we manag to arrive at the camp, unload the luggage, and retu with the truck and the station wagon, and successfu bring the 21 campers to the rain-drenched camp in t Sierras. By some early hour of the morning, we we all settled in dry, warm cots and soon lulled to sle by the patter of the rain on the roof.

### A Pleasant Change

As if to make up for this dreary, wet reception, Moth Nature presented herself at daybreak in her "Sund best." We awakened to the song of birds, the bawl cattle, the crow of roosters, the bleat of mountain goa and a very welcome stream of morning sunlight th made all the world of nature glow and sparkle. This w for many of us the beginning of our first camp experier in the mountains of Cordoba, South America. Little c we imagine, nor could we fully anticipate what God h in store for us in the two weeks that were to follow

### Daily Camp Program

7:00 A. M.—The sound of Rob Byler's accordion awaken all campers. (This was more plea ant than a trumpet or alarm clock).

7:30 A. M.—A half hour of Morning Watch, at whi we enjoyed awakening our vocal cords w choruses and our spirits with inspiri meditations from one of our pastors.

8:00 A. M.—Breakfast of Bread and Coffee.

9:00 A. M.—First Class—All campers together for Bil lecture on the Epistle of the Romans. (T writer of this report had the privilege giving these in Spanish. It was good pr tice and a rich experience).

9:45 A. M.—Divided into six groups to learn how teach in the Sunday school. Osvaldo Sim of Villa Constitucion was the direc and one of the teachers; other teach were his wife, Azucena Martin De Sima her sister, Ruth Martin; Mr. and Mrs. S menchuk; and Lea Loguzzo; Olga Zaj chuk took charge of the children ea morning.

10:30 A. M.—A half hour class on sacred music by M Bill Fasig, a specialist in the field of mu and a dedicated missionary.

11:00 A. M.—An hour for a game of volleyball or oth recreation and then fifteen minutes for quick dip in the river before lunch.

12:15 P. M.—Lunch served by campers as their resp tive turn came up. (The camp was bless

with two wonderful cooks—Mrs. Manolin Martin of Villa Constitucion and Mrs. Bernardo Ponce, wife of our pastor at Victoria, in Entre Rios. Mrs. Eleanor Romanenghi has served in this capacity for many years, but because of poor health she was unable to serve this year—the first time in fifteen years).

2:00 P. M.—Siesta time when all must be silent around camp. Those not desiring a siesta had free time for writing letters, reading, taking walks, etc.

3:45 P. M.—The hour for tea.

4:15 P. M.—Recreation. Contests between tribes in volleyball, ping-pong, swimming, etc.

7:30 P. M.—Evening meal.

9:00 P. M.—Evening meeting which was quite varied. We had several camp fire meetings during the two weeks; also we had a night for a youth comic presentation; a night for Bible drama; a night when the youth presented a program on the subject of spiritual growth. There were two Sunday evenings of evangelistic services to which the public had been invited by personal visitation in the afternoon by the youth and two nights on missions, when we were privileged to see slides in color of Alaska, by Mr. and Mrs. Semenchuk, and of Europe, the U. S. and South America, by Mrs. Bussee Grawitz. We also enjoyed, from time to time, inspired messages from our pastors. We owe them a debt of gratitude for the hard work they did about camp without which the camp would not have been possible.

1:00 P. M.—Lights out.

### Our Own Camp

I have had the privilege of visiting many of our camp ites in the U. S. and though all of them are quite nice nd beautifully situated, I believe our camp site here in ıe Sierras of Cordoba is equal to any we have in the tates. The property is not large, but there is sufficient oom for developing a wonderful camp. We now have on ıis property a large stone house with four rooms, a bath nd large kitchen; we also have two cabins, two restooms, and one tool shed. We used two large tents for ur dining hall and meeting place. There were four tents sed for families and campers. We hope by next year to ave more cabins. Two work camps during the winter ıould make quite a difference in the physical surroundıgs of the camp site.

The property slopes two ways and has a rock-sandy ype of soil so that it is not muddy after a rain. We have section of frontage on the river which is an average of 5 feet in width. We had a total of 65 campers and orkers. These were from other churches as well as from ır own. Two baptismal services were conducted in a very ;enic spot along the river by our camp by director, Rob yler. Five youths received baptism.

### Excursions

Besides the regular program of camp, we had two exırsions and one caminata (a short evening walk and sing—a chance to witness by singing to the neighbors). The first excursion was led by Dr. Norman Romanenghi; thirty campers joined in this hike which seemed to be fifty miles long, but actually must not have been more than twenty. After a long, tiresome climb through the rugged valleys and along the steep mountain trails, we arrived at the top to receive the reward that all mountain climbers say is well worth the effort. What a glorious view we had of this part of God's marvelous creation. I shall never forget the sight though I lack the words to describe it. We arrived back at camp about 7:30 P. M. quite weary and foot-sore, but pleased with the day's excursion.

The second excursion was a shorter one to a large water dam farther up in the mountains than our camp site. The caminata was an evening stroll along the river road singing as we went. This was a way of bringing our testimony to the folks who live near the camp. It was a lovely night with the moonlight glistening on the rippling water of the river and illumining the weeping willows that appear to be hanging their heads in slumber or reaching down to drink of the cool, fresh, mountain water.

### Impressions and Outlook

I was quite personally impressed by the spiritual life and dedication of many of our campers and workers. Several 17-year-old fellows would have me waken them when I got up each morning at 6:15 so that they might, before morning devotions, go spend time along the river bank in meditation and prayer. At the same time as I left the campus to stroll along a lonely mountain road for my devotions each day, I saw young girls or married women who had also arisen early to have some quiet moments with God before beginning the activities of the day. This was true during much of the free time that many of the youth had during the two weeks.

To prove that they used the time well, nearly all learned by memory the entire chapter 12 of Romans, plus many other passages, such as Romans 1:16, 17; 3:10, 23, 24; 6:23; II Corinthians 5:21; Ephesians 2:8, 9 and many others. They then could say with the Psalmist, "Thy word have I hid in my heart that I might not sin against thee."

I am quite confident that God is going to bless and use our camp here to help answer our prayer for more laborers, even as He has used the camps in the States. Other groups are using our camp site too; so our outreach of Christian ministry in this area is tremendous. Please pray for our camp work here that through it many may hear His voice and respond for salvation and service.

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# HOW ABOUT YOUR OFFERINGS?

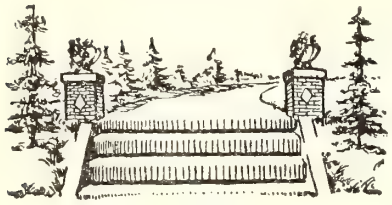
**Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:**

**FOREIGN MISSIONARY OFFERING**

**(Easter)**

**Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.**

# Ashland College News



## ASHLAND COLLEGE OBSERVES CHRISTIAN EMPHASIS WEEK SERVICES MARCH 9-11

The Reverend D. Claude Garrison, Pastor of the Worthington, Ohio, Methodist Church, was featured a second time by Ashland College as the Leader for its annual program of Christian Emphasis Week services held March 9-11, 1959. Dr. Garrison spoke each day in Memorial Chapel. Student discussions were held on Monday and Tuesday. Dr. Garrison was also available for private conferences with students.

Dr. Garrison's general theme was "The Christian Character." This he treated in three parts: "Faith—Trusting the Trustworthiness of God; Hope—The Meaning of History; Love—Goodness and Kindness."

## ASHLAND THEOLOGICAL SEMINARY PRESENTS DR. NORMAND TOWNSEND

On Tuesday, March 19th, the Ashland Theological Seminary presented the Reverend Dr. Norman S. Townsend, Eastern Director of Christian Education Extension of Scripture Press, in a series of public lectures at the Park Street Brethren Church in Ashland.

Dr. Townsend lectured on "Phases of the Christian Educational Program in the Local Church."

Dr. Townsend is pastor of the Quidnessett Baptist Church of North Kingston, R. I., which under his leadership has grown sufficiently to require two morning worship services. The Sunday School—Rhode Island's largest—has grown in eight years from an average attendance of 67 to more than 1,000. Three radio broa casts are conducted each week in co nection with the work of the Churc

Brethren will remember that D Townsend was the featured speak in the General Conference in Augu 1955. During this Conference he co ducted a series of Sunday Scho workshops and one evening present a public lecture in Memorial Chap

## ASHLAND COLLEGE CHOIR PRESENTS HOME CONCERT MARCH 15

The Ashland College Chapel Cho presented its annual home concert Sunday evening, March 15th, in M morial Chapel on the College Car pus. The choir, directed by Calvin Rogers, head of the Ashland Colle Music Department, recently return from a seven-day tour througho eastern Ohio, parts of Pennsylvani West Virginia and Maryland, and i cluding Washington, D. C.

Student soloists included Patric Polcha of North Olmsted, Ohio; Ma lene Schelling of Bryan, Ohio; a James Hile of Rittman, Ohio.

## ARE YOU AS BUSY AS YOU THINK YOU ARE?

THE COMMON EXCUSE we hear today is: I do not have time. Look honestly at your days. Don't you do most of the things you really want to do? I am not talking about the things you know you ought to do or those someone else tells you that you ought to do. I refer to the things you yourself want to do. Most of these things get done.

If you are too busy to worship God and to study His Word with other Christians on Sunday, it is, in most cases, because you do not want to do so. If you are too busy to pray and to read your Bible in private, it is probably because you do not want badly enough to do it.

The worship of God in public and in private provides the main channel through which God comes to us in grace and mercy, in forgiveness and in strength.

You and I are responsible for keeping these channels open. We will do well to face honestly our sin of self-worship which makes the things of God less desirable than our worldly advancement.

Being too busy may be a symptom of a fatal spiritual disease.

—Vernon S. Broyles, Jr.

# TIMOTHY DANIEL SWARTZ
# 1881 - 1959

LDER TIMOTHY DANIEL SWARTZ was born August 15, 1881, and died March 11, 1959. He is surved by his wife, Mrs. Clara Belle McNeett Swartz, and ree daughters and three grandchildren. Brother Swartz ad been in failing health for several years, and seriousill for about one month.

He served the Bethlehem Brethren church as a Sunday chool Superintendent for many years. He was President meritus of the Board of Christian Education of the outheastern District Conference. He had served on the aff of Camp Pinnacles several years, and was always terested in helping young people. He preached for a me at the Arkton Brethren Church and always did the ork of a Deacon in his home church.

A skilled cabinet maker by trade, he presented, with her members of his family, the beautiful solid walnut ulpit furniture which graces the Bethlehem Church toay. He was a good workman of Jesus Christ who eached always by his consistent Christian life.

Brother Swartz was distinguished for his faithfulness his church. He attended every communion service for 5 years before illness caused him to miss. A member of e Bethlehem Church for more than sixty-one years, we all all miss him mightily. Name any Christian grace he had it. Name any Christian belief, he translated at belief into Christlike character. He was God's geneman, putting much into the enrichment of the lives all who knew him.

The funeral services were held in charge of his pastor the Bethlehem Brethren church, Friday, March 13, at 30 P. M., and interment was made in the family lot in e Dayton cemetery.

John F. Locke, Pastor,
Bethlehem Brethren Church.

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Religion raises barriers as well as lowers them. In a mous wartime prayer, Billy Sunday's fervent invocaon of God's fury upon the Huns caused the U. S. Conress to break into applause. Let us watch ourselves hen we become so righteously indignant that we conder asking Jehovah to blast men down. For though we company Jesus, that attitude is sure to bring a reike from Him.

Webb B. Garrison in SERMON SEEDS FROM THE GOSPELS (Fleming H. Revell Company).

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## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### HIGHWAY . . . LIFE-WAY

THE OLD RUTTED ROADS with their narrow nightmares, over which the automobiles would seek to travel with agony in every axle, is running into the record of yesterday and early Americana. The modern mobile enjoys a smoothness which whispers the score of the miles into murmurs of nothing.

The modern highway system is verily a wonder to behold . . . and we are but on the brink of more brilliant beholdings. A gigantic 41,000 mile interstate system of super highways is being marked out and construction is scaled to the sky of over $50 million.

The reason for such programming is not alone to the side of comfort and speed for the motorist. Equally important is the purpose of linking these highways into a huge life-line network of inestimable value in times of disaster, or enemy attack. This has been paramount in the thinking of the highways' planning.

"Highway . . . Life-way"—and that should mean more than a sharp advertising slogan; one is immediately arrested by the spiritual implications for such an hour as this, when all realms of "roads" are thrown forth by all manner of men, suggesting religious passage onto the clearing-terminus of peace, safety, security. Millions of words have poured from thousands of mouths in hundreds of forums suggesting this . . . that . . . the other . . . for touching world wilderness into warm wonderland.

What of the spiritualities? The voice from Calvary calls forth to every traveller, "I am the Way" (John 14:6), and here is Truth and Life, Real Life, Eternal Life! indeed. Unfortunately the answer always comes back, as mirrored in the verdict from heaven, "we have turned everyone to his own way" (Isaiah 53:6), and this turning is the testimony for the torment of today. No life comes to grips with right course, true trackage until it has learned, by faith, to say, "we will go by the King's highway; we will not turn to the right hand, nor to the left" (Numbers 20:17). Blessed assurance! "an highway shall be there and a way" (Isaiah 35:8), and thus becomes the full safety of the life which has faced Calvary junction and closed in with "The Man of the Royal Road." (Copr. ERA, 1959)

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We used to live in many little worlds separated by oceans and mountains and deserts and wide plains. In those days we could take any attitude we chose toward distant people. But in this air age the world has become one world, and that makes our old selfishness no longer possible. Today, when no land is more than a few hours away, we can no longer ignore those multitudes of sick and hungry people.

**We cannot remain aloof and stay free.** We must take our choice: compassion for the hungry multitudes or catastrophe for ourselves.

Frank C. Laubach, THE WORLD IS LEARNING COMPASSION (The Fleming H. Revell Company).

## A Shut-In's Heart Speaks - - -

# "By Our Patience, We Will Bear Fruit"

Dot Custer

WE SUFFER for a purpose, and so let us say, "There is beauty in our lives." If we sow with tears in our eyes, other souls will reap the fruits of salvation and sanctification. One sows, another reaps, and we must pray, pray much. Our prayers have an important part to play in God's world.

I, as well as many shut-ins, would like to have my health, but not just to get rid of suffering. We'd like to get better to help others work for God. But maybe, just by being what we are, we are doing something good for normal folks whose health we wish we had. If some of us were cured, it would be a miracle, but how grateful we are when we see God cure someone else.

'Tis true that I, and many of my comrades, do not have our health. But our souls are free and strong, and we love God. He isn't forcing us to love Him; He calls us, but we do not have to answer. On the cross, He was thirsty and lonely and forsaken. Yet this was His triumph, and it can be ours. The suffering doesn't matter; the important thing is doing God's will. Many times our afflictions help us to grow up in God. Some of us remain children all our lives, but God wants us to grow spiritually, as we do bodily.

**Dot Custer has been bed-fast with rheumatic fever for a long time. She is a member of the Pittsburgh, Pennsylvania, Brethren Church.**

There are many of us who try to make o handicap a ladder for others to climb, as well ourselves; a ladder to better things, and full things. The devil's pet walking stick is discou agement, and he likes to conk us on the he with it. What we bear are real crosses and we a only human, but we keep loving God, for we kn that His will is wiser than our own.

Just think how wonderful heaven is going be. Death is but a door to those mansions God h prepared for us. But it is His house, not ours, we have no right to open it until He pleases open it. Although life does become almost t hard to bear when being accused of taking li easy, of letting others do our work for us, and letting our bodies get into their present conditic we know that God loves us, and His love is t love that really counts.

There is only one vocation in this world, a that is the vocation to the will of God. Shut-i who neglect this means of recovery are on t wrong track. Our duty is to fight to regain o health, and that very struggle leads us to t vocation of suffering. This vocation of sufferin like any other, is not, must not be our own choc ing, but the loving response to a call of God. I hath said, "You have not chosen me, but I ha chosen you."

"There was a little crippled boy who ever day sat by a window, and as the passers-l would gaze at him, they would cry, 'Poor, po

boy in the window. How lucky we are. We are the fortunate ones.'

"And as time went on and the little crippled boy grew into manhood, still the passers-by would cry, 'Poor, poor man in the window, how lucky we are. We're the fortunate ones.'

"But the old man would silently think as he did when a boy: 'You call yourselves the lucky ones? Oh, you poor, poor blind ones.'"

Yes, we who are confined to our homes can ive so much of ourselves in helping others, ırough reading and study and prayer. There are o four walls in the world that can imprison the ınd or the spirit. We do not have the chance to ve and love as fully as others, but we never ease to thank God for His precious Son, and for ıe beauty of God's world.

Lack of independence, the monotony of our aily lives, are two of the greatest crosses we ear. But many of us thank God daily for letting s become shut-ins so that we may suffer and erhaps help some soul get to heaven.

# NOTES ON THE OHIO CAMP

## lame That Camp:

The Ohio Camp needs a name—you might be the one name it. Contest plans will be announced in more de-il later. Meanwhile you can be reading about the camp, ɔu can note its progress, you will be given an oppor-ınity to read the history of the area. From this material ıd from your own visits, you might be the one to glean name.

Award for the name chosen will be made at the 1960 hio District Conference A special prize and recognition ill be given to the person whose camp name is chosen. Entries may be sent to the contest chairman, Jack ıith, 1020 Mohican Drive, Ashland, Ohio.

## lame That Cook:

The Ohio Camp needs a resident cook for the camping ·ginning July 19 and ending August 15. The job will in-ude ordering food and supervising the kitchen. This ill be on a salary basis and if you are interested write the name below stating your qualifications.

Write to: Charles R. Munson, 616 Park St., Ashland, hio.

## ame That Date:

You name the date when you can spend a day work-g at the Ohio Camp. For arrangements call Mr. Elmer ·ank, at 2345 Nashville, or write, Rt. 1, Lakeville, Ohio. ıe camp needs you—laymen let's plan to work at the ıio Camp.

# Laid to Rest

RACEY. Mrs. Margaret Belle Racey, widow of the late Jackson Racey, both life-long members of the Brethren Church of St. Luke, passed away, Jan. 24, 1959, at the age of 80 years. Was like a mother to many; like a saint to all. Her funeral was well attended at the Church, living evidence that she will long be remembered in this community.

Fells Lam, Pastor.

* * *

KAMP. Miss Ivel Kamp, daughter of Mrs. Hilda Kamp, and member of the First Brethren Church, Pittsburgh, passed to her eternal reward, Mar. 15th, at her home. Funeral services by the undersigned, assisted by Rev. D. C. White. Interment, Mt. Royal Cemetery.

Guy F. Ludwig.

## "IT IS MY BOY."

Through Rochester, N. Y., runs the Genesee River, between steep and rocky banks. There are falls in the river, and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

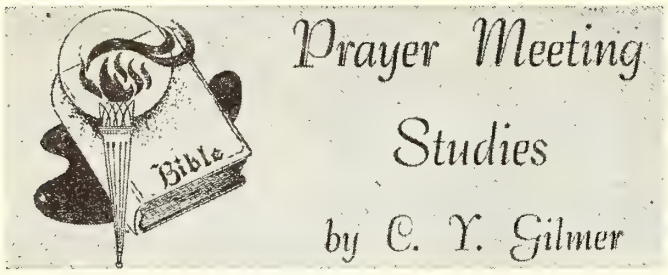
They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face, and brushed back the hair, he exclaimed, "O God, it is **my** boy!"

He plunged in for the boy of somebody else, and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls.

In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lost their own—Unknown.




### THE HANDWRITING ON THE WALL

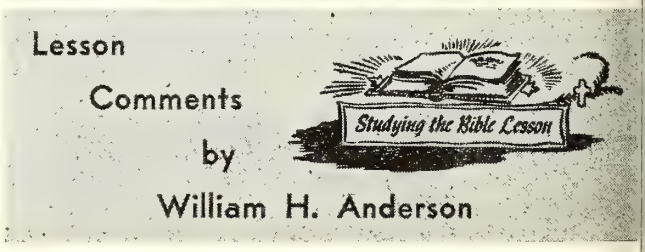
At the feast of Belshazzar and a thousand of his lords,
While they drank from golden vessels, as the book of truth records;
In the night as they revel'd in the royal palace hall,
They were seized with consternation at the hand upon the wall.
See the brave captive Daniel as he stood before the throng,
And rebuked the haughty monarch for his mighty deeds of wrong;
As he read out the writing, 'twas the doom of one and all,
For the kingdom now was finished—said the hand upon the wall. —Knowles Shaw.

A THRILLING SENSE OF UNCOMPARABLE POWER has caused many a man to flout and despise Almighty God (Dan. 5:1-4; 4:29-31). Invariably such men reap what they sow (Gal. 6:7), the harvest of pride (Prov. 16:18). Belshazzar was stricken in the height of his folly by the judgment of God (Heb. 10:31). Proud rulers never seem to profit by Pharaoh's defiance of God (Ex. 5:2). Belshazzar did not even profit by his grandfather's folly (Dan. 4:31, 32; 5:18-22). Proud King Herod had James, the brother of John, killed, Peter imprisoned, and died a miserable death for assuming the glory of God (Acts 12: 1-4; 21-23). The fancied security of many a proud man has vanished over night (Prov. 1:24, 26).

In his defiance of God, Belshazzar would pollute the sacred vessels of the temple which was at Jerusalem (Dan. 5:3, 4). It is just as great a guilt for unconverted sinners to use for selfish and sinful pleasure the sacred vessel of the human body, created in the image of the Godhead, and intended for communion and companionship with God (1 Cor. 6:13, 20). Instead of loving God, his Creator and constant benefactor, man is bent on loving himself and sin (Mark 20:30; 1 Cor. 6:22). Mighty Babylon, the pride of history, came to a sudden end (Dan. 5:26). Self-satisfied and arrogant man is weighed and found wanting (v. 27). God has warned all mankind of a coming judgment (Acts 17:30, 31). On the night of judgment Daniel reminded Belshazzar how God had punished his grandfather (Dan. 5:17-21), and may every sinner profit by God's sure punishment of sin (Prov. 29:1). Sinners like Belshazzar cannot plead ignorance of the law of God (Dan. 5:22, 23).

So Belshazzar's pride brought him very low that fateful night (Prov. 29:23). Pride was the undoing of Lucifer (Luke 10:18), and our first parents in the garden (Isa. 28:1). The impenitent Belshazzar was slain that night (Dan. 5:30). He had exhausted the patience of God (Gen. 6:3). Let impenitent sinners realize that Belshazzar is typical of what they are (Acts 10:34). They are weighed in the light of the ten commandments and found wanting (John 3:18). Like the arrogant and impious king they are under the sentence of death (Ezek. 18:20), and when th least expect it they shall be cut off (1 Thess. 5:3). It the oft repeated tragedy of unsought mercy (Luke 18: 1 14). The sinner bites the hand that feeds him (Dan. 5:23 I fear that Belshazzar's conviction (Dan. 5:6) did n mature to conversion (Isa. 55:7). That night Daniel w spared, not because Belshazzar made him the third rul of a crumbling kingdom (Dan. 5:29-31), but because he r lied always on the protecting mercy of God (Dan. 6:22 Under the new ruler, Darius, Daniel was choice "becau an excellent spirit was in him" (Dan. 6:3).

"See the faith, zeal, and courage that would dare to do t right,
Which the Spirit gave to Daniel, this is the secret of h might;
In his home in Judea, or a captive in the hall,
He understood the writing of his God upon the wall.
So our deeds are recorded, there's a hand that's writi now,
Sinner, give your heart to Jesus, to his royal mandate bo
For the day is approaching, it must come to one and a
When the sinner's condemnation, will be written on t wall . . .
Shall the record be 'Found wanting,' or shall it be 'Fou trusting'?"




**Lesson for April 19, 1959**

### DISOBEDIENCE IS TRAGIC

**Lesson: I Samuel 15:17-26**

WRITING IN THE **Camilla Enterprise,** Thomas Bu son comments: "The main trouble with enforci speed laws is that everybody wants speeding stopped, b they want the privilege of going over the limit in the own cars."

It is the same with God and His Word. Most peo agree God must be obeyed at all cost. But at the sa time they think they ought to be able to get away wi their pet sins.

**Saul's life is proof that DISOBEDIENCE against GC is always TRAGIC!**

### SAUL'S DISOBEDIENCE

Saul had been given a very important assignment God: "Now go and smite Amalek, and utterly destroy that they have, and spare them not" (I Sam. 15:3).

We do not have time nor space to enter into the mo aspect of this command. **It is sufficient for us to reme ber that GOD gave the order!**

With his army, Saul made an attack upon the Ama kites. "But Saul and the people spared Agag, and t best of the sheep, and of the oxen, and of the fatling and the lambs, and all that was good, and would r utterly destroy them."

Samuel, the prophet of God, asked Saul if he had car-ed out the command of God. This was Saul's reply: "I ve performed the commandment of the Lord."

**But Samuel knew differently!** God had spoken to the ithful prophet, and informed him of Saul's disobedience. Moreover, as Saul and Samuel were speaking, suddenly ey heard the bleating of the sheep and the lowing of e oxen that had been spared! **How very true are the ords of God, "Be sure your sin will find you out"** (Num. :23).

### SAUL'S STUBBORNNESS

Even when confronted with the evidence, Saul refused admit his guilt. "And Saul said unto Samuel, Yea, I ve obeyed the voice of the Lord, and have gone the way ich the Lord sent me, and have brought Agag the king Amalek, and have utterly destroyed the Amalekites."

This stubborn attitude on the part of Saul revealed his ue character. Not only was he guilty of disobeying the rect command of God, but he refused to admit he had ned!

Saul overlooked one very important point: **Unless OBE-IENCE is COMPLETE, it is DISOBEDIENCE!**

"It is an old, a deadly temptation: 'I will give God this, but I will keep that for myself. I will give Him my heart, but not my mind. I'll give Him ten per cent when I can spare it!' God doesn't want part of you; He wants all, or nothing.

"It is, furthermore, an illustration of what happens so often to too successful leaders. They start with the motto, 'God and I.' Then it becomes 'I and God.' And, finally, 'I, but not God.'" (Frank S. Mead)

Samuel, as God's Spokesman, charged Saul with **rebel-on and stubbornness** in these words: "For **rebellion** is as e sin of witchcraft, and **stubbornness** is as iniquity and olatry."

### SAUL'S EXCUSE

How did Saul attempt to evade his guilt? **One of Satan's ost oft-used devices is to get guilty man to blame some-e else.** We hear Saul speak to Samuel: **"They** have

(Continued on Page 19)

**BRETHREN ROAD SIGN "COUNT-UP"**
**Ordered: 118**
**Needed: 82**

THE BRETHREN CHURCH - 1708

**FIRST BRETHREN CHURCH**
**2 Blocks**
**619 Park Street**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### NATIONAL LIBRARY WEEK—APRIL 12-18

CHURCH LIBRARY SUNDAY is April 12 and the following week is National Library Week—April 12-18. Recent surveys show that more and more people are reading books and more and more people are reading religious books. Your church can take advantage of this trend by starting a church library if you have not already done so. If you do have a church library, April 12-18 is an ideal time to promote the library in every department of your church.

If you have not started a church library yet we would recommend a little book, **The Key to a Successful Church Library,** as a guide for you. This book is available through the Brethren Publishing Company. The book covers such difficult problems as; a simple cataloguing system; getting the needed funds, ordering and processing the books, keeping the books circulating, and other areas.

The following brief list of books will give you some idea of the books recommended for placement in any Sunday school library or for purchase for a private library. For each item we have listed the author, the title, the publisher, the price, and a brief evaluation.

### THE BIBLE

**Holy Bible** (several modern translations are valuable for comparison and reference).

**Standard Lesson Commentary, Standard,** $2.95 (the most practical Sunday school lesson helps available for teachers).

Francis Davidson (editor), **New Bible Commentary,** Eerdmans, $7.95 (the best up-to-date conservative, one-volume commentary; nearly 1200 pages).

Henry H. Halley, **Bible Handbook,** Halley, $3.00 (more material in less space than any other handbook; indispensable for teachers).

### SUNDAY SCHOOL

Clarence H. Benson, **The Christian Teacher,** Moody Press, $3.00 (the foundation for many teacher training courses).

Alfred L. Murray, **Psychology for Christian Teachers,** Zondervan, $2.50 (a good foundation on a difficult subject; easy to understand).

National Sunday School Association, **Sunday School Encyclopedia,** N. S. S. A., $2.00 (published yearly; much material condensed in outline form).

### MISSIONS AND BIOGRAPHY

Geoffrey T. Bull, **When Iron Gates Yield,** Moody Press, $3.00 (autobiography of a young English missionary to Tibet imprisoned by the Communists).

Elizabeth Eliot, **Through Gates of Splendor,** Harper, $3.95 (story of the five young missionaries to Ecuador killed by Auca Indians in January, 1956).

Oswald J. Smith, **The Passion for Souls,** Marshall, Morgan & Scott, $1.50 (an unforgettable call to missions and evangelism by a great preacher).

## GERMAN CHURCH LEADERS STILL RESISTING COMMUNISTS IN STRUGGLE FOR CHILDREN'S SPIRITUAL ALLEGIANCE

Communists claim that the overwhelming majority of eligible East German boys and girls will this spring participate in state-sponsored atheistic youth dedication ceremonies, but the zone's Evangelical churches have not yet yielded the struggle for the children's spiritual allegiance. Recognizing the heavy pressure behind many parents' decisions to enroll their sons and daughters in the Communist "youth hours," the churches are no longer excluding such young people from confirmation once and for all. As a result, some East German churches report that more boys and girls are attending catechism instruction classes now than a year ago.

A confirmation policy similar to that fixed in recent months by several East German territorial Churches was set last January 23 by the Evangelical Church in Berlin-Brandenburg, most of whose jurisdiction is under Communist control. Under the revised Berlin-Brandenburg regulations, children who have taken part in a youth dedication rite cannot be confirmed and admitted to Holy Communion until they have undergone, in addition to the regular catechetical instruction, special preparation and a waiting period of one year. Although the official Evangelical position still is that the two ceremonies are "absolutely incompatible," it is estimated that 60 per cent of those taking part in the 1959 Communist youth dedication throughout East Germany will also attend confirmation classes. **Volkestimme,** a Communist party newspaper published in Magdeburg, claimed that 80 per cent of all East German children finishing primary school this year have expressed their intention to take part in the rites.

"The Church knows all too well that in countless cases the boys and girls take part in youth dedication only because their parents fear that otherwise the children will not be permitted any kind of higher education," said Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany. "This threat has often been made. The Church will therefore still allow confirmation for those young people who have attended youth dedication only half-heartedly," added Dr. Dibelius in an interview that was published in the Berlin weekly **Die Kirche.** He stated, however, that "it is impossible for a child to accept the doctrine of materialism—which, we have been told, has to be understood as atheistic—and then to be confirmed and to witness for Jesus Christ."

In a radio address assessing the East German Church-State situation at the opening of the new year, the Bishop said that in a few instances young people professing their Christian faith were admitted to secondary schools or universities from which they had been previously barred. However, he stressed that "the attempt is still going on to transform the people's mental outlook so that they brea away from Christian faith and accept the ideology of ma terialism." This, Dr. Dibelius declared, is being done "co sistently" and "ruthlessly," from kindergarten upward.

The Berlin-Brandenburg Church, at its January sync meeting, noted that "State and society claim, already earl the whole life of young people." It urged parents not t let themselves become separated from the Church in the struggle to rear their sons and daughters. "Encourage you children to attend the preparatory sessions (before co firmation) and the meetings of youth groups until the are ready for confirmation. Go with them to divine se vices," a synod message to the parents said.

* * *

## NATIONAL SURVEY REVEALS CLERGYMEN BUI DENED WITH ADMINISTRATIVE DETAILS

Chief problem of America's ministers is how to hand all the demands on their time, especially burdensome d tails of administration, according to a national surv made by a Minneapolis firm. Unwillingness of parishione to serve in church activities and a shortage of good chur leaders and staff rank next. Ministers also are troubled b their church's finances, and by their own inadequate sa aries as well as by their members' lack of interest in t Bible and in the Church.

Questionnaires were sent to 4,000 Protestant clergym representing a scientific cross section of the estimated 20 000 ministers in the country. Of these, 1,405, or 35% r sponded. The average minister, on the basis of survey r sults, is about 40 years old, married, and has 1.88 childre

More than half (52 per cent) of the ministers respon ing to the survey reported salaries (excluding parsonage of between $3,000 and $5,000 a year. Nearly half of t ministers (48 per cent) regard their salaries as adequa or better for living expenses. Some 44 per cent thoug they were inadequate or worse. The others gave no answ Because of their low salaries, 15 per cent of the ministe said they had to supplement their income with work outsi the church. More than two-thirds of the ministers wor about how they will provide college educations for th children. In fact, 43 per cent called this a "big problem

Regarding demands on their time, 52 per cent of t ministers feel that their church expects too much admi istrative work from them. Ministers with larger chur budgets and church memberships complained more th others about the burden of administrative work. At t same time, 22 per cent of the ministers said the chur expects too little from them in the way of counseling. M of the ministers (63 per cent) complained of not enou time for leisure activities although most (65 per cer were satisfied with their vacation time.

The survey was sponsored by the Minister's Life a Casualty Union, Minneapolis.

* * *

## LIQUOR INDUSTRY TO DROP MORE TABOOS; PL TO USE SUNDAY NEWSPAPER ADS

The distilling industry, aided and abetted by the decisi of **The Saturday Evening Post** to accept liquor advertisi and the acceptance of hard liquor sponsorship from ra stations, is reliably reported to be considering the droppi of other traditional restraints enforced by the Distil

irits Institute. Considerable agitation is being displayed distillers who want to throw out another DSI taboo— appearance of liquor ads in Sunday newspapers.

One observer who has been keeping tabs on the new nd, reports:

'It is questionable whether the forces for change on the tter of Sunday advertising in newspapers can muster fficient strength, although sentiment for a shift is said be growing."

The **Saturday Evening Post's** decision to accept liquor vertising is reported to be one reason that some people the industry believe that the time is ripe to move into nday newspapers. They contend that the original ban, itten because youngsters generally read the Sunday pers for the comic sections, is no longer a factor. Also uor men have been looking for some time at what they nsider the circulation "wasted" by their inability to get o Sunday editions. This has become intensified in recent ars because of the growth of Sunday supplements.

The only nation-wide vocal opposition from Christians ainst the aggressive trend of the distillers is Sam rris, whose 24-year-old "Voice of Temperance" program now being broadcast over the nation-wide, coast-to-coast ilities of NBC each Monday.

* * *

## ETHODIST BISHOP SCORES EPISCOPAL SOCIAL RINKING STAND; IS STUNNED

Methodist Bishop John Wesley Lord of Boston scored stand taken on social drinking which was presented in report at the 59th triennial General Convention of the otestant Episcopal Church in Miami Beach. Writing in **n's Herald,** a Methodist monthly, the bishop said many ristians were "stunned" by the document. The Episcopal port said in part that Christians who drink moderately h due regard for the feelings of their fellow-men and h a "conscientious care for the claims of God, can drink h thanksgiving to Him for their blessings."

Bishop Lord said, "We stand aghast at the action of a eat communion which is bound to have as one result the couraging and justifying of a social practice that is tak- a terrible toll in America." The Episcopal pronouncent, he said, "has given aid and comfort to the enemy . We shall now have 'wet' churches and 'dry' churches, l many people will be led to 'join' the church that al- ed them to do what they have been accustomed to do ore joining the church."

* * *

## RMAN TREND TO "MIXED MARRIAGES" FOUND HAVE INCREASED TO ONE IN FOUR

Iore than one-fourth of the marriages now being ected in Germany are Protestant-Roman Catholic ons, a German expert on church statistics has revealed. such mixed marriages, he said, it is estimated that 40 per cent are consecrated in an Evangelical cere- ny, and 30-35 per cent in a Roman Catholic, while other 30 per cent have no church rites. These figures e given by Dr. Paul Zieger of Hannover, director of statistical office of the Evangelical Church in Ger- ny in a report published in the March issue of **Luth- n World.** The magazine is a quarterly publication of Lutheran World Federation.

Dr. Zieger's calculation of the proportion of mixed unions was based on figures for 1956, when the over-all marriage total was 478,000, and 1957, when it was 483,-000. He noted that current estimates are more difficult, since figures on religious affiliations of those who enter matrimony are no longer published in East Germany. In comparison with the present one-in-four rate, he said in 1932 it was one in six; in 1925, one in seven; in 1910, one in ten; and in 1901, one in eleven. However, statistical studies show that "the number of people entering into mixed marriages is smaller than the purely statistical probabilities would lead one to expect," Dr. Zieger stated. He added that the increase in Protestant-Catholic couples "is not as great as the number of marriages contracted would seem to indicate." This, he said, is due to the fact that "over a period of years an indeterminate number of partners in a mixed marriage leave their own church and join that of their spouse, or enter the church for the first time, or leave the church entirely—with the result that the marriage is no longer 'mixed.' "

According to the statistician, "in spite of repeated assertions to the contrary, German divorce statistics do not indicate that mixed marriages are more likely to end in divorce than are those where the partners are of the same faith." While it is generally agreed that the sharp rise in German mixed unions is not immediately due to the vast wartime and post-war internal migrations, Dr. Zieger pointed out that shifts and intermingling of Protestant and Catholic populations had been going on gradually for several previous generations. As Germans won "the right to live, work and travel where they pleased," and as the country became industrialized, he said, "internal migration increased . . . industrial centers and large cities grew up, and the population mingled without respect to religious confession and geographical origin." He cited, for instance, the decline in the percentage of Protestants during the first half of the present century—in Saxony from 92 to 78, in Hannover from 86 to 78, and in Wurttemberg from 69 to 60.

On the local level, Dr. Zieger cited the example of Bavaria, which in 1939 had 1,475 communities where all the residents were Catholics, and 244 where all were Protestants. By 1950, he said, the number of the former had dropped to 27, and of the latter to zero.

The Evangelical statistician also reported that the proportion of the German population not belonging to any religious community—which was five per cent in 1950—has increased since then. This, he said, is due to the withdrawal from the Church in East Germany and East Berlin. "Nevertheless," he said, "the two major Christian Churches, despite all the anti-church propaganda, have not suffered any significant losses (in Germany as a whole)."

* * *

**ALTO PASS, Illinois**—The annual Easter sunrise service atop Bald Knob Mountain this year included ground-breaking ceremonies for a 110-foot illuminated cross. A mail carrier has been promoting for 22 years the idea of a huge, shining cross rising from a 1,034-foot hill near Carbondale, Illinois. Bald Knob is the highest point between the Appalachians and the Rockies.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

## BRUSH VALLEY REPORTS

The Brush Valley youth are planning a skating party for the last of March. The youth of our church also helped our pastor with the morning worship service during National Youth Week.

The speech contest is well underway and we hope the enthusiasm will continue to grow. We are praying that through these programs youth all over the world will work for our Lord and Master.

Current officers for the Brush Valley B. Y. C. are:

Sitting: **Barbara Bowser**, president
Standing: **Judy Hooks**, vice-president; **Nancy Bowser**, secretary; **Clara Belle Hooks**, asst. secretary; **Joanne Hooks**, treasurer; **Roseann Hooks**, asst. treasurer; **Mrs. Vera Johns**, advisor.

## A SPECIAL THANKS . . .

. . . Goes to the Brethren Youth listed below for their help in counting out, packaging, and labeling the supplies being mailed out to each church for Youth Sunday in May. These young people worked for over three hours on March 28th at the Brethren Publishing Company to get the materials in order and ready for distribution. They represent the Garber Memorial and Park Street Brethren Churches in Ashland.

**Robert Fells**
**Bill Gerwig**
**Louise Etzwiler**
**Linda Henson**
**Janet Summy**
**Carole Fairbanks**
**Larry Lightner**
**Eugene Lightner**
**Gary Klepser**
**Kay Kimmel**
**Barb Kimmel**

A supply of Sunday bulletins, bulletin inserts, and co envelopes is being sent to each church so that the pr gram and needs of the NATIONAL BRETHREN YOUT BOARD might be understood by every member. Also, sure to read the special Brethren Youth issue of t **Brethren Evangelist** on May 9th. Pastors attending t Brethren Pastor's Conference will receive their publici supplies at that time.

SENIOR NORTH EAST OHIO RALLY

April 19, 1959 North Georgetown, Oh

**Come for the: Speech Contest**
**Installation of Officers**

## Sisterhood News From Waynesboro

. . . This past Tuesday night the largest crowd of pe ple ever in the church attended the **Sisterhood Birthd party.** There were 134 present and they were divided in 12 tables, each representing one of the 12 months of t year. Surely was nice.

Each sisterhood girl had charge of her own table a each table presented some act, skit, reading, or song. O even had a Tom Thumb wedding of small children. T wedding was performed in pantomime with the voice a music being furnished on tape from a real wedding.

**Mr. and Mrs. Austin Sachs**
**Waynesboro, Pennsylvania**

## SPECIALS AT ASHLAND COLLEGE

Wednesday, March 25: At a combined meeting of t Men's and Women's Gospel Tean **Dean Delbert Flora** showed l slide pictures of the Holy Land a special Holy Week feature.

Thursday, March 26: At 6:00 A. M. on this Maun Thursday, over 150 college s dents and faculty gathered Memorial Chapel for a Sunr Service before leaving sch later in the day for Easter Va tion. Contributing to the progr were **Gary Bargerhuff** and **Ha Wilcoxen**, soloists; a choral re ing group; and **Miss Virgi Jenkins**, speaker.

Saturday, May 23: A SPECIAL DAY—**May Day at A land College.** Come and visit your friends. And also the day for TRAINING SESSION FOR B. SUMMER WORKERS.

**Read your Brethren Evangelis every week.**

# The Women's Corner

by Helen Jordan

## LEST WE NOT FORGET

HAD JUST DROPPED A LETTER in the corner mail box, my hand still on the lever. "Aw, get up Buddy. orget you fell and got a little hurt." The youthful ıilosopher was one of two small boys skating along the ty street just before dusk of an autumn evening. His lmonishment was directed with what seemed to be a ote of experience, to the younger boy who had stumbled ıd sustained no more than a skinned knee.

As I watched them both skate away, I repeated to myelf the words, "Forget you fell and got a little hurt." n pondering on their wisdom the thought came to me that only adults could apply the boy's philosophy, not to ırts of the body, but to the feelings! Crowds of people, eary from the day's work, were hurrying home in every rection from another busy day in the tall buildings of ıe capital city. Through the trees a crimson and gold ınset flamed the sky. But many took no notice for they ere reliving the mistakes, misunderstandings and disapointments of the day just ended.

They were remembering the figurative falls and hurts ıey had experienced. Even in the shadow I could discern ıeir facial expressions. Working mothers anxious to get ome to their children; husbands and fathers anticipating ıe greetings of loved ones when they reached the haven f their homes; some dreading the solitude of another vening in a lonely room of a city which could really be nely! Others reflected their hurt feelings and disapointments—the older man because some young person ıd received the promotion he had so long hoped for lidn't experience count any more?); the new governent girl from the far west almost in tears when she as not invited to an office gathering (couldn't they e how homesick she was?) and even the church secre-ry felt keenly the criticism for an error in last Sunday's ılletin (did it make that much difference that a meetg had been scheduled a half hour too early?)

I wish I might have repeated to each one the wisdom a boy at play on a corner of our busy city which he ıd so simply expressed: "Forget you fell and got a little ırt." And other precious words spoken long ago by omeone, came to me as the crowd became less in the rly darkness—"And a little child shall lead them."

Mrs. Ona Lee Sams,
Washington, D. C.

## INTERESTING ITEMS

(Continued from Page 2)

d fellowship, Friday through Sunday, March 27th to th.

TUCSON, ARIZONA. Brother Vernon D. Grisso rerts the baptism of seven new members on March 22nd.

## Sunday School Lesson Comments

(Continued from Page 15)

brought them (the animals) from the Amalekites for the people spared the best of the sheep and of the oxen" (15:15); "But the people took of the spoil, sheep and oxen . . . " (15:21).

Now the truth is the people were to blame—BUT—so was Saul! We read in verse 9: "But Saul and the people spared Agag, and the best of the sheep . . . "

### SAUL'S REJECTION

"And Samuel said unto Saul, . . . thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

Notice the rejection was twofold. **First,** Saul rejected the word of the Lord; **secondly,** the Lord rejected Saul as king of Israel. **It is very vital to see that God's rejection of Saul was not arbitrary and pernicious, but was the direct result of Saul's disobedience and stubbornness!**

One other important matter. It may seem like harsh judgment on God's part to reject Saul because of this one act. But a careful review of his life will reveal this was **not** the first time Saul had transgressed.

Saul's **first step downward** is related in I Samuel 13. There we find him presumptuously offering a sacrifice upon the altar of God.

In chapter 14 we see Saul's **second step downward.** He enforced upon a weary and hungry people an impudent vow not to eat any food until he could avenge his enemies.

Then in chapter 15, our lesson for this week, we have seen Saul's **third step downward** when he disobeyed a direct command of God, and stubbornly refused to admit his sin.

This lesson will be well worth while if we only learn this one basic, moral law: **No man can disobey God and escape the consequences!**

## Wedding Announcement

HORNIG-SAYLOR. Miss Ada Belle Hornig and Mr. Joseph J. Saylor, of Meyersdale, Pennsylvania, were united in the bonds of Holy Matrimony, Saturday afternoon, March 21, 1959. Ada Belle, daughter of Mr. and Mrs. William E. Hornig, and Joe, son of Mrs. Violet M. Saylor, and the late Joseph M. Saylor, exchanged their vows before the flower and palm banked altar of the bride's Church, the Main Street Brethren Church in Meyersdale, in the presence of many friends and relatives. Former Pastor of the bride, the undersigned, read the double ring ceremony. A reception in the Church social rooms followed the ceremony. The groom is a member of the Meyersdale Church of the Brethren. Following the honeymoon, the young couple will make their home in North Carolina where the groom is stationed in the U. S. Air Force.

W. S. Benshoff.

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Manchester College
N. Manchester, Ind.

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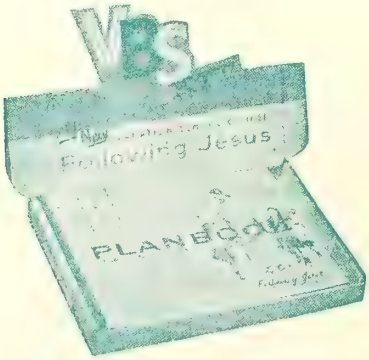
**INTRODUCTORY KIT**

In it are 5 teachers' manuals and 5 pupils' workbooks (one each for Nursery, Beginner, Primary, Junior, Teenage), a director's manual, VBS Planbook, 1959 songbook, and samples of certificates and publicity aids. Order 9359.....only **$3.75**




JESUS, THE LEADER is the title of the first day's lesson and the heart of this inspiring ten-day, true-to-the-Bible vacation school course. Then from the lives of early followers — Peter, Philip, Stephen, Paul, Timothy, Dorcas and others — a modern parallel is drawn so your boys and girls come to know that followers of Jesus are obedient, willing, faithful, helpful, dependable, kind.

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**Order from The Brethren Publishing Company**

524 College Avenue, Ashland, Ohio

The Brethren EVANGELIST

Official Organ of The Brethren Church

Semin.

# He Maketh No Mistake

My Father's way may twist and turn,
  My heart may throb and ache,
But in my soul I'm glad I know,
  He maketh no mistake.

My cherished plans may go astray,
  My hopes may fade away,
But still I'll trust my Lord to lead
  For He doth know the way.

Tho' night be dark and it may seem
  That day will never break;
I'll pin my faith, my all in Him,
  He maketh no Mistake.

There's so much now I cannot see,
  My eyesight's far too dim;
But come what may, I'll simply trust
  And leave it all to Him.

For by and by the mist will lift
  And plain it all He'll make.
Through all the way, tho' dark to me,
  He made not one mistake.

A. M. Overton.

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Vol. LXXXI April 18, 1959 No. 16

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# Items of General Interest

SARASOTA, FLORIDA. Pastor Lyle Lichtenberger was guest speaker at the Pine Shores Trailer Park the evening of March 15th.

WASHINGTON, D. C. Baptismal services for six new members were held on Palm Sunday evening.

HAGERSTOWN, MARYLAND. Seven new members were baptized and received into the Church on Easter Sunday.

MATHIAS, W. VA. Brother Claude Stogsdill writes: "Union Communion Services were held in the Mathias Church Saturday evening, March 28th, with the three churches of the community taking part."

Brother Stogsdill notes that B. D. Hinegarder and L. L. Funk were in charge of the morning worship hours while he was holding revival services at Gratis, Ohio.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Four new members were received into the membership of the Church on Easter.

JOHNSTOWN, PENNA. (THIRD). Reported is the baptism of two on Palm Sunday, and two on Thursday evening of Holy Week.

ADRIAN, PENNA. (BRUSH VALLEY). Brother Paul D. Tinkel was the speaker at the Union Easter Sunrise Service in the Montgomeryville Baptist Church.

The Sisterhood gave their public service the evening of March 22nd. Brother Tinkel says they had between 175 and 200 present.

QUIET DELL, PENNA. Evangelistic Services were held the week of March 30th.

SMITHVILLE, OHIO. Brother Donald Rowser notes that the following missionaries were guest speakers at the Missionary Conference held the week of April 12th: Monday, Miss Ruth Harding, (Africa); Rev. Bob Russell, (Peru), Tuesday evening; Mr. Mason Vaugh, (Africa); Wednesday evening; Thursday, a missionary film was shown. April 12th, Missionary Board General Secretary, W. Clayton Berkshire, was the speaker, and the week-end of April 17th through 19th, Missionaries Glenn and Jean Shank, (Nigeria), were guest speakers.

Three new members were baptized and received into the Church on Easter Sunday evening.

LOUISVILLE, OHIO. Five new members were recei into Church membership on Easter.

NEW LEBANON, OHIO. New Lebanon reports the ception of twelve new members on Easter Sunday e ning.

DAYTON, OHIO. Seven new members by baptism three by letter, were received into the Church on P Sunday.

SOUTH BEND, INDIANA. South Bend reports new members received into the Church on Easter Sund eight by baptism and two by letter.

GOSHEN, INDIANA. An Ashland College Gospel Te is scheduled to conduct services in the Goshen Chu on April 19th.

NORTH MANCHESTER, INDIANA. The Father Son banquet was a scheduled event of April 7th.

MATTESON, MICHIGAN. Pastor Buck D. Gar writes: "A Good Friday Service was held with 39 atte ing. There was special music and a message by the P tor."

Brother Garrett notes further that Brother E. Black, of Muncie, was scheduled to conduct Commun Services for the Matteson Brethren on April 10th.

WATERLOO, IOWA. The public service by the W. S. was a scheduled event of April 12th.

TUCSON, ARIZONA. The Father and Son banque scheduled for April 27th.

# COMING EVENTS

**NORTHEAST OHIO LAYMEN'S RALLY**

**Firestone Park Brethren Church**

**Akron, Ohio**

**April 28th.....7:00 P.**

Editor's Note: Because of the nearness of t event to the annual change in time to Daylig Saving Time, your attention is called to the f that prevailing time in Akron is "Fast Tim which is not true in all areas where NEO L men reside. (WSB)

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

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# The Editor's Pulpit

## Commitment

HE APOSTLE PAUL, standing before King Agrippa, was inspired of the Holy Spirit to late to this non-Christian king the account of s marvelous conversion. You can read this fasnating account in the 26th chapter of Acts. ight now we are interested in the charge which aul says the Lord gave to him upon his converon.

The Lord said to Paul, "Rise and stand upon y feet: for I have appeared unto thee for this urpose, to make thee a minister and a witness oth of these things which thou hast seen, and those things in the which I will appear unto ee . . . To open their eyes, and to turn them om darkness to light, and from the power of atan unto God . . . "

Paul was committed to this charge. Perhaps any times during his life he had asked himlf the question, "Where do I fit into the scheme things?" It is a question most every one of s has asked at some time or other. Perhaps Paul ad been pondering this question as he looked ck over his boyhood, his education at the feet Gamaliel, or even as he started on the road to amascus. We have no doubt but what he ponered it much after the experience in meeting e Lord face to face.

Each of us has received a charge, a directive, om the Lord every bit as important as the one aul received. It is that important because it is e one the Lord has given to us personally. No e else has received "Marching Orders" exactly e same as ours. Carrying them out is our reonsibility, and for this or for failure to do so, e shall be held accountable.

Commitment is essential. We may have a task perform, but if we are not committed to it, ery inch of the way is a burden, a headache. he story is related of a man walking past the nstruction site of a new building. He asked e of the workers what he was doing. The man plied that he was laying bricks. Walking a bit rther he asked the same question of another icklayer. This man replied, "I am building a thedral." There is all the difference. Are we working in the Church, or are we building the Kingdom of God?

Commitment is made at a price. As a child learning to play a game, or to roller skate or swim, there has to be practice. Some games often require hours or days of practicing to master. This is done at a sacrifice of other things. To earn a living, we must work. Somehow the human race has been endeavoring to get an income without working for it. Yet, it is still true that if we want to earn a living, we must work. Serving the Lord is likewise made at a price. It takes time and sacrifice to serve the Lord well. This we must be willing to do in order to be obedient unto our God-given charge of service.

Commitment is fraught with temptations. None live immune to temptations. Noah, the man who found grace in the sight of the Lord, imbibed too much of the fruit of the vine after the flood, and became drunk; Moses, the chosen leader of Israel, disobeyed God; David, the shepherd king of Israel, ruled well under the blessing and favor of God, but fell victim to the sin of adultery. Even Paul said, "The good that I would I do not; but the evil which I would not, that I do." The ever present danger of the unguarded moment, the subtle temptation, hovers over every Christian. This we must recognize and reckon with, for "He that thinketh he standeth, take heed lest he fall."

Commitment to God brings assurance of His help. The memorable words of the Lord to Joshua when he found himself in charge of the multitude of the Israelites following the death of Moses, are noteworthy for our own consideration. "As I was with Moses, even so will I be with thee." It is up to us to be found in the center of His will, trusting in Him for help.

Committed people are needed today. So many are still working in the Church instead of really serving Christ. Paul said he was not disobedient unto the heavenly vision. What have we to say about our obedience to our heavenly vision? A life committed to obedience of the heavenly vision, is a life that shall shine as the stars of the morning. It is a life which builds the Church, for now and eternity. W. S. B.

# THE WORTH of a SOUL

Rev. John R. Terrell

LESS THAN A CENTURY AGO, two Georg statesmen, Alexander Stephens and Benj min Hill, were involved in a heated quarrel. M Stephens challenged Mr. Hill to a duel, but H declined with these words of vast wisdom: ' have a family to support and a SOUL to save This man put high value on the worth of his ete nal soul.

We are living in a day in which the price just about everything is increasing. In our da the price is supposed to be indicative of the wort of any given article. As a result, man places h highest values on those things that are materi The eternal has taken second place to the ter

oral. Consequently, the average man today laces little importance on his eternal soul. Most oday are more concerned with the visible, rather nan the invisible.

One merely has to pick up a daily newspaper to ee that various labor unions throughout the ountry are striking for higher wages. Right now n Columbus, Ohio, there is a labor strike that is n its eighth year. Man highly values his time, nd we say, rightly so! We consumers easily recgnize this fact every day as we see prices rise rom time to time.

In our day of prosperity and accomplishment, e all sit back in our easy chairs of complacency nd put the highest value and worth upon our arious possessions, and pride ourselves in our elative wealth.

Some time ago, a small young boy, while playng near an old well, slipped and fell in as the ides of the well crumpled in on top of him. In alnost overnight, over $40,000 was raised in the nall community to bring in the necessary earth noving equipment for his rescue.

On July 2, 1937, Amelia Earhart, attempting round-the-world flight, was reported lost. For ne next ten days, our government and others pent over $250,000 daily searching for this naonal heroine.

It is easy to see that man today places his ighest value on **this** life. Millions of dollars are pent each year for the preservation of **this** life. et, life is so short. We spend our seventy years ccomplishing very little.

Jesus once met a man who thought he had acomplished much. He was a rich farmer whose arns were filled and bulging out with corn. He as set for life, so he thought. In speaking ecklessly to his soul, he originated the phrase nat has received almost unprecedented populary in our society, "Take thine ease, eat, drink nd be merry."

This farmer, like most people today, forgot nat he would some day face the doors of death nd have to answer for his actions and attitude. e forgot that his corn would some day be gone. e forgot or failed to recognize the value of his ternal soul. Christ called him a fool and warned im of his immediate and inevitable destruction. his man had been playing marbles with diaonds. He had misplaced values. He had understimated the value of his soul.

The Word of God mentions the word "soul" er 500 times, which in itself, might indicate its importance and worth. Jesus asks the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He puts it in another way in saying, "What shall a man give in exchange for his soul?" As all can plainly see, the indication is that the value and worth of the soul is inestimable. Our possessions, prosperity and even physical life cannot compare with the worth of the soul.

It was this priceless value of the soul that caused the Son of God to die and shed His blood on the Cross of Calvary. Look to the Cross and you begin to see the value that God places upon the soul of man. Look back to His sacrifice and you may begin to comprehend the price that was paid to redeem the soul.

O that we all might be awakened to the value of a soul! But along with this must be the firm conviction that the soul of man is lost and heading for a Christless eternity. O that we would open our eyes to the cancerous parasite of sin that is eating away at the soul of lost mankind.

The Word of God says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Comprehending the significance of this verse alone might lead many to re-evaluate the worth of a soul. Not only should a re-evaluation of the worth of a soul be new **incentive** to Christian living, but should also give new **motivation** to our Christian mission of winning the lost.

Just recently, I had the opportunity to briefly watch the drilling rig in operation on the new Ohio campsite as a search for natural gas is being made by a gas company. Much expense, time, and labor have gone into the process of preparing to bring from the ground that which has much value. To drill over one-half mile into the ground will be well worthwhile if they get natural gas. It is the worth of this sought-for gas that makes such an endeavor worthwhile and profitable to the company.

It was the worth of man's soul that led Christ to come down into the depths of this sin-cursed earth, into the darkness and mire of lost mankind. Underneath it all, He saw the priceless soul of man. He paid the price of the whole operation with His life and blood. It is only as we see Christ on the Cross that we can get the true perspective of the worth of the soul. As we do this, may God help us to see those lost souls about us and their need of our Saviour and Lord.

Mansfield, Ohio.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen Sec
(MRS.) IDA LINDOWER, Adm. Assista

## FELLOWSHIP AT ROSARIO

### John Rowsey

I AM WRITING THIS as I ride back to the city of Buenos Aires with my wife and Susan, returning from a wonderful two-day meeting in Rosario with the pastors, workers, missionaries and families. We were happy for the opportunity of having the wives get together. It was the first time for Regina and Jeannette Solomon to meet the wives as well as some of the workers. We were sorry that Jane Byler and Senor Ponce and his wife were unable to be there and to enjoy the fellowship with us.

**Program**

The program was built around the theme, "This is our Church—in its faith—in its work." The first meeting was held at 2:30 Monday, March 9, with a period of praise and prayer followed by a message from Kenneth Solomon on "Our Church—its faith." At 4:30 Rob Byler presented "Our Church—its work in the past," a history of the Brethren Church to the present. Following the supper, prepared by members of the Rosario Church, we had another period of prayer and praise. After this, I was privileged to close the day by presenting the theme, "Our Church—its work in the present," using slides of ou churches, college and Seminary and camps in the Unite States and of the work in Nigeria.

Tuesday morning services began at 8 o'clock with praise and prayer session followed by the second half "Our Church—its faith," with Kenneth Solomon presen ing some of the doctrines that are peculiar to the Bret ren Church. The second morning session was present by Rob Byler on the theme, "Our Church—its organiz tion," giving the set-up of the church in Argentina. Tl morning sessions were closed with two hours of discu sion on the themes, "Our Church—present" and "O Church—future," with the reports and aspirations fro the workers concerning their own churches.

**Communion Service**

After the noon meal, which was prepared and serv by the Rosario people, there was a meeting of the pa tors with discussion of the plans for the next two yea

Pastors, workers, missionaries and families attending fellowship at Rosario

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—WILL INVESTMENTS — EITHER LOANED OR CONTRIBUTED—TO THIS FUND BE SAFE?

A—Yes, for many reasons; a few of them are as follows:

a. Loans are made for the sole purpose of establishing and maintaining Christian congregations.

b. This is a program instituted, directed, and led under the blessings of God.

c. Churches borrowing from this fund have a moral obligation to repay, because

(1) The work of the church is of greatest concern to a member's heart;

(2) The church provides a member with vital spiritual food;

(3) The church is not a matter of convenience and experience; it is a matter of faith and conviction;

(4) No other institution maintains a position of equal rank and importance in society.

r the Brethren Church in Argentina. The meetings were osed by those present during the meetings and some of e members of the Rosario Church partaking of the mmunion service.

The motto of the meeting was a translation one which peared in the **Brethren Evangelist** some time ago, in e Sunday school column; it reads as follows:

Look around and be distressed;
Look to self and be depressed;
Look up to Jesus and be BLESSED.

I believe all those present were truly blessed, and I ay that the Lord will use the inspiration received there challenge the Brethren Church in Argentina to greater owth for Him.

## "MAIKAI (good)"

### The Bible in Hawaii

HE STORY IS TOLD that when the first Hawaiian New Testament was published by the American Bible ciety in Honolulu in 1832, Queen Kaahumanu seized a py on her deathbed, kissed it tenderly, lifted it high in e air and exclaimed "Maikai (good)." Her late husband, ing Kamehameha, had also been interested in the white an's God. Before his death, idolatry and heathenish cusms were abolished. The people were responding to the aching of the missionaries who had come to Hawaii in 20.

This group of seven married men and their wives had en sent out by the American Board of Commissioners r Foreign Missions. They found the people without a ritten language or a religion, yet responsive and willing learn. First the missionaries must become familiar th the language and reduce it to writing. The simple unds of Hawaiian, represented by five vowels and seven nsonants, made learning to read and write comparatively nple, after the spelling was settled.

Dr. Hiram Bingham, one of the missionaries, had set mself to the task of providing Scriptures in Hawaiian. e first publication was a part of St. Luke's Gospel transted in 1827 and published in Honolulu. Then followed her parts of the Bible, with a group assisting Dr. Bingm with the translation work, resulting in the complete w Testament in 1832 and the entire Bible in 1839.

The Commandments were adopted as the basis of laws 1825. Schools were established as one of the earliest relts of missionary effort. Within 35 years, after the arrival of the missionaries, 35,000 natives had accepted Christ and one third of the entire population had become members of the Christian Church. Today, totalling about a half-million people, from North and South America, Asia, the Pacific Islands and elsewhere, the people speak a score of languages. The American Bible Society has provided Scriptures for these various groups, most of whom today are rapidly turning to the English language.

The Bible Society's work in Hawaii is under the supervision of its office in San Francisco. The city of Honolulu today is a great metropolitan area, but at the same time there are isolated communities where spreading the Good News is still a pioneer missionary effort. Added to this program the Society receives constant calls for help—for the leper settlement on the Island at Molokai; for hundreds of Filipinos who need the Bible in their own language; for a newly organized church that needs Bibles and Testaments; and for copies of both the Christmas and Easter Gospels that find a ready reception in mission work and for hospital visitation.

One of the most interesting programs the Bible Society has been recently promoting in Hawaii is the Bible Reading and Sharing Program, which was conducted on the Island of Maui. This project, according to the Rev. Dean S. Collins, who is responsible for the Society's work in Hawaii, caught the imagination of almost every church, minister and church member on the entire island. Because of the nature of the population with its mixture of nationalities and creeds, the emphasis was centered around the Sermon on the Mount. The young people of the various churches distributed a copy of this pocket-size Scripture Portion to every home on the Island. It is estimated that through this method more than 32,000 persons were reached.

Radio and television stations cooperated by reading the Sermon on the Mount over the air. Newspapers published it on their front pages. Business establishments offered their windows for exhibits from the American Bible Society and for displays of unusual Bibles and Testaments supplied by the people of the Island. The Ministerial Association, which sponsored the project, reported that it was a great event which began with the presentation of a Bible to Mayor Eddit Tam and which ended with the majority of the people better acquainted with the Word of God.

As we add the fiftieth star to our flag and welcome Hawaii into the fellowship of States, the American Bible Society will continue to be aware of the responsibility to provide the Book that has brought a new life and outlook to the many thousands in these Islands who say, with Queen Kaahumanu, "Maikai (good)."

## ADDITIONAL WHITE GIFT OFFERINGS

| | |
|---|---|
| nco, Pa.* | 562.72 |
| ttsburgh, Pa. | 122.00 |
| ghland, Pa. | 32.00 |
| meron, W. Va. (Add'l) | 10.00 |
| w Lebanon, O. | 250.00 |
| hland, Ohio | 127.20 |
| rth Liberty, Ind. | 110.00 |
| aterloo, Iowa | 300.00 |
| Dutchtown, Ind.* | 63.25 |
| Johnstown II | 139.75 |
| Lanark, Ill. | 301.42 |
| Udell, Iowa* | 49.00 |
| Dayton, Ohio* | 350.00 |
| Cerro Gordo, Ill.* | 45.00 |
| Louisville, Ohio | 92.55 |
| Bethlehem, Va.* | 54.00 |
| Johnstown III* | 251.00 |
| Meyersdale, Pa. (Add'l) | 37.50 |
| Additional Individual | 5.00 |
| Total Additional | $ 2,911.89 |
| Previously Reported | 7,244.55 |
| Total to Date (4/1/59) | $10,156.44 |

*Signifies increase over last year.

Henry Bates, Treasurer
Sunday School Board

# The Brethren Church of FAIRLESS HILLS-LEVITTOWN is Born

THOSE WHO HAVE EVER HAD history in school—and that includes all of us—know the importance of dates in the recording of history. There have been many significant dates in the short life of The Brethren Church of Fairless Hills—Levittown, Pennsylvania. Perhaps a good way to unfold this brief story of a new church would be by a consideration of these dates. It might be well, however, to begin our discourse with two dates not associated with the early days of the church, but very recent ones:

MARCH 1, 1959

**At the close of the Evening Praise Service, four young people walked down the aisle thereby signifying that, henceforth, they were on the Lord's side. These were the first fruit of our labor in The Brethren Church of Fairless Hills—Levittown.**

MARCH 8, 1959

**At the close of the Evening Praise Service, two more young people stepped to the front of the auditorium and confessed Christ as their Personal Savior.**

Indeed, we must say that these are the two most important dates in the history of this church. These evenings have given significance to every other date, every other event that has occurred here. This is the very heart, the core, the only purpose of the establishing of a new church. If it is not for the ingathering of souls, the extending of the Kingdom, then our efforts are completely meaningless. Indeed, our infant congregation rejoiced on these two occasions and, midst tears of joy, came the realization that the thirteen pastorless months during which the people held together a nucleus of believers were not in vain. Prayer was answered. Labor was rewarded.

As you can see, Brethren friends, things are happening in The Brethren Church of Fairless Hills—Levittown.

## HIGHLIGHTS OF 1958

**January 5, 1958:** On this Sunday evening the first services of a Brethren group in this area were held in the Levittown home of Mr. and Mrs. Phil Nolte. There were ten present from the immediate locality, three of whom were children. However, many friends from the S geantsville Brethren Church attended, making our gr a sizeable one.

**March 2, 1958:** We moved our Sunday evening me ings to the Fairless Hills Community Center. This pro to be a fine meeting place and it was obtained very r sonably. We were singing praises to the Lord for t blessing.

**April 27, 1958:** Our Sunday School was born. We had present at this first session; our offering was $10.76. M Jo Ellen Clague assumed the duties of our Superintende Mrs. Elizabeth Welty was assistant Superintendent. M Betty Ruth Kifer became Secretary-Treasurer. We star our Sunday School with three classes—Primary, Jur and Adult. Miss Barbara Welty taught the Primary; M Rita Nolte taught the Juniors; Major Charles Cla taught the Adult Class. Later, a class of Intermedia was formed. Major and Mrs. Clague assumed the tea ing responsibilities for this new class. Mr. Phil N then taught the Adult Class. Miss Judy Yocum beca Miss Welty's assistant. Our highest attendance rec in Sunday School has been 39. On the roll are 45 nam

**September 7, 1958:** Morning Worship services were gun. This was another major step in the progress of Church.

MANY OTHER NOTABLE EVENTS occurred dur the first year of our existence. Briefly, we mention a few of them.

We had two Sunday School picnics. Our Sunday Sch had its first Rally Day—which proved to be very s cessful. A special Sunday School program was presen at Christmas. We cooperated with the Sergeantsville Calvary Brethren in forming a choir for the presentat of a Christmas Cantata.

Brethren pastors who came to speak to us during 1 were: Rev. W. Clayton Berkshire (Missionary Board the Brethren Church), Rev. Woodrow B. Brant, (Vin Rev. Clarence Stogsdill (Johnstown III), Rev. N. Vi Leatherman (Wayne Heights), Rev. Wilbur Thor (Calvary), Rev. Ralph Mills (Berlin), Rev. George Li berg (Sergeantsville), Rev. Guy Ludwig (Pittsburg

ev. D. C. White (Meyersdale), Rev. Harold Barnett Johnstown II), Dr. Joseph Shultz (Washington), Rev. eorge Solomon (Hagerstown), Rev. S. E. Christiansen Mt. Olivet), Rev. Phil Lersch (National Brethren Youth irector), Rev. Milton Robinson (Manteca), and we also ad the Men's Gospel Team from Ashland College. Layen from Hagerstown assisted Rev. Solomon in conductg a service. Young people from Berlin accompanied ev. Mills and brought special music and children's ories. Also laymen from Johnstown II and Johnstown I, Vinco, Sergeantsville, and Calvary provided special usic at various meetings. Truly, this has been a coperative work and our appreciation to the various pasrs and churches is beyond mere expression by words.

## '59 STARTS A VICTORY TIME

**ebruary 8, 1959:** We welcomed our first pastor, Rev. . B. Brant. How our hearts thrilled to know that an engetic, dedicated pastor would henceforth shepherd our ttle church.

**ebruary 14, 1959:** The ladies of the church served a anquet in honor of Rev. Brant. Despite the fact that we ose a wet foggy night for this affair, approximately ghty were in attendance. The Pennsylvania District Mison Board was on hand to share in this welcome to Rev. rant. Those present from the Board were President John olby, Floyd Benshoff, Fred W. Brant, George Leidy and arry Berkshire. Rev. W. Clayton Berkshire represented e Missionary Board of the Brethren Church. Moderor Emmert R. Wilson brought greetings from the Seeantsville Brethren Church and also introduced to us e new pastor of that congregation, Rev. Charles Bader. ev. Wilbur Thomas brought greetings from the Calary congregation.

**ebruary 15, 1959:** Brethren Youth Crusaders organized, ecting the following officers:

President—Mary Ann Brant
Vice-President—Darwin Yocum
Secretary-Treasurer—Judy Yocum
Asst. Sec'y-Treas.—Robert Clague

These officers were installed at the Sunday Worship our, February 22nd. The Youth Group has had seveen at two of their meetings since organizing. On Satrday, February 28th, fourteen of their number attended e Pennsylvania District Youth Rally in Berlin. They ok along with them fifteen from the Sergeantsville and alvary Churches, the first such time those churches had ver sent representatives to a District Youth Rally. Adisors of this group are Major and Mrs. Charles Clague. lso at the Evening Praise Service on February 15th, we ad the pleasure of having with us Rev. and Mrs. N. ictor Leatherman. Rev. Leatherman brought us the eveing message and conducted inspirational installation serices for Rev. Brant.

**ebruary 28, 1959:** An organizational meeting of the hurch was held and the following officers were elected:

Moderator—Mr. Phil Nolte
Vice-Moderator—Mrs. Elizabeth Welty
Treasurer—Mr. Guy W. Smith
Recording Secretary—Mrs. Etta Cutshall
Financial Secretary—Mrs. Betty Ruth Kifer

These officers were installed Sunday, March 8th, It was decided at this meeting to support all denominational offerings.

**March 1, 1959:** We dedicated our hymn books.

**March 4, 1959:** Prayer meeting and Bible Study. Our midweek service to this date had been held infrequently. Usually we had met for a short period of prayer and then we went out in a group doing visitation work.

**March 8, 1959:** Our new offering plates were dedicated at the evening services. Mr. and Mrs. Emmert R. Wilson, the donors of the plates, were present with us to share in this time of rejoicing.

**March 15, 1959:** We had decided to reorganize the Sunday school to meet the growing need: The following officers were elected:

Superintendent—Mrs. Jo Ellen Clague
Asst. Superintendent—Mr. Guy Smith
Secretary—Mrs. Grace Smith
Asst. Secretary—Mrs. Betty Ruth Kifer
Treasurer—Mrs. Jean Yocum
Cradle Roll Superintendent—Mrs. Etta Cutshall
Asst. Cradle Roll Superintendent—Mrs. Millie Berkebile
Missionary Superintendent—Mrs. Elizabeth Welty
Asst. Missionary Superintendent—Mr. Evan Cutshall

It has been decided by the Sunday School to assume the responsibility for the support of Timmy Solomon, son of Rev. and Mrs. Kenneth Solomon, now in Argentina.

**March 15, 1959:** At appropriate ceremonies during the Morning Worship Service and the Evening Praise Service, we began the signing of our Charter Membership Book. It pleases us to report that on this first Sunday, seventeen signed. More will follow on successive Sundays.

**Other Dates of Importance:** (Yet future at the time of preparation of this report)

March 21—Our first Holy Baptism
March 22—Our first Dedication of Babies
Our first reception of New Members
Our first Holy Communion

AS WE HERETOFORE stated, this has been a cooperative work. Support from the Pennsylvania District Mission Board has been everything we could hope for. These men on the Board have left no stone unturned to assure the success of this mission work. Also, support from the denomination has been wonderful—in prayer, in active participation, and also in gifts. (It should be mentioned here that all gifts which are not designated for a specific purpose will be channeled through the District Mission Board and these monies will be used to help pay the pastor's salary. (Special gifts which we have received are:

$100 for hymn books—Gift of the Berlin Brethren Church

$100 for hymn books—Gift of Mr. and Mrs. Clyde Leeson, Fairless Hills—Levittown Brethren

$100 for typewriter—Gift of Mr. and Mrs. Fred Ellsworth, Vinco Brethren

Children's Folding Chairs—Gift of the Wayne Heights Brethren

(Continued on Next Page)

Mimeograph Machine—Gift of the **Courier-Times**, local newspaper

Cabinet for Sunday School Supplies—Gift of Major and Mrs. Charles Clague, Fairless Hills—Levittown Brethren.

Offering plates—Gift of Mr. and Mrs. Emmert R. Wilson, Sergeantville Brethren

Communion Glasses—Gift of the Hagerstown Brethren

Young People's Chorus Books—Gift of the Calvary Brethren

School Bus—Gift of Mr. and Mrs. Don Lecky, Vinco Brethren

Communion Set—Gift of the Sarasota Brethren. (This communion set was inscribed and presented to the Fairless Hills—Levittown Brethren with the understanding that when we buy a permanent set we will inscribe it and pass it on to the next new Brethren Church).

FLASH!

Rev. Brant has secured a home in the Twin Oaks Section of Levittown which will serve beautifully as the Parsonage. His address is: 6 Thistle Road, Levittown, Pennsylvania.

## Testimonials

## WHAT OUR NEW CHURCH MEANS TO US!!!

JUST A LITTLE OVER a year ago we, by walking into the Fairless Hills Community Center, entered into a new phase in our life. Having moved here about six years ago, leaving behind families and friends, we started out our married life. We always felt a lack in our spiritual life; being of Church of the Brethren background, we looked for a church but never were satisfied or felt part of God's team. This past year has certainly been one of the most rewarding as far as we are concerned. Now, with our new Brethren Church pushing ahead and with our group working together with God's help we feel and know we will have a successful church and one that will have the warmth and friendliness that Christians achieve. We can sincerely say this is a wonderful experience, an experience we would never want to miss. To sum it up, it's one of the best things that ever happened in our lives, to have a church that is a church home like the "back home" church. Now life in the new community has a new meaning.

JOHN and BETTY KIFER and children,
Janice, John, Jr., and Elaine.

"THE LONGER YOU'VE BEEN AWAY, the nicer it is to get back home!" Now many may nod in silent agreement in applying this statement to the home they share with family and loved ones. But we've found it holds just as true for a church home.

For several years the Washington Brethren Church was our church home. It was there we found the Lord and there we learned to love and serve Him. There we saw God work with a people and bless their sacrifices, love and prayers. When Uncle Sam transferred us to McGuire Air Force Base near Trenton, New Jersey, in 1956, w were very sad at having to leave so many wonderfu Christian friends. We were sadder still after a fe weeks in the Trenton area, for lo and behold, there wa no Brethren Church to attend! (Sergeantsville and Ca vary are both a little too far away for regular commu ing).

Don't misunderstand, there were plenty of "other churches. There were all sorts of buildings, some trad tional, some modern. Congregations ran from a handfu to several hundred. Doctrine, music, furnishings, etc were available in wide assortment. But, though we vi ited approximately eight churches in the first thre weeks, we failed to find a single one that had either Sunday evening or mid-week service of any kind. Finall we committed the matter to God in prayer with full a surance that He would answer. In the meantime we b gan to attend and serve in a neighboring church of well-known denomination.

"All things come to those who wait upon the Lord Two years passed, and the answer came. God works i strange ways as we know. In January of 1958, we r ceived a letter from Phil Nolte, whom we had never me inviting us to join with a group in his home who ha a desire to start a Brethren Church. We were happy t join them, for by this time we had discovered tha churches like the Brethren Church are hard to find. Thu the Fairless Hills—Levittown group began meeting, an many prayers were answered.

What a difference there is! Now for the first time sinc we left Washington, we have preaching from God's Wor —His Holy Bible. Now we sing gospel songs again an love every minute of it. Now we rely heavily on the Bib in our Sunday School classes again. Now we meet wit warm, sincere Christians who believe as we do. Again w are having prayer meetings. A Youth Group is sproutin visitation is being conducted and Bible studies are planne

All this excitement for just another Church? No, n just another Church! A Brethren Church is establishe and growing, and we are back home once more!

"THE CLAGUES"
Charles, Jr., Jo Ellen, and children,
Bob Charles III, John and Nancy.

# Laid to Rest

BUSSARD. Mrs. Walter (Inez) Bussard, born Ap 3, 1883, went to be with the Lord Mar. 25, 1959. Membe of the North Manchester Brethren Church for man many years, and one of the most faithful members a all services of the church right down to the week of he death. Funeral service conducted by the undersigned i the church which she loved so well. Surviving are he husband, three daughters, many grandchildren and grea grandchildren. "Their works do follow after them."

Henry Bates, Pastor.

# What's Doing in the Churches

## SARASOTA, FLORIDA

"Into every life a little rain must fall," and Easter unday was no exception to this adage, even in the "Sunine State"—Florida, for early morning brought a brief ower, and cloudy skies prevailed over the day. But the nshine of God's love was manifest in the entire day at e church services.

The morning service was attended by well over 180 and e Spirit was leading in every portion of the service. ilies and palms added to the worshipful atmosphere nd the music and messages led into a deeper appreciaon of the meaning of Easter.

In the afternoon a large group gathered at the Bay each to witness five enter the baptismal waters. This ay-side service is always impressive, and this added vo fine young families and a young girl from a third mily to our membership.

At five-thirty in the afternoon the closing service of e day proved to be the fitting climax, as seventy people -twenty-eight men, thirty-two ladies and ten young eople—gathered around the Love Feast table to observe e three-fold Communion. Fifty-six of these are memers of the local church and most of the others worship ith us through the winter months. It is a blessed exerience to have Christians of other denominations atnd and participate in this service and then testify to e blessing they experience in it. This has been true every communion we have held here in Sarasota.

Now, after Easter—WHAT? Our winter friends are aving and our local congregation must carry the load. is a heavy one but God and even one is a majority. atan has been at work as he always is as a church adnces, but prayer and faith has led us on and we are oking forward to a good summer to create a greater thusiasm for the Fall and Winter season to come.

Mrs. Fred C. Vanator, correspondent.

## CARLETON, NEBRASKA

It was a real privilege to have Rev. and Mrs. A. O. rtright, of Cheyenne, Wyoming, with us for Holy Week rvices. The interest was very good, also the attendance th the exception of two very stormy evenings. Even en, there were those who could brave the storm, so it s that services continued each night.

Rev. Curtright not only preached Spirit-filled gospel mons, but gave of himself most freely to the needs the Church. He conducted our semi-annual Three-fold mmunion Service; took communion into two homes, and a patient in a hospital; conducted three anointing services; was guest speaker at the Union Good Friday Services in the Church of the Brethren, and had dedication services for two babies at the Easter morning Worship Hour.

An Easter Sunrise Service, and breakfast following, was a time of warm fellowship for all.

We feel that the Church has been strengthened and the members blessed through his having been among us (and we fain would have had him tarry with us). We pray God's richest blessing for Rev. and Mrs. Curtright as they launch out in full-time service for Christ.

Pray that we may remain faithful to Him as we carry on without a pastor.

Jennie Lietsch, Church Secretary.

## GRATIS, OHIO, MEETING

We wish to take this opportunity to report on the two weeks of services with the folks in Gratis, Ohio.

It was indeed a blessing to greet the pastor, Rev. Arthur J. Tinkel, once again. Brother Tinkel has been a great inspiration to me. It was in Cerro Gordo, Illinois, under the influence of his work that the Lord laid His hand upon my wife and myself, and called us into His service. (My wife at that time, by the way, was still "Miss Jane Martin.")

I had met only one or two of the folk in Gratis previous to our arrival, the rest were total strangers. Strangers upon arrival, yet, but not for long. There have been few times in my life, indeed, very few, that I have been so warmly welcomed into people's homes, Church and lives, as I was in Gratis. They are "BRETHREN" in the true sense of the word.

The weather was not altogether at its "best" in its cooperation with us, but we will not complain too much. It is altogether possible that the cool air may have been felt more keenly since the Evangelist had forgotten his top-coat.

Other than for one night in which we had a near blizzard condition, the attendance was very gratifying.

Although there was no great outward movement, the Spirit of the Lord was constantly manifested in the services, night after night. The folks there were very receptive, and seemed to be in the attitude of prayer.

On the last service of the revival, three young, precious souls sought, and found, the Lord. As their names were written in the Lamb's book of life, our hearts sang out for joy with the angels in heaven.

We shall long remember our visit with the folk there, and our deepest prayers go with them and their Pastor and family, as they serve the Lord in new fields of service.

Claude R. Stogsdill,
Mathias, West Virginia.

## BRYAN, OHIO

The Bryan Church gives praise to the Lord for many blessings.

Our minister, Rev. Smith Rose, has been conducting two Bible classes this winter. The first class, "The Christ

of the Four Gospels," has an average attendance of ten; the second class, "New Training for Service," has an average attendance of twenty.

The revival meetings, held from March 2nd to 13th by Rev. Donald Rowser, were well attended and were a spiritual blessing to all.

Some of the Sunday School classes have started a visitation program. A new young married people's class will be started April 12th. A new class for young people out of high school will begin in early summer.

Our church took part in the Community Good Friday Service. On Easter Sunday the B. Y. C. groups had charge of a very fine Sunrise Service and breakfast. A special musical program was given Easter Sunday evening by the choir with some of our Ashland College students taking part.

Rev. Glenn Shank was with us Sunday, April 5th. In the morning he spoke at our W. M. S. public service program and at night he showed pictures of the work in Nigeria. We thank the Lord for missionaries like Rev. and Mrs. Shank.

Mrs. Gilbert Farlow, Secretary.

### PLEASANT HILL, OHIO

We would like to share with you just a little of the recent spiritual blessing that came our way.

Rev. Percy C. Miller, pastor of the Hillcrest Dayton Church was our Evangelist in two weeks of Revival Services held March 2nd to 15th. From the very start of the meetings the Lord's blessing was evident. The faithful people in the church had been praying and working together, so that much careful preparation had preceded the services. The first week saw a fine response with an average attendance of 129, and a number of decisions for the Lord. Attendance was affected considerably during the second week by very bad weather. In spite of this, attendance for the second week averaged 116, making the average attendance for the two weeks of 122.

Of course no meeting should be judged purely on the basis of attendance. One of the most encouraging signs of the Revival was the deep interest and concern on the part of the church people. Many friends and neighbors were brought night after night. A goodly number gathered in the prayer room each evening prior to the service which undoubtedly counted much toward the success of the services.

Each evening Brother Miller brought an object lesson for the children. Each service there were 10 to 15 boys and girls who not only listened intently to "their" sermon, but who sang choruses as well.

The Evangelist brought forth his gospel messages faithfully, with much zeal and fervor. The Lord saw fit to bless His Word with 7 first time Confessions, and 2 taking a renewed stand for their Lord by reconsecratin themselves.

Greatly appreciated also was the special music re dered by the Dayton Church, and the many from th church who attended the services from night to night.

We lift up hearts of praise and thanksgiving unto th Lord for His goodness to us in Pleasant Hill. We encou age you to remember us before the Lord even as we e deavor to remember you.

Wm. H. Anderson, Pastor.

## Spiritual Meditations

**Rev. Dyoll Belote**

### SELF-DEFEAT

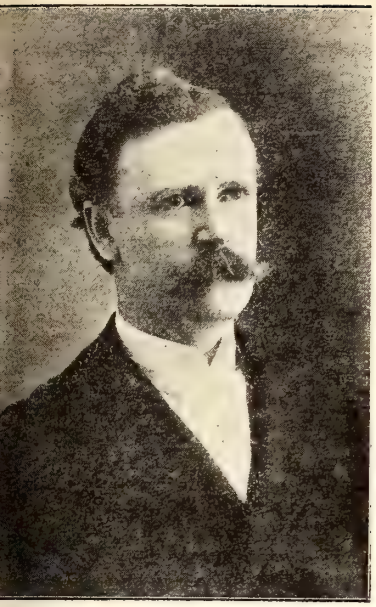
**"And they all with one consent began to make e cuse." Luke 14:18.**

HOW FREQUENTLY one hears folks making e cuses because they have not reached the goals accomplished the ideals which they had planned, and have missed a successful career. "If the war had n blighted your chances of making good, or some unfc seen occurrence had not intervened in your plans, thin would have been different." Many times such people a standing in their own way. The habit of making excus is one that has defeated many an individual.

One of the most glowing examples of defying obst les in life is that of Glenn Cunningham, the athlete w ran one of the fastest miles on record . . . As a small l he was injured in a schoolhouse fire. The doctors predict that he would never walk again. There are many thin that one can do without the use of his legs. But Gle Cunningham was made of sterner stuff than to give without trying. He wanted to walk—indeed he want to run.

And so Glenn Cunningham set himself to the acco plishment of his desire. He did not let any suggesti of self-pity or any temptation to excuse himself sta in his way. He entered upon a course of discipline a training that was intended to reactivate and strength the muscles and tissues that had been injured in the fi It was a long, grilling, painful experience, but one d arrangements were made for the running of a mile ra to be competed in by the best athletes, and among competitors was Glenn Cunningham—and when the r was over the name of Glenn Cunningham was announ as the winner. He had wanted to run, and to win—A HE DID.

**How much should I give to World Missions? How much do yo love God?**



# WILLIAM M. LYON

## Born 100 years ago

## APRIL 30, 1859

**A resume of his life and work in the Brethren Church by his son,**

## Thoburn C. Lyon

**WILLIAM M. LYON was born April 30, 1859. Since this year marks the centennial of his birth, it eems fitting to make some brief mention of his con-ibution to the Brethren faith.**

So far as known to the writer, he never held any office the denomination, but his ministry was one of quiet ervice, and was a fruitful one. His personal faith was ery strong and deeply spiritual. His theology was thor-ughly scriptural, and the gospel he preached is still rely needed in the modern world. His sound judgment ade his opinion sought after, and his influence was a ost helpful one in the denominational problems that ose from time to time during his period of service.

His early life was spent in the mountains near Keyser, est Virginia, where he was born. He attended Bridge-ater College, and taught school at various places near s home community. While engaged in this work, he as called to the ministry by the Church of the Breth-n, of which he was a member.

During his ministry he served as pastor of a number congregations, but his outstanding contribution may be id to be the Brethren Churches in Washington today—d the phrase "Brethren Churches" is used advisedly.

On October 1, 1892, he went to Washington as the pio-er missionary there for the Church of the Brethren. The ory of those early days is preserved in the detailed per-nal diaries which he kept. It is a discouraging story a struggle against indifference and many obstacles—t it also records the successes that followed an unusual gree of faith, perseverance, and physical effort.

The course of events in the years that followed is well own to all who are familiar with the history of the nomination. As a result of denominational differences er the "dress question," the growing congregation was ken over by the Church of the Brethren in 1896. Later at same year, he was ordained as an elder in the "Pro-essive Brethren," by Elders I. D. Bowman and E. B. aver, and a new work was begun within the frame-rk of the Progressives.

The new work prospered, and in 1903 he felt justified in turning the work over to others, while he took up pastoral duties elsewhere. In 1910, because of certain conditions that had arisen in Washington, the Mission Board urged him to return there as pastor, due to his knowledge of the situation. This he agreed to do, serving again as pastor until his death in 1925.

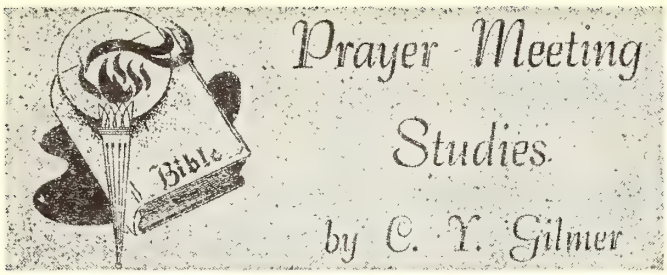
In 1942 it again became necessary to start a new Brethren work in Washington. At first, services were held in a nearby community center of the District of Columbia government. In time, this developed into the present Washington Brethren Church. The first regular pastor was Clarence S. Fairbanks. He was followed by J. Ray Klingensmith. The present pastor is Dr. Joseph R. Shultz.

Under these pastors, this latest Brethren beginning in Washington has made excellent progress. Probably all are familiar with the beautiful new building in which we now have the privilege of worshipping. The congregation itself has also grown, both in numbers and in spiritual development.

Elder Lyon married a daughter of Ephraim Stoner, of Union Bridge, Maryland, who was an elder in the Church of the Brethren, distinguished as a most progressive leader for his day. He was a stabilizing influence, and a peace maker in many of the struggles of the Church of the Brethren during that period. Mrs. Lyon died in 1938.

Two children, Mrs. William S. Porte, and Thoburn C. Lyon, are still active members of the Washington Brethren Church. Other daughters are Mrs. Louis P. Clapper, of the Louisville Brethren Church, and Mrs. William G. Meirs, of Los Angeles. Another son, Quinter M. Lyon, is professor of philosophy at the University of Mississippi.

The writer would in no sense wish to minimize the very real contribution of recent pastors to the growth and progress of the Washington Brethren Church. It in no way detracts from their efforts to write, however, that in a very real sense the three Brethren Churches of only slightly differing faith and practice now located in the southeast section of Washington, D. C., are the best monument to the life and service of Elder William M. Lyon, who was born just one hundred years ago.




**BE NOT AFRAID TO PRAY**

"Be not afraid to pray, to pray is right:
Pray if thou canst with hope, but ever pray,
Though hope be weak and sick with long delay;
Pray in the darkness if there be no light;
And if for any wish thou dare not pray,
Then pray to God to take that wish away.
—Anonymous.

A PERSISTENT, PREVAILING PRAYER is found in Matthew 15:21-28. This successful woman was impelled by a loving concern for her daughter (v. 22). When God was grieved at the stiffnecked people of Israel (Ex. 32:9, 10), it was the forty day and night plea of Moses that spared them (Ex. 32:31, 32). Nehemiah gave himself to whole-hearted praying over demolished Jerusalem (Neh. 1:4). Though he was the King's cupbearer he took upon himself in prayer the sad plight of the wayward people of that once fair city (Neh. 1:5-11). In a similar way the noble Daniel identified himself with the seemingly lost cause of God's people (Dan. 9:3-10). And so it was that Paul prayed with a broken heart over his lost kinsmen, the Jews (Rom. 9:1-3). Jesus said that God will answer such praying (Luke 18:7, 8). This kind of praying preceded Pentecost (Acts 1:14). Nehemiah and others like him lost their natural appetites in the agony of their holy desire (Matt. 9:14, 15). It was by such praying that the first foreign missionaries were set aside and sent forth (Acts 13:2, 3). It is by prayer unceasing that the promise comes (Matt. 7:7, 8). God's great promises are true to those who keep on praying (Luke 11:5-13).

As long as Abraham kept on praying, God answered in the affirmative, but when he left off praying, Sodom met her doom (Gen. 18:23-33). Men great in prayer conversed earnestly with God in Bible times (Ex. 33:15-17). They seemingly caused God to alter His plans (Ex. 32:11-14). Thus Hezekiah succeeded in having his life prolonged (Isa. 33:1-8). That we may be encouraged to be stronger in prayer we should remember that God is "easy to be entreated" (James 3:17), and that He will not always reprove (Psalm 103:9). Men ought always to pray and not become discouraged (Luke 18:1). Thus Elijah prayed seven times for rain before it came (1 Kings 18:44). And Christ prayed three times the same prayer "with strong crying and tears" (Heb. 5:7) before He was answered in the Garden of Gethsemane (Matt. 26:44). If the widow could move the unfeeling judge by her continual coming (Luke 18:4, 5), then God will speedily avenge His people who cry continually unto Him (vs. 7,8).

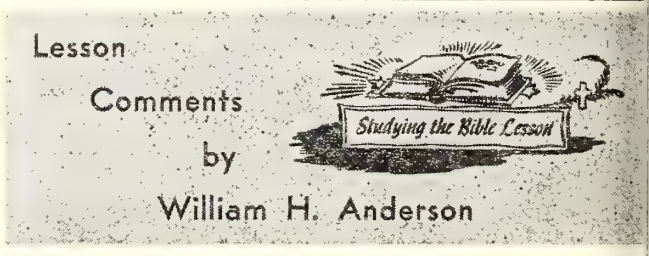
God does not come too late, nor bring too little;
All Heaven pours itself, if there is need,
Impressing hearts to give, and go, and answer,
And even sending light with angel speed.

So pray again; your prayer has never fallen
On God's kind ear, to have Him turn away;
It may have seemed that way, but don't believe it,
You only wait His best-appointed day.

Who sees your ways or understands your future?
Who knows the weight of what your heart must bear
Who suffered for you somewhere in a garden?
Who, having suffered, cannot cease to care?

God is not hedged within your narrow vision.
He sees your walls, but, oh! He sees beyond!
So trust His love, His pity, and His wisdom,
And do not grieve Him as you now despond.

Prove well His trust in you, that you will trust Him,
Let Him be pleased that you won't question, "Why?"
And, oh, be sure He never gives too little
From that vast store of love in yonder sky.
—Hazel Hartwell Simon.




**Lesson for April 26, 1959**

**WHEN POPULARITY COMES**

**Lesson: I Samuel 18:5-16**

"There are some men who shut up every heart th comes near them. They chill, and cramp, and shut every heart. But David warmed, and enlarged, and e riched, and lighted up, for good or for evil, every hea that came into his generation. Even Saul is no long obscure after David enters Saul's court. It was David heart. It was his talents; it was his character; it w his virtues; sometimes it was his vices; but it was a ways his heart. It was his heart; it was his love; was his magnificent and unparalleled power of sympath It was the divine nature in David: it was Jesus Chri in David long before Jesus Christ came" (Alexand Whyte).

WE HAVE THREE lessons about David from whi we should be able to learn much. Not only shou we be more informed about this great Old Testame saint, but about the Will of God as it applies to each o of us.

**DAVID'S SUCCESS**

David had already won fame as Goliath's fearless slaye There was great rejoicing in Israel's camp. At last o had defeated the Philistines and their leader!

"And it came to pass as they came, when David w returned from the slaughter of the Philistine, that t women came out of all cities of Israel, singing and dancin to meet king Saul, with tabrets, with joy, and with instr ments of musick."

**One test of a man's character is the way he reacts success and fame.** Pride and an inflated ego have been t downfall of so many. But not so with David! In his spee

Goliath, David acknowledged his trust and confidence the Lord:

"This day will the Lord deliver thee into mine hand . . . And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands" (I Sam. 17:46-47).

### SAUL'S JEALOUSY

"And the women answered one another as they played, d said, Saul hath slain his thousands, and David his n thousands."

"I feel certain that the extravagant and ill-considered songs of the excited women pained David far more deeply than they pained Saul. Their coarse chants must have grated painfully on David's finely-strung heart" (Whyte).

If David did not care for the songs, Saul liked them en less! "And Saul was very wroth, and the saying disease d him."

"How would you have felt, had you been Saul? . . . If you had been a great-souled man, or a sensible man, you would have accepted it . . .

"But Saul was not great-souled; his soul had begun to shrivel and crack under the strain of jealousy and fear" (Frank S. Mead).

### SAUL'S HATRED

**Jealousy and envy, when allowed to fester, soon leave eir mark on a man's soul. Saul's jealousy turned to suscion, and suspicion turned to hatred!**

So intense was Saul's hatred for David that he began to ek his life. "And there was a javelin in Saul's hand. nd Saul cast the javelin; for he said, I will smite David en to the wall with it."

**How far Saul had fallen!** What was the cause of it all? I Samuel 16:14 we read: "But the Spirit of the Lord parted from Saul, and an evil spirit from the Lord troued him."

"The **cause** of the departure of the divine Spirit from him . . . was his **rejection** by the Lord, and his **persistent,** impenitent **pride** and **disobedience** of heart towards the Lord" (J. P. Lange).

### DAVID'S CONDUCT

We have said one test of a man's character is the way reacts to success and fame. **David passed this test with ing colors!** Another test of character is the way a man nducts himself before his enemies.

David was not unaware of Saul's feelings toward him. could have aggravated the situation—**but he did not!** tice David's perfect conduct throughout:

1. Twice we read that David "behaved himself wisely" Sam. 18:5, 14). This expression, according to Lange, ans to act prudently and, therefore, to be successful or osperous in one's undertakings.

2. David was accepted and loved by the people and by se in Saul's household.

"David's winning loveliness of character is here rought out more strongly by the statement that he did not excite the envy and jealousy of his fellow-officials at ourt" (Lange).

s it any wonder we are able to read of David: "And Lord was with him"? It takes a BIG man to be able to overlook LITTLE things, and a GREAT man to be able to overlook BIG things! David was BIG and GREAT because the LORD was with him and was his source of help and strength.

# Sunday School Suggestions

The Sunday School Board of
The Brethren Church

## by Jim Rowsey

### WHY CHURCH CAMP?

PERHAPS SOME TIME or other you have said to yourself, "Just what is the purpose of summer camping? Why send young people to a church camp rather than some other kind?" To help answer such questions we are reprinting the following article from the "Brethren Camp Manual," which is published by The Sunday School Board of the Brethren Church. The title of the article is "Objectives of Brethren Church Camping," and it forms chapter one of the manual.

#### Spiritual

1. Christian camping provides an experience of Christian living through which campers come to a better understanding of the Christian faith, as revealed in the Word of God.

2. Camping also seeks to guide individuals to make a personal commitment to Christ.

3. Church camping helps campers to worship God through different expressions in the out-of-doors.

#### Educational

1. Camping seeks to increase the camper's knowledge of the Bible and its meaning for life.

2. Church camping provides the opportunity for the camper to increase his knowledge of the church, missions, and Christian outreach.

3. A definite objective of camp is to give the camper leadership training, and to enlist him in Christian service.

#### Social

1. Church camping guides the camper's experience so that he may make a more definite contribution to his home, church, and community.

2. Camping provides the opportunity for growing persons to learn how to live together happily and well.

3. Camping gives the young person a new perspective through the experience of being away from home.

#### Physical

1. Summer camping provides the experience of living in the out-of-doors where he gains new knowledge of God's nature, and the physical skill in using this nature.

2. Camping provides the facilities for every type of summer sport under supervision.

3. Christian camping enables the camper to have a wholesome and happy time.

So there you have the reasons why your Sunday School Board feels camp is important. If you want further explanation, just ask any camper. He'll tell you!

As was announced last week the BRETHREN ROAD SIGN orders received thus far have been filled. The finished products were distributed to the pastors at the PASTOR'S CONFERENCE in Ashland, April 7-9. Delivery will be made as soon as is convenient to those churches whose pastor was not able to attend the Ashland meeting.

Several of the churches receiving their signs are already thinking about placing an additional order for some more. **We still need to reach the "200 Goal."** Help us by sending in your order today. **Mail to Rev. Phil Lersch, Ashland College, Ashland, Ohio,** if you have an order or if you have questions.

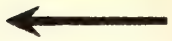
Here is a summary by districts of the orders received thus far:

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 118**

**Needed: 82**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street



**SOUTHEASTERN DISTRICT**

Hagerstown, Maryland
Mt. Olive, Virginia
Oak Hill, W. Virginia

**PENNSYLVANIA DISTRICT**

Cameron, W. Virginia
Quiet Dell, Pennsylvania
Johnstown III, Pennsylvania
Mt. Olivet, Delaware
Vinco, Pennsylvania
Masontown, Pennsylvania
Brush Valley, Pennsylvania

**OHIO DISTRICT**

Northeast Ohio—Canton
N. Georgetown
Ashland (Park Street)
Ashland (Garber Memorial)
Miami Valley—New Lebanon
Gratis

**INDIANA DISTRICT**

Northern—South Bend
Dutchtown
Teegarden
Bryan, Ohio
Brighton
Elkhart
Goshen
Shipshewana Retreat
Southern—Flora
Roann
Loree
Roanoke
Tiosa
Oakville

**CENTRAL DISTRICT**

None Reported

**MIDWEST DISTRICT**

None Reported

**CALIFORNIA DISTRICT**

None Reported

**OTHERS**

Tucson
Phoenix

(Note: The North Liberty Bret ren Church in Indiana has indicat their intent upon purchasing so signs, but as yet the official ord has not been received.)

## A SUNDAY SCHOOL TEACHER IS SUCCEEDING

If his class members are becoming his closest friends rather than Sunday morning acquaintances.

If he is able to instill into them high ideals for Christian living.

If he can look the members of his class straight in the eye and know there is nothing hidden which would cause him to blush if his class should know.

If he definitely knows he is giving God first place in his life.

If he sets aside a portion of each day for spiritual growth through communion with God.

If he takes advantage of every opportunity offered for improvement.

If he is unwilling to lose touch with a single person whom he may reach for Christ.—Adapted.

## Round-Up of WORLD-WIDE Religious News Reports

© ERA

EW YORK CITY—The New York City Mission Society, lieved to be the oldest religious welfare organization the metropolitan area, marked its 147th anniversary cently. The 350 guests were in sharp contrast to the ndful of volunteers who banded together in 1812 as the ew York Religious Tract Society to distribute Gospel mphlets to the poor. In similarly sharp contrast was e society's 1958 report (it became the New York City ission Society in 1913). Last year the interdenomina- onal Protestant group ministered spiritually and physi- lly to 500,000 underprivileged individuals in Harlem, e Bronx, Brooklyn and the Lower East Side without gard to race or color. It also ran three summer camps upstate New York. The society operated seven churches d community centers—four of them Spanish-speaking from Harlem to Brooklyn, conducted interracial pro- ams at more than a score of locations and sent near- 3,000 children to camp.

OSTON—A new non-denominational organization here s dissuaded 74 persons from taking their lives, in the st month of its operation. It is called Rescue, Incor- rated. Pastor Kenneth Murphy is president. Among the who were on the verge of suicide, said Mr. Murphy, ere an educator, an editor, an army colonel, a sales anager, a great-grandfather with 17 grandchildren, a en-ager involved in an adolescent love affair, a father nine children and a registered nurse. Rescue, Incor- rated, recently established an office in the South De- rtment of Boston City Hospital where disturbed per- ns contemplating suicide have been urged to reach the ganization at any time by dialing Hancock 6-6600.

INNEAPOLIS—God's Invasion Army expects to visit ven thousand homes in Minneapolis, Minnesota, during arch and April. The miniature "army" is made up of 26 young people from ten states and Canada—many of them college students—who have volunteered a year of full-time service to "soul-winning for the Lord." They were organized by the home missions board of the Baptist General Conference of America. For six weeks the members will knock on doors, do personal evangelism, and conduct children's meetings. Most important of all, they will train lay leaders to carry on the visitation campaign after the "army" has pulled out. Nearly 300 young people have given a year of their lives to the "army" since it was organized in 1948. Last year the youthful invaders made 60,000 calls and recorded more than 1,700 "decisions for Christ." They ministered to some 40,000 children. Rev. and Mrs. Norman Nideng of Chicago are the commanding generals of the pint-sized "army" of zealous Christian youth.

### THANK YOU, MY FRIEND!

One morn in traffic fast,
You opened up the way,
You helped me be on time,
Brought me good cheer all day.

I saw you guide a child
Across a busy street,
A smile was on his face,
Your joy was then complete!

Perhaps you oft are kind,
Oft speak a word of praise,
When others ranted forth,
You eased their minds ablaze.

Kind words, a smile, a lift,
Will never die, I claim,
Treasured are they in hearts,
They win immortal fame.

Two ways each one may go,
Be sour and rough and shove,
Or else can live God's rule,
His Golden One of Love.

Oft sorrows come in clouds,
All earth at times seems sad,
If you can smile your LOVE,
You'll help make others glad.

And this we know full well,
When all our days are through,
Just to have been real kind,
Helps you and others too.

G. E. Swoyer

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## TUCSON SURVEYS PAST YEAR

A complete reorganization of the Youth at Tucson took place in the fall. Officers were elected as follows: president, **Beverly Parker**; vice-president, **Arlene Whitfield**; secretary, **Darlene James**; and treasurer, **Roy Stigers.**

Our first project was a mass retreat to Mt. Lemon where we all received a rich blessing and a great spiritual renewing. A retreat such as this is a must in any Youth program!

We sponsored a film, "The Long Stride," the week-end of October 12 and charged admission of some article of old clothing. These were donated to the United clothing appeal. That same week-end we were presented with a piano for our Youth room.

Activity nights are held at our church where we get together for fun and fellowship. A Thanksgiving basket was given to a needy family and we presented a Christmas play.

We are planning to participate in the National Speech Contest in the spring, plus all our other activities.

Plans are being laid to help our nearest "Brethren neighbor"—Phoenix—to become established. Car washes, suppers, etc., will help in this project.

Every other week some of our group help teach in Migrant Camps near Tucson and we also collect food for these migrants.

**Mr. & Mrs. Caleb Gerber** have moved to Ohio and we regret the loss of their valuable advisor work with us here. Thank you, Mr. & Mrs. Gerber!

—**Darlene James**

*Don't Miss "IT" — Dated May 9*

## Coming Events in Brethren Youth

NORTHEAST OHIO RALLY: **North Georgetown**—Sunday, April 19

ASHLAND COLLEGE: **Peace Meetings**—April 27, 28, 29
Leader: **Rev. Jacob Dick**

KENTUCKY RALLY: **Krypton**—Saturday, May 2

DON'T MISS "IT": **Dated May 9**

MAURERTOWN & MT. OLIVE: **Youth Clinics**—May 10-17

EVERY CHURCH: **Youth Sunday**—May 17

ASHLAND COLLEGE: **May Day**—Saturday, May 23
**Summer Workers Training Workshop**—May 23

## PIC of the WEEK

## Throwback from B. C. D.

Viewing a part of the magnificent art collection of t late **John C. Myers** was the special privilege of those hi school juniors and seniors attending BRETHREN CO LEGE DAYS at Ashland College in February of tl year.

The Seminary House, a gift from the Myers fami still displays some of these valuable paintings. Duri the Friday night Progressive Party, the college gue were able to examine their beauty (the painting's, mean).

Such special features should encourage you to atte the FOURTH BRETHREN COLLEGE DAYS next ye

*Don't Miss "IT" — Dated May 9*

## Fewer Adult Drinkers

"The Gallup poll of March 5, 1958, reveals some aste ishing figures. Since 1945, despite sharp increase in p ulation and the industry's unprecedented budget for cohol advertising, the ratio of drinkers among our ad population has **decreased** 12 percent. This falling off l been mostly among women and youth of high-school a The poll furthermore notes that there are approximat 56,900,000 persons in the country who use intoxicants, against 59,700,000 users one year ago—a decline from to 55 percent today.

"The trend among young adults is definitely away fr alcohol. The figures accentuate the importance of cont uing our positive program of **education.**" (from Cl sheet)

*Don't Miss "IT" — Dated May 9*

The meaning of "temperance" is true mastery of s The phrase, "That we might be moderate in all thing has no application to the uses of intoxicants. Christi can be **"moderate"** only in good things. Christian tea ing does bring results. Let us continue to stress TOT yes Total ABSTINENCE.

*Don't Miss "IT" — Dated May 9*

**North East Ohio Youth Rally**
**April 19**
**North Georgetown**
**Theme: Showers of Blessing**

| | | |
|---|---|---|
| | Registration | 2:30 |
| inging in the Rain | Song Service | 3:00 |
| lash Flood | Devotions | 3:15 |
| | Speaker | |
| plash Party | Recreation | 4:15 |
| orecast | Business | 5:15 |
| oup Storm | Supper | 6:00 |
| ownpour | Speech Contest | 7:00 |

egistration—$1

Send all reservations to Sondra Borton, Route No. 2, eloit, Ohio.

# The Women's Corner

by Helen Jordan

## HYPOCRITICAL SINGING

"We sing 'Sweet Hour of Prayer,' and then content urselves with 10-15 minutes a day—or no time.

"We sing 'Onward Christian Soldiers,' and wait to be rafted into His service.

"We sing 'O for a Thousand Tongues,' and we do not se the one we have.

"We sing 'There Shall Be Showers of Blessings,' but not go to the services when it's raining.

"We sing 'Serve the Lord with Gladness,' and gripe out all we have to do.

"We sing 'Blest Be the Tie That Binds,' and let the ast little offense sever it.

"We sing 'We're Marching to Zion,' but fail to march Sunday School and Church.

"We sing 'I Love to Tell the Story,' and never mention all year.

"We sing 'Cast Thy Burden on the Lord,' and worry urselves into a nervous breakdown.

"We sing 'The Whole Wide World for Jesus,' and never vite our next door neighbors to come to church.

"We sing 'O Day of Rest and Gladness,' and wear ourlves out traveling, cutting the grass, or playing golf.

"We sing 'Throw Out the Life Line,' and content ourlves with throwing out a fishing line."—Selected.

## GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

### IMITATIONS AND COUNTERFEITS

IF YOU PERCHANCE own a bit of Haniwa sculpture, your worries—at least to the measure of money—will be over and done with. 'Tis a rare bit and doth bring as much as $10,000 on the art market.

With a bit of story back of it. A priceless trove of Haniwa sculpture had recently been uncovered in Japan, bits and pieces, carrying clear back across time's channel to dim 3rd Century. However, most of this is in the unfortunate form of smashed rubble via workmen's carelessness.

The news of the find—or what remained of it—set off collector's craze-spark across the Pacific to Manhattan where every available transported bit was instantly bought up. As might be imagined, this brought a gleam to the counterfeiter's eye and thriving trade has been touched off. With wicked patience, these criminal gentlemen have duplicated the ancient art, even to the point of purchasing bits of the genuine, grinding them to dust for the purpose of powdering today's interiors with the film of yesterday.

It would be said that every good movement has imitations and counterfeits, and of the bad brothers, the latter is the more dangerous. No criminal copy is so clever as that which borrows of the original for malignant masking. That applies to more ranges of living than realized.

Much more however, for the matters of eternal import. "The working of Satan with all power and signs and lying wonders" (II Thessalonians 2:9) is much in evidence for soul-damage; "and no marvel: for Satan himself is transformed into an angel of light" (II Corinthians 11:14). It behooves one to beware, and to make sure that issues of spiritual substance are formed according to the life-giving tissue of the Holy Book which speaketh on this wise, "Thus saith the Lord." Far too many are, "so soon removed . . . unto another gospel: which is not another" (Galatians 1:6, 7). Remember the word of the old preacher who always remarked, "You can trust The Man Who died for you." Religious counterfeits have no bleeding Calvary and, certainly, no open tomb. These alone answer for soul's anchorage. (Copr. ERA, 1959).

## UBLICATION DAY OFFERING

1959

tal receipts to March 1st $3,841.68

arch receipts:

| | |
|---|---|
| ann | 69.97 |
| rlin | 132.05 |
| Pittsburgh | 47.00 |
| Morrill | 10.00 |
| Flora | 38.50 |
| Mrs. Lura Holsinger | 7.50 |
| Dutchtown | 22.00 |
| Mrs. Phyllis Gault | 20.00 |
| Udell | 20.00 |
| Mulvane | 45.00 |
| Smithville | 190.15 |
| Johnstown Third | 150.00 |
| Pleasant Hill | 125.00 |
| April 1st Total | $4,718.85 |

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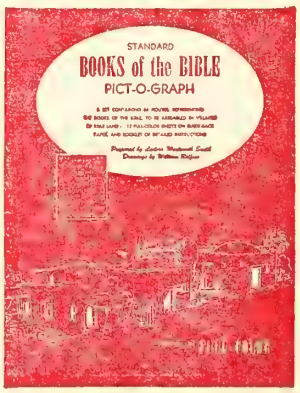


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# The Brethren EVANGELIST

Official Organ of The Brethren Church



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## NATIONAL FAMILY WEEK

May 3-10, 1959


Vol. LXXXI April 25, 1959 No. 17


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# Items of General Interest

SARASOTA, FLORIDA. Two new members were received on Easter Sunday.

FAIRLESS HILLS-LEVITTOWN, PENNA. On March 22nd, two attendance records were broken—forty-two attended Sunday school and fifty-two were in the morning worship service. The first communion was held in the evening with thirty-two present.

Ten new members were baptized on a recent Saturday evening, using the baptistry of the Levittown First Baptist Church.

Easter Sunday morning the worship service attendance was 65, being the largest attendance at any service yet.

At the present time, the Charter Membership Roll stands at 31 signers.

MEYERSDALE, PENNA. (MAIN STREET). Brother Guy F. Ludwig reports the baptism and reception of two new members on Easter Sunday.

MARIANNA, PENNA. (HIGHLAND). One new member was received in the Highland Brethren Church on Palm Sunday.

A "hymn sing," featuring the choirs of the Highland Church and the Ten Mile Church of the Brethren, plus special numbers from other churches is a scheduled event of the evening of April 26th in the Highland Church.

CAMERON, W. VA. Dedication Day Anniversary services and Homecoming are scheduled for the Cameron Church on April 26th. Professor Charles Munson, of Ashland Seminary, is the speaker.

LOUISVILLE, OHIO. Messages and pictures on missionary work in Nigeria, Africa, were presented in the Louisville Church on April 12th by Glenn Shank, missionary on furlough.

Pastor L. V. King was guest speaker at the Miller Rest Home on the afternoon of April 5th.

FREMONT, OHIO. Brother Carl Phillips notes that a group of six have completed the first class in teacher training, held during recent weeks.

Brother Phillips notes a communion attendance of 40 of which, he says, "Twenty-three were young people."

ARDMORE, INDIANA. The W. M. S. public s was scheduled for April 19th at the morning w hour.

NAPPANEE, INDIANA. The Father and Son ba was a scheduled event of April 20th.

The Sisterhood public service, with missionary t geria, Miss Iris Neff, as speaker was held on April

MUNCIE, INDIANA. Services on April 12th fea Belgian Congo missionary, Miss Sue Dunham as sp at the morning service, and Miss Mable Richardso her colored slides of India at the evening service.

MORRILL, KANSAS. The Sisterhood public s was held the evening of April 12th.

STOCKTON, CALIF. Brother Alvin H. Grum writes: "Our Easter services were well attended this We had 60 for Sunday school, ninety for the mo church service, and 50 for the evening service."

## COMING EVENTS

**NORTHEAST OHIO LAYMEN'S RALL**

**Firestone Park Brethren Church**

**Akron, Ohio**

**April 28th.....7:00 P.**

**ASHLAND, OHIO. Garber Memorial Brethren. Re Services—Apr. 27-May 10—Rev. George W. Solo Evangelist; Rev. H. William Fells, Pastor.**

**ATTENTION:**

**ALL INDIANA DISTRICT CHURCHES**

**The State Mission Board of Indiana would preciate receiving your State Mission Offe before June 1, 1959.**

**Offerings to be sent to: Chas. E. Smith, Marine Ave., Elkhart, Indiana.**

**Chas. E. Smit**

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. C. Y. Gilmer
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# The Editor's Pulpit

## The New Executive Secretary

A SIGNIFICANT AND FORWARD STEP in the program and work of the Brethren hurch was taken recently at Ashland, Ohio. The entral Planning and Co-Ordinating Committee, rough its sub-Committee on the procurement an Executive Secretary of General Conference, s reached a decision, and a qualified man has en chosen.

The Brethren have been aware that the choos-g of a man for this position has been in process r some time. One of the main objectives of the entral Planning and Co-Ordinating Committee the implementation and coordination of the tire church program. A man to guide and lead these matters was imperative. The qualifica-ons to be met, were high. The committee as-gned to the task of selection accepted their re-onsibility, realizing the gravity of their deci-on. Much time has been spent in prayer, con-deration, interviewing and deliberation. Fol-wing the leading of the Spirit, the direction led the door of the one whom we are proud to an-unce, on the following page of this **Evangelist**, s been chosen and who has accepted the posi-on.

The action of the sub-committee has had the animous approval of the entire committee, and we of the entire committee are very happy about it. It remains now for the Denomination to give its full support, not only to the one who will be serving as Executive Secretary of the General Conference, but to the entire Church program as it is being developed by the various agencies and boards of the Church.

The position of Executive Secretary of the General Conference of the Brethren Church, is a new position created under the direction of General Conference (not to be confused with the Conference Executive Committee secretary). This position was created for the purposes as outlined in the story on the following page. It is a position which will prove of real value to the entire program of the Church, not only now, but in the years ahead. Brethren will do well to remember our new Executive Secretary, and the work of the Church, in prayer. The work of the Church can best be done through planning and co-ordinating, under the direction of the Spirit of God. This we will now be able to do in a better and more efficient way than ever before. The full support of all Brethren will enable the Church to reach its goals more readily and to plan an even greater program as present goals near fruition. For leading in the choice of our Executive Secretary, let the Brethren give thanks unto God. W. S. B.

## National Family Week

HE WEEK OF MAY 3rd through 10th is being observed as "National Family Week." The Christian nily is the foundation of American Democracy. What ppens in the Christian homes of our land determines course and destiny of the nation.

It is with this thought in mind that we urge your ob-vance of this special week in your Church and individ-l homes. Certainly the family should attend the ser-es of God's house on the first Sunday. Daily family otions and the family altar should be emphasized and acticed during the week. Following a week of intense phasis on morals, ethics and practices of Christian ing, by every member of the family, attendance at Church services on May 10th should bring to a climax this week of special observance. "Blessed is that nation whose God is the Lord," is true, and it begins right in the confines of the Christian home fellowship. If it isn't there, it won't be anywhere.

Regardless of the price to pay—time, change of schedule, pride, etc.—in order to achieve the family altar as a regular practice in our homes, it will be far less than what we will have to pay in the nature of disintegrated family life. Whatever it takes to likewise see the family together in God's house on His day, is worth the price—not only in National Family Week, but every week of the year. W. S. B.

# THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATIOI

## Mr. John Porte,

## South Bend, Indiana,

## accepts position

## of

## Executive Secretary

## of The General Conference of The Brethren Church

AT A MEETING of the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE of the Brethren Church on Monday evening, April 6, 1959, John Porte was hired by unanimous vote to serve as the Executive Secretary of the General Conference of the Brethren Church.

Mr. Porte is the son of Dr. and Mrs. Robert Porte of Warsaw, Indiana. He was born in the parsonage at Brighton Chapel, LaGrange County, Indiana. While living at home, his father served the Brethren Church as past in Dallas Center, Iowa; Pleasant Hill, Ohio; Louisvill Ohio; Sergeantsville and Calvary, New Jersey; and Sout Bend, Indiana. He graduated from Riley High School i South Bend, and attended two years at Ashland Colleg

In 1938, Mr. Porte married Miss Florence Eleanc Sholly, daughter of Mr. and Mrs. Clarence Sholly of th First Brethren Church in South Bend, Indiana. Th Porte's have four children: Carol, who is now attendin

shland College; Jack, Janet and Phillip. Rev. Duane holly who is now serving the First Brethren Church at erro Gordo, Illinois, is a brother to Mrs. Porte.

For the past twenty years, John has served in various apacities in the Police Department of South Bend, Iniana. He is presently serving as Inspector/Chief of Deectives, but will retire on November 24, 1959.

John has been very active in serving the Brethren hurch as Sunday School teacher; he is now chairman of ne Board of Deacons in the South Bend church. He has erved as a trustee of the church, as moderator of the hurch and on many and various committees. He is now resident of the Northern Indiana Laymen's Organizaon, and a member of the Brethren Youth Advisory Board or Northern Indiana.

The CENTRAL PLANNING AND CO-ORDINATING OMMITTEE feels very fortunate in finding a man who so well qualified for serving as Executive Secretary f the General Conference of the Brethren Church. The ommittee feels that with the background and training hich John has that he can truly serve to the best advantage of the Brethren Church. Mr. Porte will begin his duties in this capacity on December 1, 1959.

We sincerely trust that the churches of the Denomination will fully support this action of the committee, and will truly cooperate with the new Executive Secretary in the advancement of the Brethren Church. According to action of General Conference, Mr. Porte's duties will include Co-ordination of the work of the various boards and programs of the church; implementation of the program of the church; promotion of the total program of the Brethren Church; and will act as consultant for the local church and boards.

We pray that the churches will support the action of the General Conference and will pray for Mr. John Porte and for the work that is to be done.

Spencer Gentle, Secretary,

The CENTRAL PLANNING AND CO-ORDINATING COMMITTEE OF THE BRETHREN CHURCH.

Goshen, Indiana.

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# A Report of Churches which have paid Apportionment Payments to General Conference for 1958-59

AS TO DATE of the making of this report, April 11, 1959, the following churches have ent in payments for the support of the budget dopted by General Conference for 1958-1959. As o date, a total of $3,901.40 has been sent in. Iany churches have indicated that they will suport the program, but that their payments will ot be made until July. The churches must keep n mind that these funds pay the expenses of eneral Conference.

Payments made to date are as follows: Churches listed in **Bold Face Type** have paid in ull.)

OUTHEASTERN DISTRICT:
- Gatewood, West Virginia
- Mt. Olive, Virginia

ENNSYLVANIA DISTRICT:
- Berlin, Penna.
- **Cameron, W. Va.**
- Highland, Penna.
- **Johnstown II, Penna.**
- Johnstown III, Penna.
- **Mt. Pleasant, Penna.**

HIO DISTRICT:
- **Akron (Firestone Park), Ohio**
- Columbus (Cooperative), Ohio
- **Fairview, Ohio**
- Fremont, Ohio
- Gretna, Ohio
- Louisville, Ohio
- New Lebanon, Ohio

INDIANA DISTRICT:
- Ardmore, Ind.
- Bryan, Ohio
- College Corner, Ind.
- Corinth, Ind.
- Milford, Ind.
- **Nappanee, Ind.**
- **New Paris, Ind.**
- **North Liberty, Ind.**
- North Manchester, Ind.
- Peru, Ind.
- Teegarden, Ind.
- Warsaw, Ind.

CENTRAL DISTRICT:
- **Cerro Gordo, Ill.**
- Lanark, Ill.
- **Udell, Iowa**
- Waterloo, Iowa

(Continued on Page 9)

# LOOKING AT OUR INVENTORY

Rev. John R. Turley

WHEN THE WORD, "INVENTORY" is spoken, we are reminded of tangible things, that have value, or assets.

Assets are always precious. They are to be used for the benefit of the one who has them. When they benefit him they generally prove to benefit others.

Let us confine our thinking to the assets we consider too inadequate to benefit others. Do not think of gold, but think of what else you yourself possess. It may be a personality that is gracious, the ability to pray with concern in behalf of another, or the ability to lead, to teach, to sing, to scrub, to wash, to clean or to do the lowly task, and of course, there is you, yourself. These few are mentioned to make my point.

We all have an inventory; no one is destitute or void of assets, because they are given by God the Father through Jesus Christ.

From John 6:5-14, we read of the feeding of five thousand men. Are you aware the God-man Jesus Christ used a person and what that person had to feed the multitude? The boy gave, and lo, he ministered to the needs of the people. Here is vivid evidence of an asset seemingly hopelessly inadequate, (five barley loaves and two small fishes for 5000 men not counting the women and children) being sufficient, because it was given, committed to God. You could be this little boy. Surely we need more people who are little boys with seemingly inadequate assets. You see, gold was not the answer. It would have meant the loss of valuable time to travel to a place to purchase the food, vehicles to carry it back, time to prepare it, and when all would have been made ready, they each would have had but a little (vs. 7).

But again the giving or committing of a woefully humble asset to God proved to be anything but inadequate (vs. 12-13). How graciously God blesses others when His children permit Him. How poor, though, are the masses of humanit not because of God, but because of the people c God. O, that the people of God were moved in th way Paul was moved, because he knew in pa the greatness of God when he exclaimed: "O th depth of the riches both of the wisdom an knowledge of God! How unsearchable are h judgments, and his ways past finding out! Fo who hath known the mind of the Lord? Or wh hath been his counsellor? Or who hath firs given to him, and it shall be recompensed unt him again? For of him, and through him, and t him, are all things: to whom be glory foreve Amen!" Romans 11:33-38. Only by the exp rience of giving, or committing can we know a Paul knew. Will you right now commit to you Gracious loving Father your assets? Even you self!

I encourage you to look further. " . . . m God shall supply all your need according to h riches in glory by Christ Jesus." Phil. 4:19. Th statement is so clear, concise, and positive. I tells you not part, but all is supplied. You d not have an asset that is inadequate, becaus God has given it and makes it sufficient. Far to few of God's people know experimentally th truth because of the failure to give, to commi their assets. In God's economy you must giv to know experimentally.

The failure to give is not always due to selfish ness but unbelief. Have you forgotten you mus live by faith? Thus staring the people of God i the face is the stark, naked reality gaine through experience of the terrible sin of unbelie Space does not permit to expand, but read th history of Israel and see the result of unbelie Now is the time to cry " . . . out . . . with . . tears, Lord, I believe, help thou mine unbelief. Mark 9:24.

Multitudes of people the world over are wai ing unknowingly for you to put your faith i

ction that they may be fed by the Lord Jesus hrist. For there is no asset given or committed Him that is inadequate.

One asset that everyone has to a greater or ss degree is the ability to make the best use of e knowledge he possesses or to understand it roperly; this is called wisdom. According to roverbs 3:13-18, wisdom makes a man happy nd what it produces or gets for him is better an silver. It is more profitable to gain than old. Wisdom is far more precious than rubies, nd all the things you can desire. She offers ngevity of life, honor, pleasure, pleasantness, eace, and happiness. Surely this is the goal of veryone. This, in part, is the hope of God's peole, but the only way this asset is going to benet others is for all of God's people (you are inuded in all) to be willing to give or commit their isdom to God, who will freely, unconditionally, nd liberally give more for the mere asking. ames 1:5.

Man without God uses his own wisdom to deroy his fellowman. Consider the history of an from his beginning to the present hour. ee how his steps of progress, new discoveries, ave in part been used and improved upon for e sole purpose of his own destruction. War ade possible the development of the airplane s we know it today. Nuclear bomb and ballistic issile research is being carried on for the purse of destruction.

God's people consider all this with an attitude horror, and rightly so, but there is a far reater tragedy going on in this world. The souls men departing in death without hope, without rist; thus without God.

The knowledge (asset) one has of the Lord Jesus Christ may not be that of a theologian but surely it consists of His ability, His power to forgive sin and save from sin, to change a person, to make a person new. Stop! Can you say, I am using that knowledge, coupling it with the wisdom of God to convey the gospel story? O hear the cry of the song writer:

"Rise up, O men of God!
The Church for you doth wait
Her strength unequal to her task:
Rise up and make Her great!

Lift high the cross of Christ!
Tread where His feet have trod:
As brothers of the Son of Man
Rise up! O men of God!"

It is a blessed thing indeed to recognize the saying—"The life you live speaks so loud I cannot hear a thing you say," contains a truth that points to the necessity of living an upright honorable life, but the purpose of that life, and the aim of that life, must be substantiated with words.

The need is to preach, proclaim, witness the story, for you to use your lips, your assets, and to enable others to tell the story too.

The multitudes are hungry. If the Lord Jesus Christ would speak your name (and He does) and ask you "Wherewith shall we feed them?" Would you say, "Lord, what I have I give, commit to you. Take it and bless the multitude?"

God bless you for answering, "I would, and I do!"

O, people of God, ever remember your assets must be put at God's disposal, (given, committed) not for your own gratification, and pleasure, but for His larger purposes, and plans, for His Glory and His honor.

A Charge to keep I have
A God to glorify
A never dying soul to save
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will!

Amen.

Peru, Indiana.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist.

## BOARD MEETING— PLANS AND PRAYER

The Missionary Board of the Brethren Church will be in session on May 12 and 13. Plans for the coming year and years will be determined and allocations for the varied phases of the missionary work will be made.

Brethren people are urged to pray that this meeting will be moved by God's will and that it will be ruled most truly by the Holy Spirit. Let us pray also that through the work of this Board our church may give a great testimony and witness for our Lord and that Christ will always move our individual consciences to accept His design for our lives.

We would be greatly pleased if our churches would offer special prayer during their services on Sunday, May 10.

—W. Clayton Berkshire, General Secretary.

## VILLA CONSTITUCION— Second Annual Spiritual Retreat

Abel E. Herrera—Villa Constitucion de Santa Fe

(Abel Enrique Herrera, a dedicated youth who is both talented and active in witnessing for the Lord and who is a member at Villa Constitucion, writes:)

During the days of February 8, 9, 10, the second annual spiritual retreat took place here. In spite of the fact that it was impossible to have it in the place planned, because of certain inconveniences that developed at the last minute, we have really felt the presence of God in our midst. The Christian brotherhood manifested itself among the attending youth. We had as our theme, "Let brotherly love continue." (Heb. 13:1).

Two much-appreciated brethren in Christ, Robert Byler and Kenneth Solomon, had as their responsibility the spiritual messages that spoke to our hearts, the latter with Bible studies which were given in the power of the Holy Spirit, and in which we were able to learn how we ought to use faith, love, and prayer in order to experience a growth to maturity in our Christian lives.

Without a doubt, all of us are grateful to God for these great showers of blessings received. It is our constant prayer that God will continue filling us with His Spirit, in order that we may live nearer Him, doing His will.

(An added note about this 19-year-old Brethren you would be fitting here. He is a faithful, active member Villa Constitucion. His musical talents have been us to the glory of God. He directs the Brethren Youth ch of some 25 voices in Villa Constitucion. He also plays couple of instruments, often accompanying the singi of the congregation in this place. He was helpful many ways during our summer camp in Cordoba, as was here in the spiritual retreat held during these da in Villa. We are praying that the Lord will put it his heart to prepare for the ministry in the church. is considering this seriously, but as yet there is oppo tion to overcome in his home. Pray with us that the Lor will may be done in his life and in the lives of oth young people. WE NEED CONSECRATED WORKE IN ARGENTINA.)

## WORDS OF SOLOMON—(Kenneth, that i

. . . We are quite well and becoming more adjust as time goes by. I had the privilege of preaching in Spa ish at Gerli Sunday evening on the Second Coming. T makes a total of six times I have preached in Spani in the little more than three months that we have be here. Besides this, I have given 16 Bible lectures of minutes each in Spanish and preached in English times (14 through an interpreter and 4 times to an En lish-speaking audience.) We were not expecting to beg with such a bang, but the need is here, and we are hap to be used of the Lord so soon to begin fitting into t program, trying to alleviate the need somewhat.

## My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

Groups of people from the three Churches in the Buenos Aires area

## REPORT OF CHURCHES WHICH HAVE PAID APPORTIONMENT PAYMENTS TO GENERAL CONFERENCE FOR 1958-59

(Continued from Page 5)

ID-WEST DISTRICT:
Falls City, Neb.
Mulvane, Kans.

ORTHERN CALIFORNIA DISTRICT:
Stockton, Calif.

HURCHES ASSIGNED TO MISSIONARY OARD:
Tucson, Arizona
**Sarasota, Florida**

Last year a total of 76 churches paid into this ·ogram with a total of $11,083.30 being given. his is very good, let's have more churches par-cipating in this forward program this year. etters have been sent to all pastors and Church ·cretaries as to the amounts due; if there is iestion, however, please contact the secretary. ll checks are to be made payable to "BRETH-EN NATIONAL CONFERENCE" and sent to: ev. Spencer Gentle, 213 W. Clinton, Goshen, In-ana.

Rev. Spencer Gentle, Secretary,
The CENTRAL PLANNING AND CO-ORDINATING COMMITTEE OF THE GENERAL CONFERENCE OF THE BRETHREN CHURCH.

# Spiritual Meditations

Rev. Dyoll Bolote

### REVENGE

**"Shall there any man be put to death this day in Israel? For do not I know that I am this day King over Israel?"**

THERE IS A STORY in the Old Testament about a man named Shimei, a man who had an imaginary grievance against King David. Shimei was smart enough to keep still while David's power and prosperity made him loved and honored in Palestine. But when David's son, Absalom, stirred up a rebellion, bringing sorrow and distress to his father's heart and compelling military action to be brought against the unfilial son; Shimei embraced the opportunity to vent his smoldering pique against his monarch.

As David was returning in triumph from the crushing of his son's rebellion, Shimei sneaked along the line of march of the returning army, throwing stones and curses at the king. This was more than David's chief of staff, Abishai, felt was necessary to endure. With characteristic army brusqueness he asked the privilege to eliminate the scoffer.

Then it was that the greatness of king David rose to its full stature. David had been under strain during the rebellion, and one could almost feel to excuse him if he had bidden his general proceed to eliminate the "pest." How to suffer annoyance and calumny and still be kind, how to be a generous victor, how to have the power of a giant and not use it with a giant's ruthless stupidity, is one of the hardest lessons for humanity to learn. "To suffer long, and be kind" is one of love's lessons to be learned by the Christian. Love alone will teach us the secret.

# What Makes Our Home Wonderful?

Rev. Arvid F. Carlson

**Scripture References: Psalm 127 and 128; Proverbs 24:3, 4; Luke 2:51, 52.**

SOMEONE HAS WELL DESCRIBED a "home" as "a little corner of the very bosom of God, where faithful souls are held close to the infinite Father-heart, and carried safely to the home above." How important then, is our task of making our homes the most wonderful places on earth. If, as Victor Hugo wrote,

A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years,

we have a God-given responsibility to fashion our own homes according to the indestructible pattern of divine wisdom and love. We cannot afford to trifle with our task.

### HOMES DO NOT JUST HAPPEN

Homes do not just happen. They are the result of perpetual thought, discipline, prayer and action. They can be either a "bit of heaven" earth or "hell" within four walls. Said one my former Sunday School pupils who came fr a broken home, "If my mother is in heaven, I not want to go there." We are told that there "two inescapable things—memories of home, the love of God." Tragic is that life whose me ories of home are but haunting shadows of l ter childhood experiences! On the other ha even the most ungrateful child sometimes feel urged to rise up and call his home bless if it provided him with fragrant reminiscences a happy homelife.

### FAMILY FELLOWSHIP

The question immediately before us is, H can we make our homes wonderful? What fact will contribute to the creation of the place wh we believe is "more than a house"? In answ ing the question, we must first of all consider matter of family fellowship. One of the sadd commentaries of our time is the separateness a compartmentalization of family life, not to s anything of the same situation in society its Today's families, although smaller, are less a u than in the past. The craving for real fam fellowship has largely ceased. Children seem thrive as well away from home as in the hor To some degree, the answer lies in the manif diversions available to the present-day fami

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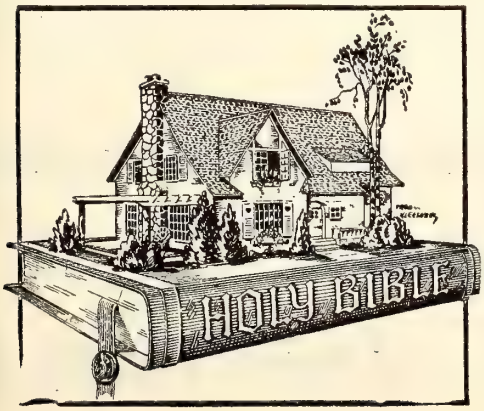
**This article provided for the observance of NATIONAL FAMILY WEEK, May 3-10, 1959, by the National Sunday School Association, Chicago. Rev. Carlson is pastor of the Mission Covenant Church, Pasadena, Calif.**

he old-fashioned home was not in competition ith every bit of claptrap out of the world. Life atterns were more simple. "The Cotter's Satrday Night" was no rarity, as it seems to be he case today.

Our sensate society dotes on increasing porions of sensational entertainment. Our homes ave taken on a dull atmosphere in the minds of ur children. Their thoughts are similar to those f the young lady who was approached by a real state agent regarding the purchase of a house. Why should I need a home?" she asked. "I was orn in a hospital; educated in a college; courted n an automobile; married in a church; I take my eals at a restaurant; spend my afternoons playg bridge and my evenings at the movies. When die, I will be buried by an undertaker. All I need a garage."

There are many contributing factors to family ellowship, apart from the headship of Christ and e centrality of the family altar. A home that called a Christian home is not necessarily a appy home. Indeed, some people may seem to ualify as good Christians, but not as good parnts. The first requisite to a wonderful home is, erefore, its **atmosphere.** Homes are not created y a set of rules. They are not "legislatures," courts," "barracks," or "dormitories." Rather, ey are "incubators" of the highest ideals and e finest Christian virtues of which we are capale as parents and Christians. When unforgiving ttitudes, harsh words, and critical temperaments ake way for unsolicited kindnesses, unconscious ourtesies, and unbounded joy, the atmosphere which Christian graces flourish is definitely asured. Character craves a climate, and we must rovide only the best.

Take, for example, the seemingly trivial matr of conversation. Idle, unplanned, and selfish lk will detract from a home's sweet atmosphere. The thoughts and problems of all members of the family should reflect and react upon each other. "Table talks" may linger as the happiest memories of childhood. School activities, achievements, and plans should enter into the thoughtsharing of a loving family. Psychologists point out that even the matter of voice control sets a prevailing tone in the home. Loud and nagging conversation makes for psychological deafness, akin to a gunner's ability to sleep amid the roar of firing cannons.




## EVENINGS AT HOME ARE IMPORTANT

Another means to the enjoyment of family fellowship is to spend profitable evenings at home. Because of the scarcity of such a commodity, we are apt to smile at the suggestion. On the other hand, we should approach the problem in all sincerity and Christian seriousness. Today's children know little of "firesides," "songfests," or recreation in the rumpus room. Living rooms are waste space, and a luxury. The "den" is ever so much more appealing. It usually contains the family television set! And, even if the family discovers an evening free, it seldom enjoys its own fellowship because of a lack of planned activity. No wonder some church-children prefer the neighbor's house to their own!

Moreover, family fellowship can be cultivated along divergent cultural lines. Good music, whether "live" or recorded, should be abundantly provided. High quality reading material, ranging from school reference books to classical and Christian literature, should be found on the family library shelves. The proper use of the radio and the television set is a must. A worldly crowd, once scorned and frowned upon by Christian parents, now parade before eager eyes within the sanctuary of the home—with or without parental censorship! These communicating media are not necessarily evil. On the contrary, they can be instruments for great good. "Television," says Dr. Carnell, "can become a medium for endless increase of human happiness and security. This is our hope. But, it may fall into the hands of those who will use it as a further means to exploit sinful potentialities in man. This is our fear."

A final factor in the promotion of family fellowship is the utilization of leisure time. It has been axiomatically said that "The family which prays together stays together." Might not the word "plays" be substituted with considerable effect? When parents permit themselves to become so "old" in either body or spirit as to elimi-

nate the family playtime, it is indeed high time to take inventory. As will be pointed out later, many parents have lost their sons and daughters through a lack of wholesome companionship.

### FAMILY LOYALTY

Let us turn to a second major contribution to wonderful homes, namely, **family loyalty.** It is interesting to notice that the first institution created by divine love and power is the human family. Society, and then, the state, follow each other in that order. It is also worth while to note that the threatened collapse of this ideal social unit is couched in Cain's caustic question; "Am I my brother's keeper?" When family loyalty vanishes and crass irresponsibility creeps in, the demise of the family is well-nigh accomplished. On the other hand, when family loyalty is developed along the lines of personnel, principles, and projects, the home will unshakably stand the tests and tensions of modern temptations. When each member will be unflinchingly true and supremely loyal to every other member, our homes will be "little heavens" and our fellowship sublime. Ideals and principles must become the common property of all, as well as the responsibility of each individual member. Finally, the family should be totally together in its projects. The writer once heard of a mother, who at advanced age took clarinet lessons in order to share her children's interest in music. Hobbies and diversions may vary within the family framework, but certain unifying interests must be promoted if loyalty is to achieve perfection.

Does not the Word condemn us when it says, "They made me keeper of the vineyards; but my own vineyard I have not kept" (Song of Solomon 1:6). Again, "As your servant was busy here and there, he was gone" (I Kings 20:40). Many Christian parents have been so busy looking after some one else's children, they have unknowingly lost their own.

Dr. John Sutherland Bonnell relates a telling story in his book, **Pastoral Psychology,** concerning a ten-year-old boy whose father was a ver popular and enterprising young doctor. Th father had no time for his family. The two young er sisters received the attention and affection c the mother, but the boy, for all practical pu poses, became an orphan in his own home. H lost interest in his studies as well as in his fan ly. He quarreled continually with his sisters. Th distracted mother brought him to Dr. Bonne for counseling help. After several sessions, th boy was drawn out of his shell, revealing hi utter loneliness and craving for love. The parent quickly appraised of the situation, took the bo into their heart and lavished their attention an affection upon him. As a result, the lad was re cued from awful consequences, and the home wa saved from an inevitable tragedy. How ofte children are taken for granted! How often is assumed they are already adults! How quickl they gather the impression they are not wante or needed! How many homes have suffered di integration due to a lack of family loyalty c interest! Christian families should, by all mean find unified outlets of service and worship. Voc and instrumental combinations should be presse into practice and action. The total genius of th family should be developed to the fullest possib extent.

### FAMILY RESPONSIBILITIES

In order completely to portray a "home wo derful," something must be said regarding fan ily responsibilities. The relationship between th husband and the wife and the relationship of bot to the children are exceedingly important.

Homes where anarchy prevails can never b wonderful. A sense of responsibility toward eac other must prevail. Parents are to be example We owe our children more than money—we ow them the finest manhood and womanhood in ou redeemed nature.

This, then, is our task, to make our homes s wonderful that a coming generation will treasu the inheritance of a happy, wholesome home lif filled with the sunshine of God's love.

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**Make your Family Altar the strength**

**of your Family Lif**

# Key to American Survival --- The Christian Home

Dr. George L. Ford

AMERICA'S FIRST LINE of defense is the Christian home, for it is not guided missiles it guided morals that is our great need today.

There is no question but that this is the gravest our we have ever known. We are only ten min-es away from destruction by atomic missiles. war comes there will be no time for the mobil-ation of American productive strength, for it ll all be over in less than half an hour. I re-ntly heard an American senator say that in se of atomic war 25 or 30 million of us will die fore we wake up the next morning.

The situation is just as bad for the church. For ery one that is won to Christ twenty-five are rn into heathen surroundings and influences. mmunism has one billion people under its con-ol after only forty years, while all branches of e Christian church—Catholic and Protestant—mber only 820 million after 1900 years.

The Bible is no longer the best seller. Mat-ew, Mark, Luke and John have taken second ace to Marx, Engells, Lenin and Stalin. Over o-thirds of the world has absolutely no knowl-ge of Christ. The church must now face the estion, "Will the gospel be heard in Russia be-re the Russian missile is heard in America?" r only hope is the spiritual regeneration of the ssian people and leaders.

We are where we are because of what we are. e love of luxury, the breakdown of integrity d the sexual immorality of America are sap-ng its spiritual and moral strength. Newsstands e flooded with filth. Truthfulness and honesty e scoffed at on every hand. Juvenile hoodlums roam the streets in gangs. These are symptoms of the sickness of America—the sickness of sin. It is the disease from which other great nations have died and it will be fatal to America if it is not stopped. Before we can expect regeneration in Russia we must see revival in America.

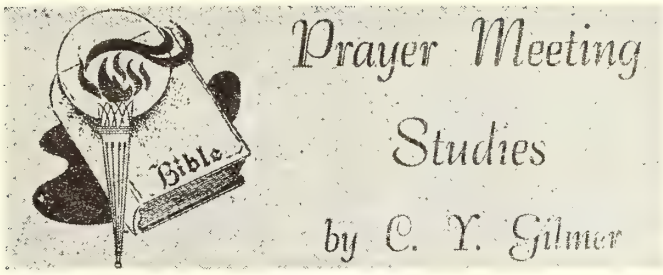
The key to American survival is the Christian home. Here is where character can be molded and standards established. Here is where Christ can be brought to the child and the child to Christ. And here is where parents can renew their spiritual resources for the demands that America's gravest hour places upon all of us.

Edward Hunter is America's outstanding authority on Communist brain-washing methods. He told a meeting which I attended that to develop mental survival stamina that will keep our service men from giving in under communist pressure it is necessary first of all to have faith and confidence. This, he said, the military admits it cannot provide. It must be built into the life of the boy long before he enters service. It is the job of the church and the home. If the home fails in its part there is little the church can do and nothing the government can do to make up the deficiency.

In this hour of crisis the family altar can mean more than the conference table, intercession can be more important than summit talks and Christian training more essential than the boot camp. The Christian home can save America.

"This article made available by National Sun-y School Association."

**Read your Brethren Evangelist every week.**




**SOMETIMES**

Sometimes the lions' mouths are shut;
Sometimes God bids us fight or fly;
Sometimes He feeds us by the brook;
Sometimes the flowing stream runs dry.

Sometimes the burning flames are quenched;
Sometimes with sevenfold heat they glow;
Sometimes His hand divides the waves;
Sometimes His billows overflow.

Sometimes He turns the sword aside;
Sometimes He lets the sharp blade smite;
Sometimes our foes are at our heels,
Sometimes He hides us from their sight.

We may not choose, nor would we dare,
The path in which our feet shall tread;
Enough that He that path hath made,
And He Himself shall walk ahead.

The danger that His love allows
Is safer than our fears may know;
The peril that His care permits
Is our defense where'er we go.

—Annie Johnson Flint.

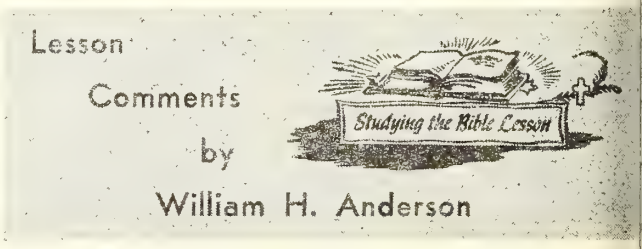
HARD THINGS may be in store for the true followers of Christ (John 16:33). Satan employs his devilish powers to annoy and oppress the work of the saints of God (1 Peter 5:8). Satan may use people who are not true Christians to thwart the true work of Christ's church (1 Cor. 10:21, 22). But God allows the hard things that bear down upon us to perfect our Christian character (Heb. 12:11).

God's plan is that we "endure grief, suffering wrongfully," and patiently (1 Peter 2:19, 20). We are not to be resentful nor fight back, but to do as Jesus did and would have us do (1 Peter 2:21-23). Let us not forget what Christ endured for us (vs. 24, 25). We are not to avenge ourselves but to let God deal with our grievances (Rom 12:19). Instead we are to be clothed with humility, humbling ourselves under the mighty hand of God, who will exalt us in His good time (1 Peter 5:6, 7). Let us have the mind of Christ in these matters (Phil. 2:5-8). He did not rebel in the line of suffering, and even died without resentment; "whereof God also hath highly exalted Him" (vs. 9-11). With our like obedience, God Himself will not fail to work His will in us (vs. 12, 13). It is thus that we can best shine as true lights for Him (vs. 14-16).

Joseph is an example of suffering wrong with a Christ-like spirit (Gen. 37:27, 28; 42:21). He was so hated of his brethren that they had not a peaceable word for him (Gen. 37:19, 20). In Egypt his pure character w vilified (Gen. 39:19, 20). But God was with Joseph, ev in prison (vs. 21-23). For two years the ungrateful Butl forgot his benefactor in prison (Gen. 40:14, 23; 41:1, 9 When Joseph had acquired true humility and had ful entrusted his wrongs into the hands of God, God e alted him from prison to premiership (Gen. 41:39-41 And then came reconciliation and salvation for his bret ren (Gen. 45:4-11). So, to them that love God, ": things work together for good" (Rom. 8:28, 29).

To conquer evil we do not return evil for evil but go for evil (Rom. 12:21). Not only does humility iron o all the difficulties of this life, but it wonderfully prepar us for meeting the Lord (Heb. 12:11-15). It is the on path to the victor's crown (James 1:12). So if we ta aright the evil that Satan would inspire men to do un us, such evils will only be stepping stones to fullness life and blessing and to eternal life (Prov. 22:4).

"What need I fear when Thou art near,
And thinkest, Lord, of me?"




**Lesson for May 3, 1959**

**WISE MANAGEMENT**

**Lesson: II Samuel 5:1-12; 8:15**

"IN MILWAUKEE, Virgil Martell, 33, waited imp tiently at an intersection for a light to change, final stepped from his car, picked up a stone and, with maj league accuracy, shattered the red glass."

In contrast to this man's impatience, a laundress Iowa City, Iowa, sued a customer for $1,196. She charg that she had done his weekly wash for 31 years and h never been paid!

David was a **patient** man. He was able to say,

"I waited patiently for the Lord;
And He inclined unto me, and heard my cry."
(Ps. 40:1)

**DAVID ANOINTED KING**

"So all the elders of Israel came to the king to H bron; and king David made a league with them in H bron before the Lord: and they anointed David king ov Israel. David was thirty years old when he began reign."

Why do we say David was a patient man? He h actually been anointed king of Israel by Samuel about years prior to this time.

"The age of David (30 years) shows that the ever narrated from I Samuel 13 to the end of the book c not occupy above 10 years—4 years in Saul's servi 4 years of wandering, 1 year and 4 months among t Philistines, and a few months after Saul's deat (J. P. Lange).

All this took place after the death of Saul and his son bosheth. The elders of Israel went unto David and sought him to be their king. They gave three reasons wanting him as king:

**He was their blood-relation.** "Behold, we are thy bone and thy flesh."

**He was a strong military leader.** "Thou wast he that leddest out and broughtest in Israel." That this expression "is to be understood of military leadership is clear from verse 5, verse 13, and from the whole connection" (Lange).

**He was the choice of God.** "And the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel."

**Knowing God had chosen him to be Israel's King, vid might have taken matters into his own hands. Instead, David was content to wait for God's time!** Thus, avoided the mistake of Abraham and Jacob who attpted to do God's Will in the flesh.

### DAVID CAPTURES JERUSALEM

And the king and his men went to Jerusalem unto the usites, the inhabitants of the land: which spake unto vid, saying, Except thou take away the blind and the e, thou shalt not come in hither: thinking, David can come in hither."

The exact meaning of this passage is uncertain. It two general interpretations.

. They were confident "in the protection of their gods, ich David, in contempt, had called 'the blind and the e,' for 'they have eyes and see not, feet and walk not' . Some think there were constellated images of brass up in the recess of the fort, and entrusted with the tody of the place" (Matthew Henry).

. Or, they were confident "in the strength of their tifications, which they thought were made so impregle by nature or art, or both, that the blind and the e were sufficient to defend them against the most verful assailant" (Henry).

**But the Jebusites had failed to reckon on the military dership of David!** So we read: "Nevertheless David k the strong hold of Zion: the same is the city of vid."

### DAVID GROWS GREAT

And David went on, and grew great, and the Lord l of hosts was with him."

"He proceeded and prospered in all he set his hand o, grew great in honour, strength, and wealth, more nd more honourable in the eyes of his subjects and ormidable in the eyes of his enemies; for "the Lord od of hosts was with him" (Henry).

That David was a wise and courageous king is revealed the following words: "And David perceived that the d had established him king over Israel, and that He exalted his kingdom for His people Israel's sake."

Two very important qualities in the character of David revealed in this verse—qualities which revealed David be a good and great man:

**He ascribed all his success to the Lord.**

**He regarded his success as having been given him for the benefit of his fellowmen.**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### NATIONAL FAMILY WEEK

THE FIRST FULL WEEK IN MAY IS NATIONAL FAMILY WEEK. This year the dates are May 3-10. The theme of National Family Week for 1959 is "Millions for Christ Through the Home." If you have not made plans to observe this week in your Sunday school and church program you are missing one of the biggest opportunities of the year.

The home is the most powerful influence in the life of an individual. The greatest impact the Sunday school and church can make upon lives is through the home. Both family groups and Sunday school and church workers need to be alerted to the importance and possibilities of Christian education in the home. A week of family emphasis in every department of church work is a vital step in bringing this about. The National Sunday School Association has made available many helpful suggestions for a successful Family Week program. When you plan your program, write to the National Sunday School Association, 542 South Dearborn Street, Chicago, Illinois, and ask for their materials about Family Week.

There are many ways the church can develop a full family week program. Here are a few suggestions taken from the booklet, "How to Observe National Family Week."

#### Preparations for Family Week

**Family Visitation.** Plan a program of families as family units visiting other families in the church or community. Advise the visiting family to plan ahead for the visit with the other family.

**Family of the year.** Choose a family of the year from your church considering the following bases: (1) adults and older children ought to be church members, (2) the number of times all members of the family are present at regular church functions, (3) their participation in the church work.

**Family messages.** The pastor may wish to bring several messages on the family and the home in preparation for family week.

#### In the Sunday School and Church

**Opening assembly period.** Special music provided by a family group will bring family week emphasis into opening assembly programs. The entire assembly in each department may be conducted by a family with tremendous effect. A demonstration of family worship, a typical family counsel meeting, or a skit by the family on "How Christ must be the head of the home" will make splendid programs.

**Consecration of babies.** For parents to consecrate their babies to the Lord is a fitting emphasis at this time of the year.

**Family altar.** Every family in the church should be encouraged to establish a family altar. This should be a

major emphasis of National Family Week and special help should be given to see that it is done.

**Family night.** National Family Week is a good time to begin the practice of taking one night each week or month for special family activities. Periodically an entire evening should be given to a family dinner, family worship, and family recreation.

—material from National Sunday School Association.

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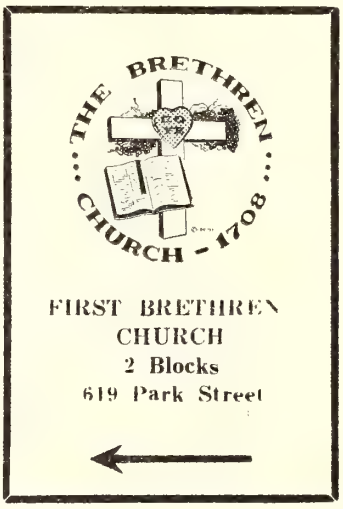
**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 122**

**Needed: 78**




It has been several months since a description and price list of the BRETHREN ROAD SIGNS have been given. Hence, the following:

The ROAD SIGNS are made from 20-gauge steel, bonderized to keep the paint from coming off. Corners can be rounded to give a more attractive appearance. One side of the sign is completely covered with wide angle flat-top silver Type Three, pressure sensitive, adhesive Scotchlite. (This is true of both sides for a double-faced sign) To it is silk screened the Brethren Seal, and all other lettering is done by hand or silk screening. The white Scotchlite behind the black lettering will shine 130 times brighter than a coat of white paint when headlights hit the sign at night. The signs are extremely attractive.

A **One-sided** sign costs $15.00; and the **Double-faced** sign costs only $21.00.

Direct all requests for order forms or further questions to Rev. Phil. Lersch, Ashland College, Ashland, Ohio. Let's hit that goal of "200" before National Conference!

---

During the last war, the rose window in the great Rheims cathedral was shattered into bits by an indirect hit. The parshioners lovingly got down on their hands and knees to gather together all the tiny pieces of broken glass. When the war was over they hired the most skilled workmen available to rebuild it, piece by piece, from the gathered fragments. Today's rose window in Rheims is more beautiful than it ever was. So God can take our broken lives and reshape them as we pray, "Lord, please forgive my mistakes of this day."

Reuben H. Youngdahl in TURBULENT WORLD, TRANQUIL GOD (Fleming H. Revell Company).

## HAWAIIAN CHRISTIANS HAIL STATEHOOD, SOME PROBLEMS FORESEEN WITH PAGANISM

News of Congressional approval for Hawaii's admi sion as the 50th State of the Union touched off ma celebrations in the Islands, including a Protestant se vice of thanksgiving in Honolulu's historic Kawaiah church. The 130-year-old Congregational Christian churc site of the interdenominational service of thanksgivir is known as the "Westminster Abbey of the Island It was organized by Hawaii's first missionaries, w were Congregationalists from New England. It was i ligion and whaling which brought Americans to Hawa The whalers are all but forgotten, but the New Engla missionaries, who came in 1820, left an enduring ma They converted many pagans to Christianity, taught t women to dress modestly, and fought disease, liquor a moral license which had been introduced by pleasu bent seamen.

More than half of Hawaii's 640,000 people are of Ja anese or Chinese origin. The predominant religion amo them is Buddhism. Approximately 215,000 Christians a counted on the islands, with 155,000 reported as membe of the Roman Catholic Church, and 60,000 Protestan Largest Protestant bodies are the Congregational, M mon, Episcopal and Methodist churches.

The Rev. Bert Webb, assistant general superintende of the Assemblies of God, has warned that "stateho for Hawaii will make idolatry acceptable in Americ Speaking in Washington, D. C., at a regional Sund school convention the week Congress voted on the n state, Mr. Webb pointed out that "in Honolulu alc there are more than 200 heathen temples."

* * *

## "LUTHER" REFUSED TIME IN WASHINGTON; 60 OTHER STATIONS SHOW REFORMATION FI

Station WTOP-TV, which is owned by the Washingt Post and Times-Herald, refused to show the film "Mar Luther" when the National Capital Area Council Churches asked it to do so. The management explai the station's policy will not permit the showing of rel ious films that are controversial. The station said t would violate the National Association of Broadcaste television code under which it operates.

The **Capital Baptist,** commenting editorially on station's decision, asked if the NAB code doesn't ha something to say about serving the whole communi The editorial asked, "After we watched the many ho which your station devoted to the installation of a n Pope without raising a voice in protest, don't you th it quite unfair to refuse to give one hour to a la Protestant community?"

The church council was able to obtain time on another tion, WMAL-TV of the **Washington Evening Star,** and letters were received by that station following the wing of the Martin Luther film. According to the pital **Baptist,** all the letters "were complimentary—o complaints."

Meanwhile, more than 60 TV outlets throughout the S. have already shown the "Martin Luther" film and is expected that it will be shown over at least that ny more stations during the next year. This was re-ted at the annual meeting of Lutheran Church Pro-tions, Inc., by Robert E. A. Lee, executive secretary the organization that commissioned the well-known depicting the Protestant Reformation of the 16th tury.

The church film agency is serving as its own dis-outor, according to Mr. Lee, and has established for s purpose a network of Protestant church contacts oughout the country. TV schedules are arranged lo-ly on either a public service or a commercially-spon-ed basis. Television exposure for the movie has been atest in the Central and Mid-West areas of the U. S., . Lee reported.

Further, Mr. Lee reports, the use of foreign language sions of "Martin Luther" is increasing. He said a re-cing of the film into the Japanese language is under-y in Tokyo and a series of showings in Mexico of the anish sound-track version in 16mm have been launched ently.

• • •

## ANGELICALS IN LATIN AMERICA PROMOTING GE CONGRESS OF GOSPEL COMMUNICATIONS

"Sight and sound . . . twin avenues to the heart" l be the theme for Latin American Congress on Gospel mmunications to be held in Cali, Columbia, September 18, according to an announcement released by con-ss coordinator, Robert Searing. Jointly sponsored by AL (Evangelical Literature for Latin America) and Panamerican Christian Network, the coming Con-ss is expected to draw evangelical leaders from North, tral and South America, and the Carribbean Islands confer together on the practical aspects of communi-ing the Gospel by means of radio, TV and the printed ge.

"This is the first time to my knowledge," stated Vergil ber, executive secretary of LEAL, "that a joint Latin erican-wide congress on broadcasting/literature has n held. Specific objectives of the Congress: "1) To ent the use of modern media of communication in fulfillment of the Great Commission. 2) To inter-nge ideas, techniques, experiments and results in these eral fields of communication. 3) To provide profes-al-level counselling in areas of management, public relations, promotion, efficiency and technical know-how. 4) To make possible the business sessions of the two-sponsoring organizations."

The facilities of the Colegio Americano will be used as headquarters for the Congress, providing ample room for housing the convention, exhibits and various business sessions. Participating in the planning and preparations for the Congress are personnel from the Christian and Missionary Alliance, Conservative Baptists, Latin American Mission, the Evangelical Alliance Mission, The Navigators, Presbyterians, Radio Station HCJB, The Evangelical Union of South American, the Central Mission and Plymouth Brethren workers.

CCP Network Manager, Robert Remington, expressed the conviction that today's rapid technical development on Latin America coupled to an accelerated population increase makes it imperative that evangelicals capitalize on the media of communication and that they coordinate their efforts for greater effectiveness. "The Congress certainly will be a step in that direction," he stated.

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**THE**

**71st General Conference of The Brethren Church will be held at Ashland, Ohio, August 17-23, 1959.**

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## VICTORY OVER SIN

I KNOW A MAN who in the weekly prayer meeting was always confessing the same sins. His prayer seldom varied. One day when he was praying he used this figure of speech: "O Lord, since we last gathered together, the cobwebs have come between us and Thee. Clear away the cobwebs that we may again see Thy face." Then a brother called out, "O God, kill the spider!"

You know very well that you may sweep the cobwebs away, but if you leave spiders in the room you will have cobwebs again tomorrow morning. The best way to get rid of the cobwebs is to deal with the cause—to kill the spider. That is exactly what Jesus Christ did when He died on the Cross. He dealt not only with the effect, but also with the very cause of sinning—Pentecostal Herald.

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**we know Christ—We must Care, Share, and Remember World Missions in Prayer.**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## A LESSON FROM HAWAII?

THE ELEVATION of Hawaii to statehood could mean a great deal more to the United States than an outpost in the Pacific with even closer ties than have existed in the past. The newest state could supply an answer to the question of people of divergent backgrounds living together happily.

To be sure the descendants of the people who were found in the Islands by the early explorers are few in numbers. But the casual visitor gains the impression that they do exert an influence beyond the size of their numerical importance. The citizens of Japanese, Chinese, Portuguese, American and European backgrounds live and work together amicably. Human nature being what it is there are doubtless tensions. For example, laborers in the cane fields frequently have grievances about working conditions and rates of pay. But these are not fostered nor settled on the basis of race nor national origin.

According to the information available there are no second class citizens with the resultant signs, "for whites only." The question may arise, "What has that to do with peace?" Unfortunately it has a great deal to do with the impression many of the people of the world hold of the United States. The unlettered Arab understands pictures. When he sees non-whites maltreated, who can blame him if he concludes that he would not be welcome either in this white man's world? As a matter of fact, how wrong would that conclusion be?

**Can a lesson be learned from Hawaii?**

—PEACE ACTION

*Don't Miss "IT" — Dated May 9*

## Northern Indiana Rally

A Report

NAPPANEE served as a very fine host to the 230 Northern Indiana Brethren Youth at their rally on April 12th. The program was well-arranged and well-presented. The theme of the day's activities was none other than the subject of the National B. Y. Speech Contest, "My Church —What It Means to Me,"—since this was the day for the Northern Indiana competition. **Pam Miller,** of the Goshen Brethren Church, won first place and **Barbara Manahan,** of the Elkhart Brethren Church, placed second among four contestants. Consequently, Pam will advance to the state finals in June at the Indiana District Conference to face **Margaret Kindley,** of the North Manchester Brethren Church, district winner for Southern Indiana. The plot is thickening and will come to a showdown when all of the district winners compete for the National Championship on Saturday Night of General Conference next August. Hope you are there to hear them.

Several people from the Nappanee Church contribute to the rally program in many ways, both musically ar otherwise. Some that were listed on the program a **Maurine Culp, Marlan Miller, Jerry Lambert, Lar George, Marietta Holderman, Nancy Arch, Jo Ellen Hos ler, Mr. and Mrs. Merle Stouder, Joann Ingraham, Joan and Rita Slabaugh, and many fine cooks in the kitche Rev. Glenn Grumbling,** just completing his first year pastor of the Milford Brethren Church, was the vesp speaker and brought a fine message under this them "The things of life that are really worthwhile are tho that will last for an eternity." He pointed out the folly King Solomon in searching for wisdom, wealth, pleasu and worldly honor before he realized that the whole du of man is to "fear God and keep His commandments."

Three rally features helped in keeping the theme "My Church . . . " before the young people all day-lon (1) the mimeographed programs were well-done a carried a drawing of the church door with youth ente ing on the front; (2) the name tags were shaped like church and had the theme printed on them; and ( there was a cardboard replica of every church in the d trict distributed along the supper tables—each one s perbly done. These extra things help to make a ra program mean much more. **Steve Gilbert,** of Bryan, Oh conducted the business meeting in fine fashion a **Brighton** won the attendance banner with the great increase over their number at the last rally.

*Don't Miss "IT" — Dated May 9*

## All-Indiana State Youth Rally

GOSHEN BRETHREN CHURCH MAY 2, 19

Registration: 1:30

Program Features: Singing & Devotions
B. Y. Team from Ashland Colle
Discussion Groups
Panel Discussion

Supper: 6:00

Speaker—Rev. Richard Burger
Middlebury, Indiana

*Don't Miss "IT" — Dated May 9*

## Other Dates to Remember

KENTUCKY YOUTH RALLY: **May 2**—Krypton Bi Center

Special Features: **Mrs. Richmond**—devotional readi **Ashland College Group**—music meditations

"THE MESSIAH": **May 5**—Ashland College Memo Chapel

Sung by the Bel Canto Chorale and the Ashland Coll Chapel Choir

SOUTHEAST DISTRICT RALLY: **May 16**—St. Jar Brethren Church

YOUTH SUNDAY: **May 17**—Every Brethren Church

*Don't Miss "IT" — Dated May 9*

# The Women's Corner

by Helen Jordan

## GOD'S GARDEN

**John 19:41 "Now in that place where he was crucified, ere was a garden."**

WE ALL LOVE A GARDEN, and I would endeavor to liken our lives to flowers in God's great garden the world. First, we must have seeds. We read, "The ed is the word of God." The seed must be put in the Good ground, and it will spring up and bear fruit, an ndred fold."

A garden to produce beauty and be a joy stands always need of weeding and dressing. So in the hearts of hristians, Christ hath always somewhat the same work do.

It is necessary always to water a garden. I like to ink of a garden with a stream running through it, or lovely fountain in its center. Christ's spirit is the spring water in the midst of His garden to refresh, sustain owth and beauty.

What a variety of flowers we see in God's Garden, as the Christian there is a great variety of every grace. If we, as flowers in this garden, are to mature, blos- m and bring forth fruit, we must have plant food from od's great storehouse. I find these ingredients in that food—love, joy, peace, long suffering, goodness, faith, righteousness, gentleness, truth. I wonder what the results would be, if we were being nurtured by these wonderful ingredients. How sad that often we feed our plants such food as—hatred, strife, variance, envying, selfishness. How we droop and cease to blossom and bear fruit. We ever need to be nurtured and watered by God's grace, and forever looking into our hearts to see if there be any evil thing "to grow and spread its branches over us" and shut out God's great sunlight.

Let us each, as flowers in God's great garden, press our roots deep, "drink of the waters of life freely." Let us try to develop and so be the person that God intended us to be, sending forth beauty and fragrance to the world.

Selected.

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One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, " . . . though we, or an angel from heaven, preach any other gospel . . . let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

Vance Havner in REPENT OR ELSE!
(Fleming H. Ravell Company).

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# BRETHREN SUMMER CAMPS sponsored by the Sunday School Board

**AMP PINNACLES (Southeastern) W. Va.**

YOUNG PEOPLE .....JUNE 28-JULY 5
JUNIORS .....July 5-11

**AMP JUNIATA (Pennsylvania) PENNA.**

SENIORS AND YOUNG ADULTS ...JUNE 21-28
JUNIORS .....JUNE 28-JULY 3

**AMP SHIPSHEWANA (Indiana) INDIANA**

YOUNG PEOPLE .....JUNE 21-27
SOUTHERN INTERMEDIATES.JUNE 28-JULY 4
SOUTHERN JUNIORS .....JULY 5-11
NORTHERN INTERMEDIATES .....JULY 12-18
NORTHERN JUNIORS .....JULY 19-25

**AMP WYANDOTTE (Mid-West) KANSAS**

JUNIOR .....JULY 19-26
SENIOR .....JUNE 26-August 2

**CAMP BLACKHAWK (Central) IOWA**

JUNE 29-JULY 4

**CAMP BEREA (N. California) CALIF.**

JUNE 14-21

**EL RANCHO CORONA (Arizona) ARIZONA**

JUNE 21-27

**FLORIDA CAMP (Florida) FLORIDA**

JUNE 7-12

**CAMP _____ (Ohio) OHIO**

SENIORS .....JULY 19-26
JUNIOR CAMP 1 .....JULY 26-AUGUST 2
INTERMEDIATES ..... .....AUGUST 2-9
JUNIOR CAMP 2 .....AUGUST 9-15

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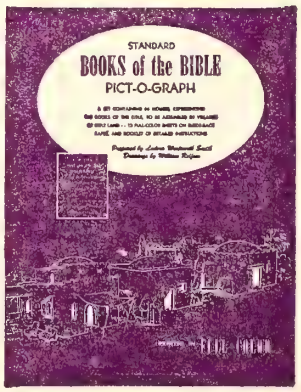


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Official Organ of The Brethren Church


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. . . THROUGH THE HOME

## NATIONAL FAMILY WEEK, May 3-10, 1959

Vol. LXXXI May 2, 1959 No. 18

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Brother Lyle Lichtenberger reports the baptism of five new members on Easter Sunday. The service was held in Sarasota Bay.

ST. JAMES, MARYLAND. The 4 H Club public service is a scheduled event for the St. James Brethren Church the evening of May 3rd, with Rev. Up De Graff as speaker.

The Mother and Daughter banquet is scheduled for May 5th.

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz was radio devotional speaker over WTTR on April 15th.

The Mother and Daughter banquet was a scheduled event of May 1st.

JONES MILLS, PENNA. (VALLEY). Brother William E. Boyer was guest speaker in the Valley Church the morning of April 12th.

ASHLAND, OHIO (GARBER MEMORIAL). Brother Charles R. Munson was guest speaker in the Garber Church at the April 12th morning service.

DAYTON, OHIO (HILLCREST). Four new members were received into the Church recently.

NEW LEBANON, OHIO. The Mother and Daughter banquet is scheduled for May 12th.

BELLEFONTAINE, OHIO (GRETNA). Brother Charles Lowmaster notes the baptism of four new members on April 19th. The baptistry of the Bellefontaine Church of the Brethren was used.

The W. M. S. public service was a scheduled event of April 26th, with National W. M. S. vice-president, Mrs. Elton Whitted, of Ashland, as the speaker.

BRYAN, OHIO. We note from the "Brethren Comments," Bryan Brethren's parish paper, that Pastor Smith F. Rose was the scheduled speaker for the Mongo, Indiana, High School graduation class the evening of April 26th. This is the third Mongo Class for which Brother Rose has been asked to speak. Mongo is located near Brighton Chapel, a former pastorate of Brother Rose.

GOSHEN, INDIANA. A Gospel Team from Ashland College conducted services in the Goshen Church on April 19th.

Brother Spencer Gentle reports the baptism and rec tion of eight new members on April 5th.

HUNTINGTON, INDIANA. Mrs. Lloyd Studebaker, Lagrange, Indiana, was the W. M. S. public ser speaker on April 12th.

SOUTH BEND, INDIANA (ARDMORE). The Mot and Daughter banquet is scheduled for May 5th.

NAPPANEE, INDIANA. The Nappanee Sisterh held their public service the evening of April 19th, w Mrs. Iris Neff, Missionary to Nigeria, as the schedu speaker.

NORTH MANCHESTER, INDIANA. Three new m bers were received by baptism on April 5th.

The W. M. S. conducted their public service the mo ing of April 26th.

ELKHART, INDIANA. The Mother and Daughter b quet is scheduled to be held on May 12th.

FALLS CITY, NEBRASKA. A Missionary Conferen with Nigerian Missionary, Glenn Shank, as gu is scheduled for the Falls City Church for May through 3rd.

## ATTENTION:

### SECRETARIES PLEASE NOTE

**Recently you received the Statistical Rep blank along with copies of the National Go Program report blanks. The Goals Program based upon the year ending June 30th, 19 therefore these reports should not be filed bef that time. Since none of these goals are on District level it is not necessary that the repo be returned to the District Statisticians, but ra er should be returned to the chairman of t National Goals Program Committee. The coop ation of all church secretaries and pastors in t matter will be appreciated by the committee.**

**Henry Bates—Chairm**

**Send reports, (after July 1st), to: Rev. Hen Bates, R. D. 1, Mineral Point, Pennsylvania.**

**THE BRETHREN EVANGELIST**

Published weekly, except the fourth week in July and the last week in Decembe

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# The Editor's Pulpit

## Mothers For Mother's Day

N SELECTING MATERIAL for Mother's Day emphasis this week we gave consideration to certain poem with a Mother's Day emphasis. eading it aloud to one of our office personnel, e asked for an opinion. The answer was, "It unds 'gooey.'" We admit it was one of those -called "tear-jerker" poems about Mother, hich, incidentally, we rejected and have not sed. The conversation then led to a discussion of other's Day services, one type of which has tendency to run to the sentimental, and often tears. Our conclusion was that we needed a pe of observance apart from the "gooey," (an defineable term which means just what it ys); rather, we need a realistic, practical ap-oach to the whole matter of Mother and Moth-hood.

MOTHERHOOD is still an act of God, whether takes place in the sin and filth of a drunken upor amid the "slums" or the "elite," or in the nctity of a Christian, God-blessed home. Moth-hood is the act of bringing into the world a uman life already endowed with an eternal soul! od intended that the whole process should be e result of a happy Christian marriage, and the violate pledge of one husband for one wife. It is e basis for a Christian home, where children n know the love, care and provision as supplied the heavenly Father through Godly parents.

MOTHER, then, becomes a representative of od to the child, and, with the father, God's voice the child to teach and lead to a saving knowl-dge of Christ as Savior. The home becomes love, re, provision, security to the child. The home ecomes also the source of discipline and correc-on. Respect, decency, morals, attitudes through-ut the life of the child, are a sum product of the achings (or the lack of them) in the childhood ome.

IT IS NOT EASY to rear children as Chris-ans today (as any concerned parents of grow-g children can testify.) There are two ways of ing it. One is to let the world around us set the standard for our children. Conformity at the price of the soul of our children. It is a strange thing that so many Christian parents seem content to let their children conform to the world in so many respects, not seeming to realize that the way of the ungodly shall perish. The other way of rearing children in Christian homes is to recognize the authority of God's Word, teaching that there is a way of the world and the way of Christian righteousness. The two are incompatible, according to God's Word.

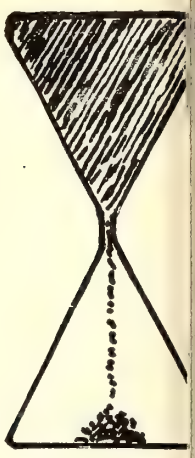
FOR MOTHER'S DAY, and every day of the year, we need more Mothers who will be prayerfully concerned about their children. Mothers who will be interested and sympathetic to the problems of growing boys and girls, and teenagers. Mothers who will apply the scriptural correction when children err, when they rise up to take authority away from parents, when they snobbishly "tell their parents off." Such things may seem to be "cute" when the little darlings are still tied to the apron strings, but can prove to be fatal to home and society when our charges get a few years older.

Mothers for Mother's Day will be those who firmly impress upon their children the importance of worshipping God in His holy house. It's another subject, we know, but what can result from parents showing so little respect for God by dragging their children away from the Church services of the God they profess to love and worship? Yet it happens all the time.

Yes, we may have attached a lot of "gooey" to the observance of Mother's Day, but the cold statistics of delinquency, crime and wayward, proud and haughty youth in trouble, in our land, is no "goo!"

Give thought, parents, that as Christians, we are bearing the responsibility of rearing citizens, not only for living in the present society, but as potential citizens of the world to come. Let us follow the rules of the Hand-book God has given us. W. S. B.

# TIME . . .
# What Time Is It?



**"Redeeming The Time." Eph. 5:16**

## Rev. Bruce C. Shanholtz

TIME AND THE QUESTION asked, "What Time Is It?" concerns every normal human being. In answer to this question we often hear the answer, "It may be later than you think." Various men, scientists, militarists, political leaders, educators, etc., have attempted to answer this question according to their several ways of thinking. But quite often this question is answered without any satisfaction as to the real needs, hopes, and longings of mankind.

This article is intended to be of a devotional nature. My Desk Standard Dictionary defines devotion as: the state of being devoted, as to religious faith or duty; zeal. An act of worship; prayer usually in the plural. The act of devoting. Its synonyms are: allegiance, attachment, enthusiasm, fidelity, friendship, love, prayer, religion. Any one of these words are good topics for development. But TIME—is the word we want to devote our thinking to here. The phrase, "Redeeming the time," from Ephesians 5:16, seems to be one of St. Paul's famous watch words. Redeem means "buying up the opportunity, seizing the crucial moment as eagerly as men bid for a desirable article at an auction sale." To redeem time is to regain what is lost and to save what is left.

Yes, it may be later than we think. And we can hardly bring back the past, only the memory of it. Wherein we have failed to use it aright, that should challenge us to the right use of what time is left; by doing good while we have time, place and opportunity. For time means seas or opportunity, in this sense the Apostle uses here. Another place he says, "As we have the fore opportunity, let us do good unto all me especially those who are of the household faith."

We are to redeem all the opportunity God l stows on us for getting and doing good, for quainting ourselves with Him and being at pea We redeem time by consideration. Time is strange thing and it teaches us many importa lessons. Time never moves backward. It cann be recalled. We never grow younger. The san of time keep trickling on. The deeds we do a the words we say can never be recalled. H careful we ought to be in what we say and do.

Time had a beginning and time will have end. Genesis 1:5 tells us of the evening a morning of the first day. And we read in the la book of the Bible that TIME SHALL HAVE A END. Read John's vision of "The mighty ang and the little book." Revelation 10:7.

Time is measured and at longest, time is sho for all of us. Moses in the ninetieth Psalms minds us of this. Time rolls on—eternity haste Time is short for Christian service. Paul remin us in 1 Corinthians 7:29, "the time is short."

Let us "redeem the time" for the days a evil. Let us do our best to win souls for Chr before it is too late. Time and material thin are closely associated and will both pass awa "We look not at the things which are see

for the things which are seen are temporal"—connected with time—"but the things which are not seen are eternal." Where are you looking? At stocks, bonds, dollars, buildings, lands, produce, costly furs, expensive jewelry, etc. These all will vanish away along with the **sinful pleasures** of the world. But he that doeth the will of God abideth forever. We need and can use some material things in the service of Christ; we need a certain amount of decent, clean, Christian recreation; but above and beyond the things we actually need, let us look to Christ and the things of His Kingdom and Righteousness.

We should remember the exhortation, "Redeem the time, for the days are evil." The word translated "redeem" means to "go into the market and buy up." Every man in Adam is sold under sin. When redeemed by Christ, we are to fully use and buy up the time for Him. We can do this in the common day to day concerns of life, in our job, our occupation, our profession, and our personal contacts with one another. We can do this when alone in the quiet moments of life, by living in a devotional spirit, by meditating upon the things of God. This will cast out everything trifling and sinful from our leisure hours.

What time is it? It is time to AWAKE. Awake from what? From our spiritual slumber, our carelessness, our indifference, our unconcern. Paul wrote to a Christian people in dire need, and his exhortation to the believers at Rome might well be applied to our own day and age. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of our sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand . . . Rom. 13:10-14."

What time is it? There is time for prayer. In the midst of His busy ministry, Jesus made time for prayer in the most rigorous way. See Him as He goes out early in the morning, long before the rising sun calling others to their tasks, and spending time in prayer. Mark 1:35. Again it is in the even time when others are hastening home to rest that He tarries alone in the mountain to pray. Matt. 14:23. Again He spends the whole night, while others slumber, in prayer. Luke 6:12. Again He taught us, "Men ought always to pray and not to faint." Luke 18:1.

What time is it? There is time for the Church. The church asks for some of our time. It does not ask for much—only a few hours in the entire week, including the worship services and the auxiliary activities. But even that is sometimes more than we are willing to give. When we united with the church we were asked if we would support the church according to our ability, and if we would be faithful and loyal to its program. Membership in the church is more than a mere sentiment. The name "church member" sounds nice but there is more to it than just name.

I am reminded of a little story I read somewhere along the way. It goes something like this. "A man moved from a distant city into a

new community. After being there awhile he decided that he should move his church membership. He had made several friends in the new community and found that they were members of a certain church. He decided that that would be the church he would go to. So he went to the pastor of that church and told who he was and what his desires were. The pastor in turn told him a few things about the church as to its different departments and activities, etc. The man told him that he wasn't particular about joining any certain group or department, he just wanted to join the church. But the pastor said then we have our church organized into various departments. There is something for each to do. You are at the wrong church. You need to go down two blocks to the church of the heavenly rest."

What time is it? There is time for service. Service as defined by Webster is "the act of labor performed in the interest, and under the direction of others." The story of the Good Samaritan is the all-time example of true service. Luke 10:30-37. The priest and the Levite had the same opportunity for service as did the Good Samaritan but they passed on by unconcerned. James and John wanted special places in the future kingdom, one on each side of the Master, but Jesus informed them that the way to true greatness is through service.

What time is it? It is time to be faithful. Yes, faithful in every area and department of life, in the least as well as the greatest. In the parable of the talents each man had the same opportunity for making good with what he had. The man with the one talent was called wicked and slothful not because he had only one talent but because he was unfaithful to his trust. None of us have any time to waste or misuse.

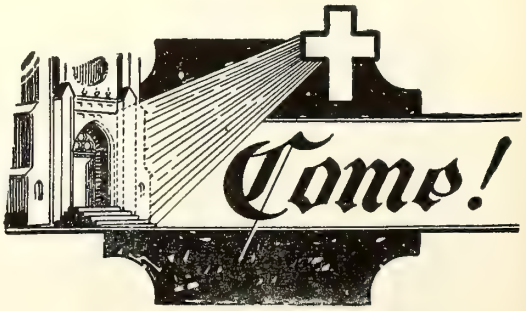
We are told that the Emperor Napoleon use to say to his marshals: "You may ask anythin of me but time." And of John Quincy Adams i is said that in his long service in Congress h was never known to be late, and one day whe the clock struck and a member said to th Speaker, "It is time to call the House to order," the reply was: "No, Mr. Adams is not in hi seat yet." And while they were speaking Mr Adams came in, he being punctual, while th clock was three minutes fast. Ben Franklin wa wise when he said, "Dost thou love life, the do not squander time for that is the stuff life i made of."

What time is it? It is time for we who hav named the name of Christ to live noble dedicate Christian lives, worthy of the name we hol dear. It is time for the unsaved to hear and t heed the call of the Saviour while there is ye time, place and opportunity. "Behold NOW i the accepted time; behold NOW is the day of sal vation." 2 Cor. 6:2. "How shall we escape, if w neglect so great salvation? Heb. 2:3."

When as a child I laughed and wept, TIM
CREPT.
When as a youth I dreamt and talked, TIM
WALKED.
When I became a full-grown man, TIME RAN.
When older still I daily grew, TIME FLEW.
Soon I shall find in traveling on, TIME GONE
FOREVER GONE.
O' Christ wilt thou have saved me then
Amen!
The Wicked shall be turned into Hell and all
The nations that forget God.

Linwood, Maryland.

Attend Church
regularly
every Sunday of
the year



# OPINION

H. A. Gossard

## MOTHER'S DAY

A HOME where love reigns remains pleasant long in memory. Hatred might also remain long, but not as thing desired; we can, and should remove it. But who vould remove love, or even the memory of it, if that vere possible? Hate, like a hideous monster, drives our pirit into satanic despair; love, as on wings, bears us o the bosom of God.

I would refuse the wealth of the world if, in return, were required to relinquish love and memories of home. n my childhood days, heaven seemed reflected in my arents' face. Through their love and care for me I reeived the thought that God, too, must be very kind.

Now, being a father, I find pleasure storing memories f kind deeds of those in my home, and those of my friends or the time when fond recollections will be exceedingly recious. Especially so as the years creep on.

There can be nothing more pleasant during the period alled "Old Age," (for the lack of a better name), or in he state of forced mental and physical inactivity, than to ock and dream and envision the days and the deeds herein we found sacrificing for others a pleasure for hich God will fully reward us.

The following poem was composed especially for other's Day.

## MOTHER'S SMILES

There are days I choose to cherish
And adore in work and play;
These days I greet at sunrise with a smile.
But the days which cannot perish
Long as heaven and earth shall stay,
Are the days when Mother smiled on me awhile.

In the home, though she was busy
With her heart and hands and feet,
She never was too busy for a smile.
Though she must have oft grown dizzy
In the cares she had to meet
As she toiled for me, yet loved me all the while.

On those golden days of childhood
I reflect now as a man;
I pity those who cannot do the same;
For my soul goes to the wildwood
Where my Mother led her clan
'Mid birds and flowers to play a pretty game.

While those days are gone forever,
They in mem'ry still remain:
In daily visions and in nightly dreams
I see her whom naught can sever
With her smiles . . . In sweet refrain
She calls "Child come home through calm or turbid streams."

She's become a lure to glory;
I'll obey her as before,
When she directed me through God's commands;
When we meet I'll tell the story
Of her smiles across the shore
As I kiss her and caress her angel hands.

## CONTROLS

YOU CANNOT control the length of your life, but you can control its width and depth.

You can't control the contour of your countenance, but you can control its expression.

You can't control the other fellow's opportunities, but you can grasp your own.

You can't control the weather, but you can control the moral atmosphere which surrounds you.

You can't control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You can't control the other fellow's faults, but you can see to it that you yourself do not harbor or develop provoking propensities.

Why worry about things you can't control? Why not get busy controlling the things that depend on you?—Wesleyan Methodist.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

## FURTHER WORD ABOUT THE SPIRITUAL RETREAT AT VILLA CONSTITUCION

### Rob Byler

As soon as camp closed in Cordoba, our young people having returned to their respective homes, Jane, our family, a few national workers and I stayed on at the camp site to leave it in "ship shape" for an on-coming group. The Child Evangelism Crusade with some 75 campers and teachers occupied our property for a two-weeks' period following our interval. (Each year we make a point of renting our equipment and property to other groups in order to make maximum use of this valuable institution and thus reach as many for Christ as possible.)

Having passed several days of hard work, but enjoyable days none-the-less, we were ready to head the old Mercedes Benz, heavily loaded down with Bylers and baggage, toward Buenos Aires, 700 kilometers southeast. Since the trip is a 16-hour one, we were happy with the prospect of making a stop at Villa Constitucion and collaborating for a few days in their spiritual retreat before continuing on to hot and humid Buenos Aires. On a previous visit to Villa Constitucion with Brother Solomon, we were urged to meet with this group during these days of retreat. But this time Brother Solomon was to do his preaching in Spanish and not through an interpreter. (He has done very well in the short time he has been here.)

Arriving in the early morning hours of the 8th, we went to the home of Ruth Martin, where we enjoyed fine Christian hospitality during these three days with her family. At 8 o'clock that same morning we went together with a sizeable group of young people and their pastor, Ricardo Rivero, on a 20-minute walk down by the river. There I baptized three fine young men who gave verbal witness to all assembled there of their faith in Christ. Following this service, we had the laying on of hands and prayer for these with Reverend Solomon, Pastor Rivero, and I entreating the Holy Spirit to indwell and enrich these lives, causing them to become fruitful witnesses for Christ.

During these days, Ken capably directed our thinking in several Bible studies on the themes of **Faith, Love** and **Prayer**, and I had the opportunity of delivering two messages. Music, as it usually does in our camps, played a large part in the program.

Volley ball and other games caught the interest of the group during these days of retreat as did well-prepared refreshments and meals all well interspersed between spiritual and recreational activities. Certainly, this was a time to be long remembered. As the Mercedes Benz faithfully conveyed its load on the last half of the trip, leaving youth camps and retreats behind for another year the older passengers in the little old station wagon reflected together on how great is our God in allowing us to work with and for Brethren youth in Argentina, in helping to shape their future lives for a faithful walk with Christ. Pray with us that we will do our work well for brethren youth here as well as for the "Lost Youth" in Argentina.—R. O. Byler

P. S. Pray also that the Lord will lay it upon the hearts of some more couples, consecrated to the will and work of the Lord to come to Argentina to help in this great task. —R. B.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## WHAT HAVE I GIVEN TO WORLD MISSIONS?

This is the question each of us might well ask ourselves at this time, for we are at the end of a period of emphasis on world missions. You may be a member of a Brethren church which simply receives an offering for

**questions and answers about ....**

BRETHREN HOME MISSION
PROGRAM FOR PROGRESS
REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—By gifts **(either large or small)**, memorial gifts, life annuity agreements, bequests of money, bequests of property, life estate deeds, and gifts through life insurance. We feel sure that one or more of the plans presented will fit the needs of every Christian giver and investor.

Q—WHY DOES THE BOARD BORROW MONEY?

A—Until such time that the B. H. M. Revolving Fund has sufficient "permanent resources" with which to meet the requests for loans, funds must be borrowed as needed. If you are interested in loaning money to this worthy PROGRAM FOR PROGRESS, write today for further details.

rld missions once a year on or near Easter Sunday. ou may have been caught short of funds on that par- ular Sunday and thus were forced to give only $5.00, en you really wanted to give $20.00 or even $50.00. t then you said, "I'll put the rest in the offering dur- g the month of April." Did you really follow through, did a combination of circumstances cause you to fail your good intentions? What did you really give for rld missions?

It may be that your local church has a financial pro- am whereby you are privileged to give to benevolences ch week, according to the pledge which you made early the fiscal year, which pledge was determined by you d God through prayer. In this system a certain ap- oved percentage of your weekly gift to benevolences es for world missions; so you are giving each week the outreach of the church.

Do you know how much you are actually giving to rld missions during this fiscal year? Have circum- nces indicated to you that you could give more for e salvation of men and women in Argentina and Ni- ria? If so, you should know that it is blessed to give yond the pledge you made and that an additional gift missions is in order at any time during the year.

Now, finally, if you are in the group which has given token gift or nothing, we must exclaim, "How tragic!" ve you meant to say that you are not grateful for at the Lord Jesus has done for you? Have you real- d that you are actually saying, "I do not want to are the Gospel with others; let them die in their sins"?

Saint Paul would say to us at this point, " . . . ye ow the grace of our Lord Jesus Christ, that, though was rich, yet for your sakes he became poor that ye rough his poverty might be rich." II Cor. 8:9.

Ask yourself now, "What have I given for world mis- ns?"

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 122**

**Needed: 78**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
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619 Park Street

# COMING EVENTS

ASHLAND, OHIO. Garber Memorial Brethren. Revival rvices—Apr. 27-May 10—Rev. George W. Solomon, angelist; Rev. H. William Fells, Pastor.

## LET US GO ON

"Some of us stay at the cross,
Some of us wait at the tomb;
Quickened and raised together with Christ,
Yet lingering still in its gloom;
Some of us 'bide at the passover feast
With Pentecost all unknown—
The triumps of grace in the heavenly place
That the Lord has made our own.

"If the Christ who died had stopped at the cross
His work had been incomplete,
If the Christ who was buried had stayed in the tomb
He had only known defeat;
But the Way of the Cross never stops at the cross
And the Way of the Tomb lead on
To victorious grace in the heavenly place
Where the risen Lord has gone."

—Anon.

# This 'n' That

By the Editor

A QUICK LOOK at the record for the distribution of the Brethren Brochure, "The Brethren Church in Faith and Action," reveals that there are still a number of Pastors and/or Churches which have not sent in their orders. The ordering, distribution and use of these Brochures among your members and prospects, is a part of the great, over-all program of the Church.

These Brochures are shipped to you free of charge, but we must know how many you can use. Send your order today to the: CENTRAL PLANNING and COORDINATING COMMITTEE of the GENERAL CONFERENCE of the BRETHREN CHURCH, 524 College Ave., Ashland, Ohio.

* * *

ARE YOU PLANNING on attending your District Conference this summer? Two weeks from today we will bring you the dates of the June and July Conferences. You will have a better understanding of the work of your Church, and will, without doubt, take a more active part in its work, if you will attend your District Conference.

* * *

IT WILL SOON BE TIME to order your Sunday School supplies for the third quarter—July, August and September. In ordering your Brethren Quarterlies, may we remind you of the help you can give your youth and adults by supplying each student with their copy of the Brethren Quarterly, either the Adult Quarterly, or the Youth Quarterly. These Quarterlies are designed to be used for home study each week and then to be brought to class on Sunday. A little education, encouragement, and the provision of enough Quarterlies can make your Class lesson period more helpful to all.

Check on your needs, and then when you receive your order blanks, fill them in promptly and return.

# The Prodigal Home

Rev. C. Leslie Miller

THE AMERICAN HOME is making headlines! But they are headlines of a sordid nature and feature homicide, juvenile delinquency, divorce, and alcoholism. A problem boy develops into America's second most notorious killer who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes beserk and murders his wife and four children. A fourteen year old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

The story of the American home is becoming the story of prodigal parents and prodigal children. Psychiatrists and psychologists seek to analyze the situation and explain away human depravity. Sin has been labeled impulses and violence has been attributed to frustrations.

Prodigal children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Only too many fathers and mothers preach religion to their children and do not live it. The parents tell the children what they should be but they themselves do not live that way. Our fathers and mothers send their children to Sunday School but they never take them. They urge their children that **THEY** need religion, that **THEY** be goo that **THEY** read the Bible, and yet the paren themselves do not set an example.

Another reason why we have so many proc gal children is because of the lack of discipli in the home. The children control the parents i stead of the parents governing the children. T youngsters give the orders and say how mu spending money they should get, how many ev nings they should spend out, and what time th should come home. They establish the laws, t rules and the regulations. And father and moth are so lacking even in common character th they yield to every wish and whim of the d manding child instead of establishing a code ethics, rules and regulations such as God expec should be established in a Christian home.

Some children become prodigals because the is entirely too much gossip and criticism in t home. Church members, pastors and Sund School leaders are discussed, torn apart, cri cised, gossiped about; and thus children lose co fidence in the church and the leaders of t church. Where respect for people has been lo there can be no respect for law and order a ethics.

Still another reason why children become pro igals is because there is too much materialism the home. Because of economic pressures qui frequently both mother and father are too bu to take time to pray and to talk to and give a vice to the children in the home. Few mothe take the time to read Bible stories to their youn sters. The television has been substituted for t midweek prayer service. In many homes bo

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**"Material made available by National Sunday Sunday School Association."**

other and dad are so engaged in the race for conomic security and the securing of nicer furture, cars, homes and other physical assets hat the spiritual needs of the children have been ompletely ignored and the claims of God upon he life have been entirely devaluated.

The parable of the prodigal son as told by esus reveals that the father was indulgent to he point of weakness. The son actually became prodigal long before he left home. Had his aser passions been subdued under discipline and ad his will been brought into submission to the ise and kind will of his father he never would ave become a prodigal.

The prodigal son described by Jesus is shown a selfish creature. The theme of his life was Give me." We are part of a spoiled, selfish genration today. Selfishness is a habit and grows ith alarming rapidity when discipline is not plied. Our economic system is built upon huan greed and dissatisfaction and envy. Our ome economy is founded upon the installment an rather than upon the "Buy what you need d pay for it," a system which was the princie practiced by our forefathers.

The prodigal son was foolish. We are told that he wasted his substance in riotous living. He expended his money, ruined his health and lost his possessions in the gratification of sensual lusts and desires.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted and hearts broken unnecessarily for there need never have been a prodigal son.

It is my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to be expected harvest of the sowing of certain evil principles.

Our educational system with its stress upon non-scientific hypotheses is undermining the faith of our youth in the Word of God. Our economic system with its stress upon greed, gain and materialism is choking the life out of essential spiritual emphases. The elimination of old-fashioned Gospel truths from our pulpits and Sunday Schools is to blame for sending out into the world a generation with no spiritual foundation and no anchor to hold them firm in the storms of life. Our substitution of entertainment by way of radio, television, theatre and questionable amusements for rich and satisfying worship is certain to produce a baneful harvest in the present and future generations.

Put the blame where you will. Upon our educational systems; upon our churches; upon youth itself, but an honest diagnosis of the situation will eventually point the finger to the home. We need godly, consistently living mothers and fathers. We need to have the Bible put back into the home. We need time for family life; time to play and time to pray together. We need a revival of a vital living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home we have solved all other problems.

**Make your Family Altar the strength of your Family Life**

# What's Doing in the Churches

## FLORA, INDIANA

There was a large attendance at the Union Easter Sunrise Service, which was held in the First Brethren Church, in Flora, Indiana. The service was very nicely presented with Rev. C. A. Stewart presiding. Those assisting were the Reverends Kaye Bass, Ralph Sell, Elbert Smith, Jr., Charles Dumond and James Brown.

Our Church will be serving meals at the German Baptist Conference meeting which is being held May 16th through 19th, on the Paul Flora farm, two miles west of Flora. A busy time is anticipated.

Our Church has been redecorated inside and new lights have been installed, making a very pleasant place in which to worship. A carry-in supper preceded our quarterly business meeting on April 9th.

Martha Frye, Corr. Sec'y.

## ROANN, INDIANA

The Pastor-Evangelist wishes to make a report of spiritual blessings in our Church received during the month of March. We praise God for the revival He sent. In spite of the flu, the average attendance the first week of the meetings was 73. We were very fortunate to have missionaries Glenn and Jean Shank with us the first two nights. They gave us a good start in the revival.

The average attendance the second week was 106. The choir was faithful in rendering their numbers during every service. Special music was given by our own people at every service. The second week, film strips for the children, and the singing of choruses was an added feature for the forepart of the service. Mrs. Gilmer led in the singing. Our regular song leader, Miss Connie Brower, was sick with the flu.

On Palm Sunday, the Pastor called for rededication of Christian lives in the congregation. At least 80 folks rededicated their lives to Christ, along with the Pastor. During the last week of revival, there were five first-time confessions. Four were received and accepted by baptism and one by former baptism. It was a great joy to baptize nine of these fine lives. The Deacons assisted the Pastor in the "Laying on of Hands" service. Ten were then received as members of this Church on Thursday evening, March 26th. It is very encouraging to receive all of these folks into the fellowship.

During the revival, many assisted the Pastor-Evangelist in making calls. There were 80 calls made in eight days. Our visitation was vital to us all. Our Church cooperated with the Roann Council of Churches in the Good Friday and Easter Sunrise Services. Easter attendan in our Church was 151 for Sunday School, 187 for Churc A total of $970.60 was received, along with $100.00 give previously to be added for Rev. Bischof, our Missionar There was also the dedication of babies to the Lor Sixty-six communed Sunday evening; seventy-two we present for the service. Sixteen were present for B. Y. The Pastor is taking Communion to those who were u able to attend the service.

The people here have a mind to work and pray, recei ing much encouragement to faithfulness from Rev. ar Mrs. Gilmer and family.

Mary Haupert, Corr. Sec'y.

## HUNTINGTON, INDIANA

A brief report from this church is in order, we kno We have lost three members in the last short while, whic is really grief and loss. Mrs. Bessie Ulrich, for mar years a faithful member and loyal supporter of t church, suddenly departed to be with her Lord. Then o janitor, James Newman, who worked during the da and attended church on Wednesday night of Passic week, died in his sleep during the night. A fine faithf member. And another member, Mrs. Marjorie Hubart suddenly died when it was not expected. These three su den deaths in so short a time from a small congregatic is quite a loss. Besides the husband of another memb passed from us. We comfort our hearts in the glorio hope of heaven.

During Passion week we preached three midweek nigh and held our communion on Thursday night. We ha found Maundy Thursday night to be not only an appr priate time as much publicity is given during the wee but it seems that keeping it on the night our Lord inst tuted it has value. Our attendance was the largest sin we have been here. We served 18 home communions those unable to attend the church. During our Pre-Ea ter meeting five were baptized and more will be baptize on April 19th.

We carry on a full schedule of preaching two sermo on Sunday and a very interesting midweek prayer ar Bible study. We find many homes that greatly nee Christ but the world offers so much it is hard to wi them. Our pastoral work is continual joy; hard work do produce some results so we keep seeking those who a lost. Our prayers and good wishes for every church a pastor.

Claud Studebaker.

## ARDMORE, SOUTH BEND, INDIANA

During our recent revival meeting, (March 12th 22nd), the visible results were: seven accepted Christ their Savior, there were seven consecrations, sixty reded cations and two came seeking spiritual help. Only Go really knows the heart of man, so He alone knows th exact results.

Rev. Harry E. Richer, of Peru, Indiana, was the eva gelist and song leader. Mrs. Richer is a talented musicia and assisted with the music each evening.

)ur Pastor and his good wife staunchly believe in yer, and shortly after coming to Ardmore, Wednesday s set aside as a day of prayer and fasting in our ırch. In addition to the regular evening prayer meet-, there are those who meet in the afternoon in the yer room of the Church. Cottage prayer meetings were o held in homes several weeks before our special meet-s.

Easter Sunday was a day of blessing, beginning with early sunrise service, and ending in the evening h a musical cantata by the junior and senior choirs, ler the capable direction of Mrs. Cole.

The spring quarterly business meeting was held March h with the election of Church officers. Rev. Cole has n our pastor for eight months and it was noted in pastor's report he has made over six hundred calls the homes and hospitals during that time. Each Tues-he teaches a Bible Class at the Hope Rescue Mis-n. He is "always abounding in the work of our pre-us Lord."

Baptismal services were held Sunday morning, April h. Also the public service of the W. M. S. on April h with Mrs. Black of Muncie, Indiana, the guest aker. The same evening, the spring communion was erved.

The new addition to the Church is nearing completion l in the near future there will be a mortgage burning emony.

May we, as the psalmist says, "wait on the Lord and p His way."

Mrs. Reah Harman, Corr. Sec'y.

## CHEYENNE, WYOMING

t was our privilege to bring a series of pre-Easter vices at the Carleton, Nebraska, Brethren Church. The pitality was wonderful, the attendance was good, the lowship was sweet, and the Spirit was manifest.

May the Lord bless these wonderful people, and may s name be magnified through them. The wife and I eived a blessing from our fellowship with them. The mory of this meeting shall remain with us always.

Mr. and Mrs. Albert O. Curtright.

## RESTONE PARK BRETHREN CHURCH, Akron, Ohio

Several months have come and gone since any report m Akron, Ohio, has appeared in **The Brethren Evan-ist.** Yet, the work has continued to go forward in ery way trying to make purposeful progress in accord-ce with the Program of THE CHURCH.

Since the church was organized in 1946, one-hundred enty-seven have been baptised and received into church mbership; eighty-five were received by letter or state-nt of faith (previous trine immersion baptism). Total mber added to the church during the 13 years is two-ndred sixty-two. This makes an average of 20 per year. me of these have departed this earthly life; some have nsferred to other churches; others have moved away and failed to keep in contact with the church, so that their membership has lapsed. (Any such, reading this report, are requested to write to us so that membership may be renewed as isolated members). We have isolated members as far away as Phoenix, Arizona: one of whom is still on our Active Roll because she has sent contributions, and keeps in constant contact with the Church by means of letters to the Pastor. The same is true of three isolated members who live in Rockford, Illinois. (We pray that other isolated members will see this report and will write to us).

During the year 1958, twelve were added to the church —thus far in 1959, four have been baptised and two others made the good confession with reconsecration and requesting church membership. Eleven of these eighteen represent new families. All other members of these new families are now on our prospect list. Will you join us in prayer for their salvation?

Sunday evening, January 4, 1959, the Official Board presented their annual Public Service. Various members of the Board spoke, and clearly outlined a definite program of operation for the year 1959. Since then we have been trying to meet the challenge of their very worthy and challenging program. We co-operated in the Cross Country Conference by using three Sundays and two Wednesday nights. Several lay people assisted in giving the instruction contained in the outlined program on "Church Order." As this Pastor views it, the 1959 Cross Country Conference has been more productive of value to the local church than other Cross Country Conferences.

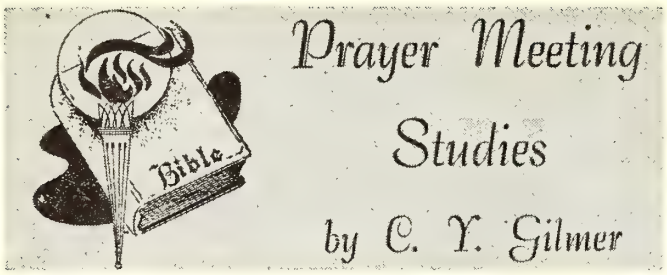
During Holy Week, Palm Sunday to Easter Sunday, Rev. W. S. Benshoff preached for us five nights (Monday through Friday). His sermons were based on the theme, "Living and Serving." The theme text was Psalm 118:17 —"I shall not die, but live; and declare the works of the Lord." Every sermon was instructive, inspiring, and challenging unto Christian living and Loyal service in the Church to Christ, the Head of the Church. On Easter Sunday we had the largest attendance since Easter in 1957 (both morning and evening). In the evening service the sermon was in the form of a play, "My Son Lives," sponsored by the W. M. S., with men and children taking part in the play. At close of the play, four were baptised, and two mothers came forward requesting church membership.

The church has been observing a Building Fund Cash Day (one each Quarter) for the past year. At the March Cash Day, $1,231.50 was raised. The building committee is anticipating activities to begin soon on getting started on excavation for the new church building. It is hoped that part of the new structure will be available for class rooms early Fall. Mr. George Dunn, Trustee Chairman, is chairman of the Building Committee.

Early events ahead are: N.E.O.L. Banquet and Rally in our church Tuesday night, April 28th: W. M. S. Public Service, Sunday, April 26th; and the Mother-Daughter Banquet will be held in the week preceding Mother's Day.

It is our opinion that Akron is a field with great prospects for the Brethren Church. The city of greater Akron has a population of about 400,000, and is just as promising as any other city in the United States. It should

**(Continued on Page 17)**




### A MOTHER'S PRAYER

* * *

"I never can forget the hour
I felt the Savior's cleansing pow'r;
My sin and guilt He cancelled there,
'Twas there He answered mother's prayer."

* * *

"He turned my darkness into light,
This blessed Christ of Calvary;
I'll praise His name both day and night
That mother's prayers have followed me."

"BEHOLD, A WOMAN OF CANAAN came," praying for her daughter (Matt. 15:22). She was "a Greek" (Mark 7:26), but she was one of Christ's "other sheep" (John 10:16). Christ had sought retirement (Mark 7:24), but this woman had such a concern for her much afflicted daughter that He could not hide Himself from her (v. 25)! She knew how to find the Lord (Jer. 29:13; James 4:8)! In her great sorrow she was driven to seek Christ (John 6:68). To teach His disciples and us a much needed lesson, and, perhaps, to strengthen her faith the Master feigned a total indifference to her (Matt. 15:23a). So molesting were her cries unto Him and unto the disciples that the disciples begged Him to send her away (Matt. 15:23b). Jesus pretended to the disciples that they were quite right as He had nothing for foreigners (Matt. 21:24).

But when the frantic mother ceased her noisy crying and fell down before Him in worship she had power in her plaintive prayer—"Lord, help me" (Matt. 15:25). For now He speaks—but, what a discouraging rebuff (Matt. 15:26; Mark 7:27)! Strange to say, she did not contradict the word of the Lord (Lev. 26:21), but agreed with whatever He said (Matt. 15:27a; Mark 7:28a). She acceded to her unworthiness and unfitness for what she was asking (sections "b" of the preceding verses).

"My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake."

Out of the depths of her mother love she assumed her daughter's dire need as her own, praying, "Have mercy on ME," "Lord, help ME" (Matt. 15:22, 25). To acknowledge one's unworthiness (Psalm 73:22) is to pave the way for acceptance of God's grace ( vs. 23, 24; Rom. 8:1). The woman had great and saving faith, having called Him, "Thou Son of David," recognizing Him as the Messiah, and deity by constantly calling Him, "Lord!" With such faith in confession of Christ (Heb. 11:6) she pressed upon Him her claim as His child (John 6:37; Rom. 10:13). Christ is the sinner's friend (Matt. 11:19), and a brother born for our adversity (Prov. 17:17) came to save the lost and unworthy (Luke 19:10). unworthy as a dog, has faith to pick up a crumb may fall from the table of the crumb makers, the dren's table, for the children are "the masters" of "little dogs." Compare Matt. 15: 27 with Mark 7:28. knew the truth of her own unworthiness, but she knew the truth of His grace (Rom. 5:20).

And she who asked for a crumb received a whole (Matt. 15:28; Mark 7:29, 30).

"Who sat and watched my infant head,
While sleeping on my cradle bed,
And tears of sweet affection shed?
My mother.

"When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My mother.

"Who taught my infant lips to pray,
And love God's holy book and day,
And walk in wisdom's pleasant way?
My mother."

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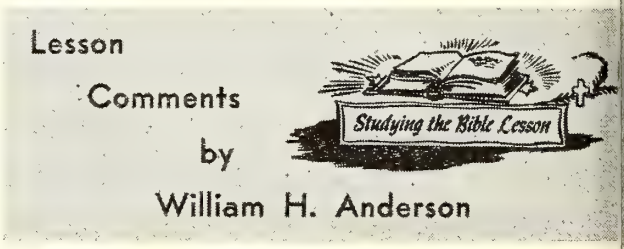



**Lesson for May 10, 1959**

### SPEAK FEARLESSLY FOR GOD

**Lesson: II Samuel 12:1-14**

THE WORLD APPLAUDS the man of physical c age, the one who accomplishes heroic feats strength. This is well and good in its place. **But much more is there need for men of moral and spiri courage who are not afraid to stand for the right in midst of great opposition!**

Nathan the Prophet was just such a man!

### DAVID'S DEED

"David has sinned; he has taken another man's and sent her husband out to die in battle. That nothing unusual among Oriental monarchs; the ru despot was supreme, and he ruled ruthlessly and t what he wanted. But David is no stereotyped Orie monarch; he is a king dedicated to God and living ur the spiritual **and moral** guidance of God. He is q different from the ordinary tyrant; he is God's n not his own" (Frank S. Mead)

### NATHAN'S PARABLE

Nathan, as God's spokesman, comes to King David v a very sordid story about a rich man who wrongf appropriated the only lamb that a poor man posses This the rich man did in spite of the fact he posses a flock and herd of his own. The lamb was not only the poor man owned, but it was his cherished pos sion.

### DAVID'S ANGER

avid was righteous and merciful. When he heard han's story of the rich man and the poor man he was atly incensed at the injustice of it all.

And David's anger was greatly kindled against the n; and he said to Nathan, As the Lord liveth, the man t hath done this thing shall surely die; And he shall ore the lamb four-fold, because he did this thing, and ause he had no pity."

### NATHAN'S ACCUSATION

And Nathan said to David, Thou art the man."

"Rarely in history do you find Nathan's brand of ourage. David could have killed him; such words, in lmost any other court on earth, would have meant eath for the prophet. But here stands Nathan, the man nd the voice of God, accusing an erring king to his ace" (Mead).

bout a year had passed between David's sinful deed Nathan's parable. A year in which David had oppority to repent and turn toward God. Doubtless David ught his deed was beyond discovery. **But he had undermated God! No sin escapes God's sight, and no unfessed sin will ever be forgotten by Him!**

"What shall we ourselves owe to Nathan at that day or that sermon? We should never have had David's salms but for Nathan's sermon . . . Preaching is magificent work if only we could get preachers like Nahan. If our preachers had only something of Nathan's ourage, skill, serpent-like wisdom, and evangelical intancy" (Alexander Whyte.)

### DAVID'S REPENTANCE

how great was David's guilt! Adultery! Cold, calated murder! Unconfessed sin!

ut David must be judged, not by the enormity of his but by the way he reacted when confronted with his sin. And David said unto Nathan, I have sinned against Lord."

n the 51st Psalm we find David's prayer of repentance. re he poured out his heart before God, manifesting uine sorrow for his awful deed.

### NATHAN'S PROPHECY

avid repented and was forgiven of his sin. Then the rd of the Lord came to him by the Prophet Nathan: w therefore the sword shall never depart from thine se . . . Because by this deed thou hast given great asion to the enemies of the Lord to blaspheme, the d also that is born unto thee shall surely die."

**epentance cannot wipe out the consequences of sin; entance does not reverse reaping! David had to pay rly for disobeying the known Will of God.**

s we close this lesson let us carefully ponder the foling words from the pen of Dr. Alexander Whyte:

"He who watches the workings of self in his own ind and heart will not be forward to throw a stone at avid: he will not be surprised at anything he reads out David or any other man. He will not wonder ther at David's fall or at his subsequent self-deceit."

**nly the Grace of the Lord Jesus Christ "is able to you from falling, and to present you faultless before presence of His glory with exceeding joy"** (Jude 24).

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### TEENAGERS NEED A HOME

**(The following is taken from an article written by Rev. Charles W. Conn and made available through the National Sunday School Association.)**

WE GENERALLY THINK old folks and home belong together. To think of one is usually to think of the other; Stephen Foster immortalized this thinking in his famous song, "Old Folks at Home." But it is high time we began thinking a little more seriously about young folks and home.

Young people need an anchor, and home is the anchor God has provided for their mooring. When the home disintegrates, the child loses his security and his foundation. When there ceases to be home life and family closeness, so that the youngsters drop by only long enough to eat or sleep or get a dole from their father, then home has deteriorated into a filling station.

The juvenile problem has become one of America's heartaches. Delinquency and crime rise each year. It has become a problem that must be faced by all of us. Schools are not the answer, for in many instances that is the very hotbed of rebellion. The churches cannot do it for they lack the time, the personnel, the concentration and the intimacy with those involved. The law is not the answer because delinquency is a matter of the spirit as much as the deed and the law can only deal with deeds. The answer must be in the home.

A poll was taken recently by George Gallop on "Why Teenagers Get Out of Hand." The conclusions of the poll were:

1. **PARENTS** are not strict enough.
2. **PARENTS** do not provide proper home life.
3. **PARENTS** have too many outside interests.
4. **PARENTS** are too indulgent; give children too much money.
5. Both **PARENTS** work, even though the mother is needed at home.

Read these points over again carefully and note that each reason for our juvenile problem begins with the parents. Then examine your own home. Don't think that these errors do not invade the Christian home. They often do.

1. It is all too easy for a Christian home not to be strict enough, or else to have strictness that is either (a) inconsistent, (b) unreasonable, or (c) hard-boiled instead of loving.

2. It is easy for Christian parents to fail in providing proper home life by allowing home to become boring or unpleasant or even too much like a church. Children need a home where they can have fellowship and fun as well as devotion.

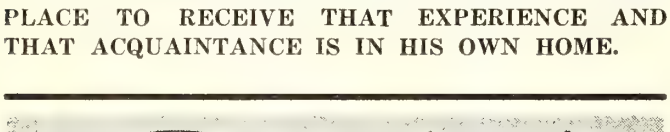
3. It is easy for Christian parents to have so many worthy outside interests that they neglect their own chil-

dren. Remember this: the first responsibility of any parent is his own home and his own children—be he preacher, teacher, leader or layman. His home should have a greater influence on his work than his work has on his home.

4. It is easy for Christian parents to be so "good" to their children that they let them go to the devil. They become so indulgent that they spoil and ruin the life they love. It is easy to give too much of things and too little of correction.

5. It is easy for Christian mothers who do not really need to work to do so in order to bring more "conveniences" and mechanical gadgets into the home. Love, care and attention are often sacrificed in order to provide more of material things.

**The greatest anchor a young person can have is a personal experience with the Lord Jesus Christ. THE BEST PLACE TO RECEIVE THAT EXPERIENCE AND THAT ACQUAINTANCE IS IN HIS OWN HOME.**




## NEW CANADIAN SUPREME COURT DECISION RULES CBC NOT SUBJECT TO SUNDAY LAW

The Supreme Court of Canada, in a four-to-three vote, ruled that the Canadian Broadcasting Corporation cannot be prosecuted under the Lord's Day Act for broadcasting on Sunday. The decision overruled earlier ones by Ontario Courts which held that the CBC was subject to the Sunday law which says it is unlawful for any person in Canada "to carry on or transact the business of his ordinary calling on the Lord's Day."

In the province of Ontario, a case is pending against three Toronto newspapers and a local radio station which are charged by the Provincial Government with carrying on business on Sundays. When the Supreme Court's verdict concerning CBC was announced, government leaders at Toronto predicted that the provincial premier would drop the test charges against the newspapers and radio station. There are no Sunday newspapers in Canada, but newspaper staffs work on Sunday to prepare the Monday morning edition.

* * *

## SURVEY FINDS EVANGELICAL FREE CHURCH TO BE PREDOMINANTLY URBAN IN CHARACTER

The Evangelical Free Church of America is 63 per cent urban, 24 per cent rural and 13 per cent suburban. This was disclosed recently in a survey which is to be published in the Diamond Jubilee Story, official history of the denomination which on June 22-28 will mark its 75th anniversary at Denver, Colorado.

The survey also revealed that 443 churches comprise the fellowship as of January 1, 1959, an increase of 24 congregations since last June. Total membership is 31,192, according to the denomination's headquarters Minneapolis.

"It is well to note," said Dr. Arnold T. Olson, pr dent, "that our growth in recent years has kept pace v the population move to cities and then to the subu Today's pioneer is a young pastor, and his wife, moves into a new housing area, and from scratch helped by a few Free Church families, develops a th ing and missionary-minded congregation in a matter a few years. Such pioneering has as many problems encountered back in 1884."

* * *

**NEW LONDON, Connecticut.** The American Bible ciety, which has supplied more than 43,000,000 copie the Scriptures to the armed forces in the last 142 ye announced recently it would begin distributing them the submarine forces of the Atlantic and Pacific Fleet

**INDIANAPOLIS, Indiana.** Taking a trip to visit sionary outposts is getting to be a major vacation h for members of the Christian Churches (Disciples Christ). Since 1950, about 500 ordinary church-goers h gone on such denomination sponsored tours to farfl spots around the world, paying their own expenses.

**CHICAGO.** Fred D. L. Squires, a temperance wor has just completed a survey of weekly newspa throughout the United States. He found there were 2 newspapers that refuse to accept any liquor advertis Texas leads the entire country with 246 weekly newspa that are "dry," a figure that represents nearly 50 per of all the weekly papers in the state. Illinois runs ond with 158 liquorless weeklies. He discovered wine-famous California has 30 weeklies that refus accept wine or any other liquor advertising. Wisco sometimes called "a beer commonwealth," still has weekly papers that refuse to advertise beer or other alcoholic beverage; and Kentucky, with its wh reputation, has 75 weekly papers that refuse to such advertising.

**NEW YORK.** The journalist's magazine Editor and lisher no longer speaks of the "church editor" of a n paper. From now on it's "religion editor" instead. former term has been criticized by the Religious N writer's Association on the grounds that some relig units do not call themselves "churches;" Jewish con gations, for example. And the term "religious editor just as objectionable since this editor may or may no a religious person. So henceforth the approved nam "religion editor."

**MINDVILLE, Louisiana.** Our Lady of the Lake Ro Catholic Church had a financial problem. It ordered organ from Germany thinking it could be imported d free as a "work of art," but when the organ arrived t was a fee of $1,284.77 customs duty on it. This money church did not have; neither could it afford to pay rapidly mounting storage and interest charges. A sp bill has been introduced in Congress to amend the toms law and permit the church to get its organ duty- as a "work of art."

(Editor's Note: We may be sticking our neck o bit on this, but any Brethren whose recent Income

ll was in the neighborhood of $1,200.00 (or more, or ss) cannot help but note this effort at Tax evasion on e part of this Roman Catholic Church. By the same ken, could not any hard-pressed Brethren Pastor, needg a new automobile in which to better serve his parish on which roughly 25 per cent of the cost is tax), declare s intended purchase to be a "work of art," and thus to delivered to him "tax free"? It's something to think out when both government and taxpayers are hardessed for money. (WSB).

## NEWS FROM OUR CHURCHES

(Continued from Page 13)

t be overlooked or neglected. We desire an interest the prayers of the entire Brotherhood. Pray for the ork in Akron that the Brethren Church may possess e field.

J. G. Dodds, Pastor.

Editor's Note: We are glad to add our word of coment to that of Brother Dodds relative to the Akron ork. It was our privilege, and a source of joy and essing, to minister to the Akron people for five evengs during Holy Week. As in past appearances in the kron Church, we found the people loyal and faithful to e services. Their spirit and interest was very good. e pray God's richest blessings upon them in their connued service to our Lord and Master in the Akron ea. (WSB)

### GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### SUFFERING FROM FACADE-ITIS

HE VERY THOUGHT of Russia, Red Russia fills the average man with awe and overwhelming fright. A nd strangled tight in the vine of dreadful dictatorship, ith every evidence of united power and coupled outreach, arfully gathered strength . . . the average man feels at here is a political iron which cannot be sinewed of eakness.

Of course such a picture would be the desire of all tions, for it would grant the large measure of intertional advantage. There is a continual striving upon e part of some to set up such a scenery in this day hen the lines of power are tightly drawn.

"Is Russia a menace or a mockery, as a world power?" ich was a question put forth in a magazine article which tempts to assess the true present position of the sphere of e Soviets. One sincerely hopes that the mockery would be ore meaningful than the menace, for there are shadrs enough on this quarter of old Earth, without added rkness. The writer who has drawn his report from veral sensitive and responsible sources, suggests that heavy strain of weakness runs through the interior this iron. "It is a picture of a troubled nation, not as cure in her position, or as confident of the future as communist propaganda would suggest," is this writer's opinion.

In other words, the land suffers from "facade-itis"—the disease of fixing up a false facade to cover a crumbling core. In yet other words, "facade-itis" affects too many people in too many ways in too many parts of old Earth in this latter day, where things of eternal consequence are concerned. The Great Physician looks down upon a sin-stricken society from the viewpoint of Calvary, inquiring, "is it well with thee?" (II Kings 4:26); of course He knows the truth, yet is grieved by the lie which humanity flings back at His holy face. It is simply not well with any life where there is loss of linkage with the Lord of life (John 17:3) and the scourge of sin issues into the eventual cancer of death and eternal separation from His Presence. "Every one of us shall give account of himself to God" (Romans 14:12), and where then is the advantage of a mask before the Maker? (Copr.ERA)

## Wedding Announcement

COBB-CRIPE. Miss Carolyn Cobb, daughter of Mr. and Mrs. Chas. W. Cobb, New Paris, Indiana, and Richard D. Cripe of Goshen, son of Mr. and Mrs. Forest G. Cripe, were united in holy marriage at the First Brethren Church, New Paris, Indiana, Easter Sunday, March 29, 1959, at 4:00 P. M. The Pastor used the double ring ceremony. It was a formal occasion with 300 invited guests, and was the first wedding in the new sanctuary, which has not yet been dedicated. A reception followed the ceremony. The couple will reside in Goshen.

Earl M. Riddle, Pastor.

* * *

NEFF-BAUMGARDNER. Roger Neff and Cynthia Baumgardner were united in marriage at the St. James, Maryland, Brethren Church, Friday night, April 17th, before members of the immediate families and friends. They are members of the St. James Brethren Sunday School and the bride is a member of the St. James Brethren Church. A double ring service was used by the bride's Pastor.

Freeman Ankrum, Pastor.

## Laid to Rest

DAYHOFF. Truman Joseph Dayhoff, born May 11, 1911, died suddenly at his home, Feb. 27, 1959, at the age of 47, of a coronary occlusion. Member of the Brethren Church, Linwood, Md., and had for several years, been a trustee. Survived by his wife, six children, six grandchildren and four sisters. Services in the Linwood Church and interment, Pipe Creek Cemetery, in charge of his Pastor.

Bruce C. Shanholtz, Pastor.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## MARIAN ANDERSON

### Delegate Extraordinary

**"Just be yourself,"** was the admonition given to **Marian Anderson** by the State Department when, in 1957, she was invited to tour Asia as a part of the International Exchange Program of the American National Theater and Academy. Miss Anderson traveled 35,000 miles and sang in 12 Asian countries. "Everywhere she went," according to **Presbyterian Life,** "heads of state—Nehru of India, U Nue of Burman, the King of Thailand—greeted her as an ambassadress, and the ordinary citizens took her to their hearts as a great artist and a human being."

Miss Anderson's humility influences her manner of speaking. Seldom does she use the first person singular pronoun. "When a Buddhist scholar questioned her about this practice in an interview during her Asian trip," **Presbyterian Life** continues, "Miss Anderson replied, 'Possibly because one realizes, the longer one lives, that there is no particular thing that one can do alone. With the execution of the work that we do, there are many people involved—those who wrote the music, those who made the pianos on which the accompanist plays, the accompanist who actually lends support to the performance. To go out without any of these things, to stand on your own—even the voice, even the breath, even the everything, the motion that you have to go to a platform to perform—it's not of your doing. So the "I" in it is very small after all.' "

Miss Anderson received honorary degrees from 15 colleges and universities and decorations from seven foreign countries. She is one of the delegates from the United States to the United Nations and serves on the Trusteeship Committee. While expressing unfamiliarity with "all of the intricate details of the subject matter which is the concern of the United Nations," Miss Anderson is willing to voice her convictions. When called upon "to introduce a motion (subsequently defeated) to adjourn discussion by the Trusteeship Committee of two resolutions concerning a special session of the General Assembly to discuss the future of the British and French Camerounds, she made it abundantly clear to the assembled delegates that she disagreed with her government's position. In an extemporaneous reply to delegations which took her to task for making the motion, Miss Anderson said, 'There is no one in this room who is more interested in the people whose fate we are trying to determine than I. Like many of the representatives, I am a member of an instructed delegation, and we are here to carry out what is wanted; otherwise we would not be here.' A **New York Times** report on the incident stated that the delegates are often known to disagree with the stands they have to take, but they rarely concede it openly."

It is Miss Anderson's belief that "the majority of Americans are ready to do the right thing and that all they need is 'a person whose word means a great de . . . to take the open-hearted and courageous way.' "

—PEACE ACTION.

*Don't Miss "IT" — Dated May 9*

## A Reminder to the "Valley"

Three Virginia Brethren Churches—**Mt. Olive, Beth hem, and Maurertown**—are reminded of the BRETHRI YOUTH CLINICS in the valley from May 10 to 17. A tend the special sessions prepared to "give and receiv

*Don't Miss "IT" — Dated May 9*

## PIC of the WEEK

### Miss Bonnie Swihart

Students at Ashland College soon discover many w to share their talents and leadership abilities with oth For example, **Miss Bonnie Swihart** (of Goshen, Indi and a freshman at A.C. this year) leads the singing Brethren College Days last February. This was du the evening "Progressive Party" which ended at Seminary House.

Seated in the center are two other college stud who assisted with the program—**Dick Winfield** (M Lebanon, Ohio) who provided special trombone m the next night at the banquet; and **Paul Richey** (Mur Indiana) who served as a guide of the campus. Oth in the PIC are high school students and adult advi who came to Ashland College for the weekend.

Through events such as BRETHREN COLLE DAYS, Gospel Teams, Seminary Fellowships and l church participation, Ashland College students find an opportunities to serve the Lord in whom they beli **Consider your own church school when selecting a lege!**

*Don't Miss "IT" — Dated May 9*

## "FUNDS FOR FOENIX"—$5,050.50

# The Women's Corner

by Helen Jordan

## MOTHER AS A CHRISTIAN HOMEMAKER

THIS MONTH, many wonderful expressions of love are given to Mothers everywhere. How happy a home is Mother is a Christian homemaker.

As we read Luke 10:38-42, we can almost see Jesus oing down the path to the home He enjoyed visiting so uch. We can almost hear Martha catching her breath nd murmuring as she turned from the window and hur-ed toward the kitchen, "Jesus is coming! What shall serve Him today?" We can almost hear Mary catching er breath and murmuring as she hurried to meet Him, Jesus is coming! What will He tell me today?"

It would seem that the ideal homemaker must be a ombination of Mary and Martha. As homemakers we can ot overlook the importance of both the physical and piritual welfare of our families.

"If a man know not how to rule his own house, how all he take care of the church of God?" I Timothy 3:5. urely ruling our own house includes keeping our home ean, attractive, comfortable and happy, and our family ell fed and well cared for.

Yes, Martha's hands, but Mary's heart, are the es-ential tools of a homemaker.

Prepare your meals with Martha's hands, but serve ith Mary's heart. Manage your home with Martha's ands, but govern your home with Mary's heart. Pro-ide for the physical welfare of your family with Mar-a's hands, but provide for the spiritual welfare of your amily with Mary's heart.

What better picture can be painted of a Mother as a hristian homemaker than that which we find in Proverbs 1:10-28?

Dear God, I pray for Martha's hands—
Strong, willing, capable.
May I be as ready to perform
The daily household tasks
Which soon become mundane and menial.
May I be as willing to provide
Physical food for family and guests within my home.

But grant me also Mary's heart—
Devoted, loving, faithful.
May I be as ready to absorb
More of Thy word
For deeper understanding of Thy will.
May I be as willing to provide
Spiritual food for husband, children, friend,
I ask such blessings not for vain self-glory,
But that I may serve Thee best
By serving those entrusted to my care.
In Jesus' name, Amen.

**Mrs. Dale Smith,**
North Manchester, Indiana.

# Spiritual Meditations

**Rev. Dyoll Belote**

## WHAT IS A HOME?

**"Blessed is every one that feareth the Lord; that walk-eth in his ways." Ps. 128:1.**

"NOW GO HOME and behave yourself," a man ended his scolding of a small boy whom he had interrupted in mischief. "Ain't got no home," the urchin replied. "I jes lives 'round." And the interest of the man changed as he listened to the boy's explanation, and more of pity than censure showed in his countenance.

Well, what is to be expected of a homeless boy? Now we know that many homes are not perfect, but perhaps they come as near perfection as any human enterprise. The average home has more love in its confines to the cubic inch than any place on earth. Records show that little children have a better chance, even in a home handicapped by poverty, than in state institutions estab-lished to care for the unfortunate; where they are given scientific care, but find little if any love.

The chief cause of juvenile delinquency is the break-down of the home. A little lad, whom officers were questioning in an effort to locate his home asked him, "Where is home?" which was what they were trying to determine. "Why, home is where mother is," replied the laddie. To the lad of our introduction, home was only a name. He had heard of such a place, but he had never reveled in the warmth and blessing of its circle of love. To him "home" was perhaps in some packing-box or barrel behind some furniture store, and food may have been such scraps as he could scrunge from some garbage receptacle.

Sometimes seeing the freedom (?) others have, the sons and daughters of Christian homes are irked by the restraints placed about them by loving, intelligent par-ents. But if they live long enough—and submit grace-fully to those restraints, they will thank God for those Christian parents.

Home is where the members of a household are bound together by mutual love, respect, consideration for the rights of each other, a willingness to share toil and hardships, joys and pleasures, and above all to remember that HOME here is a training school for the future.

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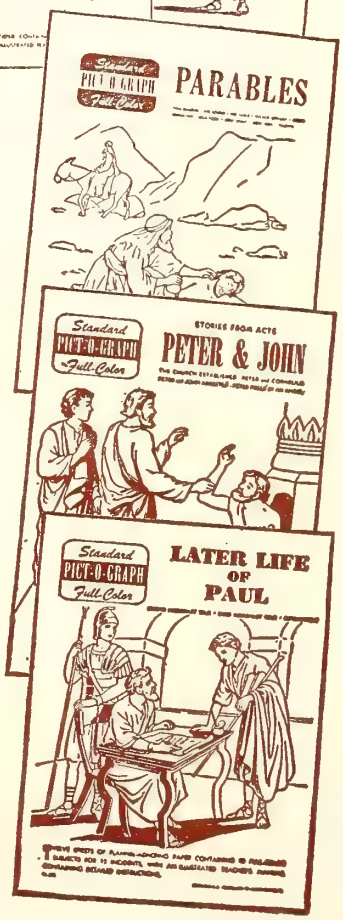
Manchester College
N. Manchester, Ind.

# NEW TESTAMENT

## *Pict-O-Graph*

### 6 Sets on LIFE OF CHRIST




Seven complete sets of flannelgraph material—six on the life of Christ. Excellent dramatic storytelling aids for every children's department. Printed in bright color on suede-back paper that will adhere snugly to your flannelboard. Ready to cut out and use—no coloring or pasting necessary. Each $1.35 set contains 6 sheets, 11 x 14 inches, of large-size figures, sufficient to illustrate ten or more vivid scenes. ($2.50 set is double size.) Manual of simple instructions and diagrams for each scene included with each set.

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No. 2171. EARLY LIFE OF PAUL. 15 incidents.
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EACH SET, $2.50

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church



Seminary Rm.

MANCH... NORTH MANCHESTER, INDIANA


# HAVE YOUTH -- WILL "?"

**The WORLD gives birth to 5,400 babies every hour!**

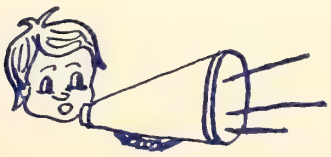
**The UNITED STATES has 20 million teenagers!**

**The BRETHREN CHURCH has plenty of young people!**

## We Do Have Youth —
## What Will We Do for Them?

MAY IS:
Brethren Youth Month

MAY 17 IS:
Youth Sunday



An issue for BUSY People . . .
Who MUST RUSH after every meal.

(Not much readin'—Mostly lookin')
READ ON . . .


Vol. LXXXI May 9, 1959 No. 19


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Pastor Lyle Lichtenberger was the speaker at the youth meeting of the First Church of God the evening of April 12th.

The Mother and Daughter banquet was held the evening of April 14th.

JONES MILLS, PENNA. (VALLEY). Brother William Boyer has accepted the call to the pastorate of the Valley Brethren Church.

FREMONT, OHIO. Congratulations to Brother and Sister Carl Phillips on the arrival of Susan Jeanine Phillips, on April 14th. This new member of the parsonage household weighed in at 7 lbs., 3 ounces.

NEW PARIS, INDIANA. Brother E. M. Riddle writes, "Four more were baptized and received into full membership on the evening of April 14th.

"The Sunshine Club from the Local High School met in the New Paris Church the afternoon of April 19th, with an attendance of 130."

On the evening of April 19th, the W. M. S. held their public service with Dr. Willard Krabill, of Goshen, as the speaker.

Brother Riddle notes in announcing the Dedication Service of their new sanctuary for June 14th, that it will be just one year since they conducted ground-breaking services.

ELKHART, INDIANA. Brother J. Milton Bown notes that dedication services for the new parsonage be held soon. The new parsonage is located at 1146 G Court.

FLORA, INDIANA. Brother C. A. Stewart notes t he has tendered his resignation as Pastor of the Fl Church, effective September 1st.

GOSHEN, INDIANA. The Mother and Daughter b quet was scheduled for May 7th.

(Continued on Page 19)

## COMING EVENTS

NEW PARIS, INDIANA. Dedication of the N Church—June 14th, 2:30 P. M.—Professor J. Ray Kli ensmith, Speaker; Dr. E. M. Riddle, Pastor.

### ATTENTION:
### ALL INDIANA DISTRICT CHURCHES

**The State Mission Board of Indiana would preciate receiving your State Mission Offeri before June 1, 1959.**

**Offerings to be sent to: Chas. E. Smith, 2 Marine Ave., Elkhart, Indiana.**

**Chas. E. Smith**

### ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Third Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
Ashland, Ohio.

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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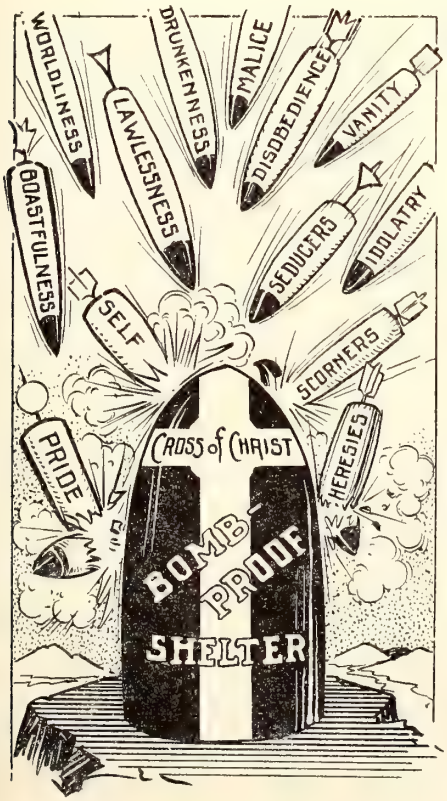
# The Editor's Pulpit

## Missiles To Be Concerned About

WHILE MANKIND is driving himself into a state of nervous exhaustion over the potenal dangers represented by an ever increasing issile program, and the threat of war, we are onstantly being bombarded by another type of issile, about which we seem to hear or care ttle.

Many of these are named in the illustration ccompanying this Editorial. There are others of e same nature, such as immorality, delinquency, ildren disobedient to parents, and parents who il to teach their children the fundamental rules f Christian ethics.

It is tragic that we give so much attention and many billions of dollars to improving our proection against the death-dealing war missiles, nd do so little about the moral and spiritual probems facing us. What will it matter if we win the cold war and annihilate every enemy of ours from off the earth, if in so doing, we lose the moral and spiritual battle of the present and rising generation?




It is true that the Christian is protected, spiritually, from the attacks of the wicked. In Christ, there is a haven of rest and protection. In times of attack by the enemy, we are kept safe in the ark of safety, even Christ. Through our faith in Christ and in what He did for us on the cross of Calvary, we can have peace and protection. That is a comfort to know.

What, though, happens when we stray away, when we let down our standards, or depart from our place of security? Then we are open to being victimized by the missiles being dropped in our direction—the first drink, leading to drunkenness, the first immoral thought or suggestion, leading to adultery. Pride, vanity and boastfulness fall upon us and we no longer can enjoy the blessed fellowship and peace of Christians one with another. Worldliness falls upon us, and we don't even know we've been hit—it is so seductive and alluring in its approach.

All of these things are falling upon the people of this nation, more tragic in consequence than all the missiles manufactured by any enemy. War missiles can destroy the body, and if the soul is right with God, there is heaven to be gained. But the missiles we are discussing today can destroy the soul, along with the body, now and in the hereafter.

We need to be concerned about these dangers which seek to destroy the moral and spiritual fiber of our lives. Concerned enough to welcome convicting preaching of the Gospel from our pulpits. Concerned enough to protect the rising generation against worldly dangers by teaching of Christ's power to save and to keep. There is real danger, yes, from manmade war missiles, but not nearly the danger to our real selves, as there is from the Satan-spawned missiles he's seeking constantly to drop upon us. W. S. B.

# THE IMPORTANCE OF PRAYE

Rev. Milton M. Robinson

CHRIST, THE SON OF GOD, considered prayer one of the most important factors in His life. He prayed often; He prayed long. In prayer He found strength which He could receive in no other way. His disciples noted this, and realizing the source of their Master's power, asked Him to teach them how to pray. The principles Christ taught are just as valid in our day. If followed, they will make our prayers just as effective.

Today many say that they have no time for prayer, yet even today's world has never seen a busier man than Christ. The truth of the matter is that prayer is not considered important by most of us, for we do find time for doing things in which we are really interested. If we could realize how much prayer can help us in every day life, we wouldn't move without it. We would give it first place in our time.

In observing Christ the disciples came to the conclusion that learning the art of praying was desirable. They had walked with Christ, eaten with Him, and had slept with Him. They had witnessed the mighty miracles He had performed. They concluded that prayer was an important source of His power. These men noticed that whenever Christ must decide something of importance, He communed with His Father in Heaven.

Prayer was a dominating influence in the life of Christ. Even after putting in a most exhausting day, ministering to the physical and spiritual needs of the people, Christ would sometimes spend the entire night in prayer. The next day He was as refreshed as ever, and would put in as an exhausting a day as He had done the day before. The disciples never got over the example Christ lived before them. As a result they too wanted to learn how to pray.

They requested Jesus, "Teach us to pra Like you and me, they missed something. Th had underestimated the importance and t power of prayer. The living example of the o they loved brought forth the request for teac ing concerning prayer. They hoped that by lea ing to approach God properly that some of t power exhibited in the life of Jesus might r off on them. The prayer Christ taught His d ciples is known to us as "The Lord's Praye and contains the principles which should und gird all prayer.

Verses nine and thirteen of Luke elev teaches us that God wants us to pray. As a lo ing Father He wishes to minister to our nee He can best do so as we make known to Hi our desires. When we fail to pray we rob ou selves and God too. Our communication lin with heaven become snarled. Prayer keeps t paths of communication with heaven open.

In verse thirteen we notice an importa statement about the Holy Spirit. He is t greatest gift that God can give you. The Ho Spirit in a man is power. And God says th prayer is important because through prayer receive the Holy Spirit. Prayer is important f that reason alone, if for no other.

Those of us who make a habit of reading o Bibles cannot fail to see the important pla that prayer occupies in the Scriptures. The gre men of the Bible were men of prayer. When th prayed, things happened; when they refrain from prayer, they experienced the worst kin of disaster.

Who can forget the prayers of David, esp cially the one in the fifty-first Psalm, when begged God's forgiveness. The prayer of Elija when he faced alone the prophets of Baal w

ive forever. We thrill to the story of Daniel who prayed in spite of the king's command that no prayer should be made to any one other than himself. Daniel went home, opened his window for all to see, and prayed as he habitually did. He felt that a God who wasn't stronger than a human king was no God at all. To cut off his communion with God was to cut off his life. The unforgettable prayers of Jesus will live throughout the ages.

The secret of the power of the great men in the Bible and of many of today's great men has been prayer. Our nation was founded on prayer and the Bible. We are reaping the harvest of our forefathers' prayers. What greater legacy can we leave our children than the legacy of prayer?

Let us consider other facts about prayer that make it important. The Christian life cannot be sustained without it. If one can do without breathing, then a Christian can do without praying. Prayer is the great incentive to holy living. Because many fail to pray, they fall into sin. The only way to know a person is to fellowship with him, and you cannot know God unless you commune with Him in prayer. When Israel stopped praying, it cut itself off from communion with God and fell upon evil days. When Christian America stops praying then America will likewise fall upon evil days. How much trouble as a nation are we experiencing as a result of our failure to pray? How much of the trouble that we experience as individuals results from our failure to call on God?

We should realize that prayer is important not only to us, but to God as well. One of God's accusations against Israel was that they had wearied of Him and sought Him no more. If He was grieved because the people whom He led out of bondage in Egypt sought Him no longer in prayer, how much more is He grieved when we, who have been redeemed by the blood of His Son, neglect to go to Him in prayer?

Another reason prayer is important rests upon the fact that it is God's appointed method for obtaining what He has to bestow. If we would receive, we should ask; if we would find, we should seek; if we would have things opened unto us, we should knock. We should be persistent in prayer. We should pray in faith.

Many people who complain about how hard life has been to them don't know that much of their trouble comes from failure to pray. When problems arise they don't have the stamina to face them. A Christian can meet a similar problem and whip it, because he has given himself to prayer and consequently faces every trial with confidence. His experience with God strengthens his faith; his prayer life causes him to look beyond the immediate trouble. Even his insurmountable problems he casts upon God, for he knows that God cares for him.

An important part of the life of the minister should be prayer. In reading the history of the early church as recorded in Acts, we find that when a dispute arose among the early Christians about the ministration of tables, the apostles suggested that others be appointed to see to it. Their job was to give themselves to prayer and the ministering of God's Word. Is it any wonder that the early church exhibited such remarkable power? Their ministers were praying ministers. They weren't expected to do some of the unnecessary things that ministers are expected to do today. As a result laymen witnessed to the power of the gospel, buttressed by a praying ministry.

Those ministers who are freed to give time to prayer are truly blessed. Those congregations who permit their ministers to do so are likewise blessed. And congregations which pray, grow. Someone has said that the Church must advance on her knees. Since we have accepted Christ as Savior and are members of His church, then we all should realize the importance of prayer and utilize it to the glory of God and the advancement of His kingdom.

Finally, if we would have power in this life, we must pray. If we would have peace and joy, we must pray. If we would have guidance in solving our problems, we must give ourselves to prayer. If we wish to live abundantly, victoriously and effectively, we can do so only as we pray.

Manteca, California.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist

## LEPER CONVERT REACHES OTHERS

Taken from Bob Bischof's Letter to Dale Long

Ministering to the physical needs in Nigeria

. . . . Last week we had a meeting of the Church Committee of the new church which was organized here at Uba the latter part of December. Here we found a young man named Maigana with a very interesting background.

When he was quite young, he was discovered to have leprosy; so he was taken to the Garkida Leprosarium. There he was given treatment; he heard about Jesus Christ and finally accepted Him as his Saviour. In 1952 he was baptized. About a year ago he was considered to be symptom free and permitted to leave the Leprosarium, but he did not return to his own village. Instead he went to a village where no one knew about Jesus. There he lived in the compound of one of the men and taught them about Jesus. He did not have a Bible, but just several little Bible tracts and a booklet, "The Way of Salvation." Nevertheless he taught the people both by word and his life that they also might receive eternal life.

I thank God for young men and women who have con to know the Saviour and are now witnessing for Him. we only had more of these at home. It is young m like Maigana who are the ones carrying the message Christ; the missionary is only the advisor; he cannot g into every home or every village.

There is so much to be done, but so little time and su limited funds. At our meeting of the missionaries, we felt sad to see so many opportunities to expand the wo and outreach of the mission which have to be push aside because we do not have the staff nor the fun needed. This is especially heartbreaking when the do is wide open here now, but might be closed within fi or ten years . . .

## PRAYER HIGHLIGHTS

Prayer is a foundation stone upon which the program of Christian missions must be built.

"Pray ye therefore the Lord of harvest that he would send forth laborers into His harvest." Luke 10:2

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2:8

"The effectual, fervent prayer of a righteous man availeth much." James 5:16

PRAY FOR . . .

**The Missionary Board of the Brethren Church** as meets May 12, 13 to plan the missionary outreach for t year;

**Adequate financial support** for continual expansion the work in Nigeria, Africa; Argentina, South Americ and in the homeland;

**Qualified missionaries** for Argentina and Nigeria;

**Home Mission pastors** for Krypton, Kentucky; a Newark, Ohio;

**Wisdom for the administrative staff** of the Missiona Board as they endeavor to meet the innumerable problem that confront them daily.—W. C. B.

## ORDINATION SERVICES FOR RAYMOND ASPINALL to be held Sunday, May 17th at Smithville

ORDINATION SERVICES for Raymond Aspinall will be held in the Smithville, Ohio, Brethren Church, on unday morning, May 17th, at 10:30 o'clock. The service f Ordination will be in charge of Pastor Donald Rowser. shland Theological Seminary Dean, Delbert B. Flora. ill bring the ordination message. Assisting in the service will be Professor Charles R. Munson, of Ashland heological Seminary.

Raymond Aspinall will graduate this June from Ashnd Theological Seminary, and will later this summer ssume the pastorate of the Lanark, Illinois, Brethren hurch. He is at present Pastor, of the Glenford, Ohio, rethren Church. He, along with his wife, the former Iarilyn Murray, make their home in Ashland, Ohio.

## IOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not posble, note the following information. Church Treasurers, lso please note:

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer, and ddress, Rev. William Fells, Brethren Youth, Ashland ollege, Ashland, Ohio.

## Laid to Rest

MARCUS. Mrs. Minnie Marcus, Muncie, Ind., passed on to her reward, Feb. 25, 1959, aged 83. She was a member of the Oakville Brethren Church, but was unable to attend for the last several years. Her testimony was clear and bright throughout her illness. Funeral services conducted by the undersigned.

Arthur H. Tinkel.

* * *

KING. Mrs. Arvilla King passed to her reward, Feb. 18, 1959, at the age of 86. Mrs. King had been ill for the last several years. She was a member of the Smithville Brethren Church and was a faithful servant of the Lord. The funeral service was held in the Smithville church with the undersigned officiating. Interment, St. Michael's Cemetery, Marshallville, Ohio.

KING. Gladys F. King passed to her reward, Mar. 25, 1959, at the age of 48. She was in the hospital with a rare blood disease before she was taken to be with the Lord. She was a faithful member of the Smithville Brethren Church. The service was conducted by the undersigned at the church; burial, Crown Hill Cemetery, Orrville.

STEINER. Crown King Steiner passed to his reward, Apr. 7, 1959, at the age of 53. He suffered from frequent heart attacks in the last few years. Crown was a member of the Smithville Brethren Church. The service was conducted by the undersigned at the church; burial, Smithville cemetery.

Donald E. Rowser, Pastor.

### FULL SURRENDER

AS THE WORLD BEGINS to wake from her winter sleep, we look around us and are lifted because of the beauty and the grandeur which we see before our eyes. As the earth becomes alive and glowing with the springtime, we too, catch the spirit and become enveloped in a new enthusiasm . . . a deep inspiration . . . a sincere gratefulness to God, the Creator of this beauty.

May we, in the newness and freshness of Rededication, give ourselves anew—wholly and unreservedly—to the glory of God. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Colossians 1:16).

Therefore as we look around us at His creation . . . at the beauty of the earth this springtime, may we pause in silent thanksgiving . . . in renewed devotion and dedication . . . in FULL SURRENDER to God—Creator and Owner.

**"BOSS"**

**Billy Booth,**
**the Brethren Youth**

**"UNDERSTUDY"**

**Phil Lersch,**
**National Youth Director**

**Real Pals**

HELLO FRIENDS:

Billy Booth and I are uniting our efforts for this special Youth Issue of **The Brethren Evangelist** to show you—by word and illustration—the overall work of National Brethren Youth. Join us, won't you?

The cover stressed that we do have YOUTH! But have we taken this fact seriously? In a very few years we are going to have many, many more. Are you thinking about your responsibility?

Let's put it this way—(check one blank):

Have Youth, Will

———Lead them to Christ.

———Hope they find their way.

Your answer is indicated by the way you receive this special issue and respond to the Brethren Youth Offering appeal this month.

Many of our young people, especially in rural areas, are marrying, leaving home, and living in larger cities where there is no Brethren Church. Because we need their help in each church program, we hate to see them leave. But having some young people leave the Brethren Church is not nearly so sorrowing as realizing the fact that some of them leave Jesus Christ and any contact with, or support of, the church. We must act now in preparing a greater challenge as this influx of youth hits full force—a challenge that will cement our children's faith in Jesus Christ.

LET'S LAY IT ON THE LINE ————————

The Youth Board is requesting $13,000 for definite reasons:

1. To carry on our present program of activities and materials, and
2. To promote an advancing program in the future.

In addition to financing our present personnel, office expenses, and field work activities, we desperately need a full-time office secretary to assume the responsibility of directing the clerical tasks which now takes much of the Youth Dire tor's time. Then, too, the time is fast approac ing when an associate director should be e ployed to deal specifically with the juniors a junior-hi youth. This would include publicati of special materials for them and suggested d trict programs. Such moves would release t Youth Director to center more attention on se ior-hi youth, follow-up of life-work recruits, a enlarge opportunities for Summer Work tean There is just too much to do for the people n involved.

I tell you these things as clearly as possib so that you can easily see we are developing ide now to move out for your youth when the fun are available. In examining our financial recor you will notice an excess in the savings accoun on occasion. These sums are a part of the "dep ciation fund" for the repair and replacement office equipment and the station wagon. Also, much money as possible is being saved so th soon we can branch out into the new fields me tioned above. So you see, the Youth Board is t ing to look ahead in an intelligent and busine like way to better meet the needs of your ch dren and ours.

May God help us to be more YOUTH-CO SCIOUS for the sake of Jesus Christ and o children.

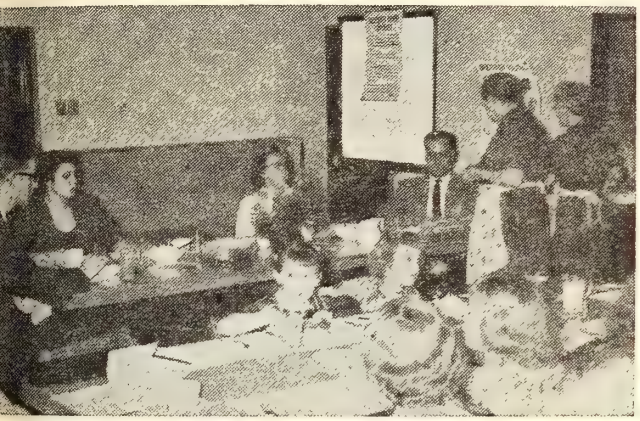
P. S. Follow BILLY BOOTH and see some these things for yourself . . .

# YOUTH CLINICS IN ACTION

During the past year the National Youth Board as cooperated with 19 local Brethren Churches o sponsor a YOUTH CLINIC in the individual hurches, most of them being two-session clinics.

The sessions for adults pointed out guiding rinciples that should be followed when establishing and conducting a church youth program; the sessions for both youth and adults stressed the total B. Y. program and how each individual should have a part in it.

Here are some of the Clinics and what the local leaders had to say about their value.



Johnstown Youth Clinic

"The Youth Clinic . . . provided us with a solid, basic understanding of some of the things necessary for a good Brethren Youth group. We learned that we have a place to turn to for help in getting materials, program ideas, and practical experience. And it was interesting to note how our youth group will fit into the National B. Y. picture."

**Charles E. Clague, Jr., Levittown, Pennsylvania**

"Those who participated were enthusiastic in expression of their appreciation. The program was well-planned and the presentation was interesting and effective. Our youth work here has been strengthened by the personal contact."

**Rev. Harold Barnett, Johnstown, Pennsylvania**

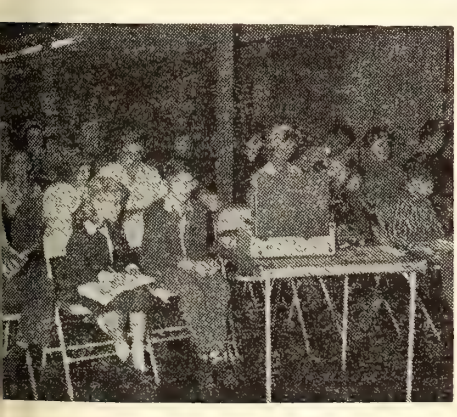
"The Youth Workers' Clinic was a fine addition to our church's aining program. New insights into the Brethren Youth Goals Proram; new suggestions for arousing interest in youth meetings; sugestions on better coordination of the church's youth activities, and a umber of other benefits were realized from this three session linic . . . "

**Rev. Henry Bates, N. Manchester, Indiana**

"Through the filmstrip used I realized the importance of becoming personal friend and trying to understand each individual member of ur B.Y.C. This has given me a deeper interest in our young people. have found that in understanding a young person you get better cooperation from him and know how you can help him use his talents in a hristian way."

**Mrs. Ralph Hutzell, St. James, Maryland**

St. James and Hagerstown



Levittown Youth Clinic

"The clinic showed to our folks that Brethren Youth is not an organization in name only, but it is a group that is very active and working for the Church and the cause of Christ. It also showed us what is available for use in youth work and created a better working fellowship between the adults and youth."

**Rev. John Mills, Brighton, Indiana**

"The messages were directly to the point of responsibility and relationship of youth and parents to the church program. The youth were inspired and challenged to feel their place in the whole church program."

**Dr. E. M. Riddle, New Paris, Indiana**

"Several new leaders were brought to light and are now helping in the Youth rogram. The Sunday School voted to build a YOUTH DEPARTMENT and it is now use. The youth now have their own Youth Superintendent who acts as an advisor; id they elected a student Superintendent who conducts the opening exercises. We el that the Youth Clinic played a big part in this program finally coming to fruition."

**Rev. Woodrow Brant, Vinco, Pennsylvania**

"Right this way!"

# THIS IS BEING DONE --

## Because You Have Backed Brethren Youth

Johnstown, Pennsylvania

YOUTH CLINICS

present both ideas and materials to local youth workers and young people.

For these accomplishments, we "Praise" God and "Thank" You!

A LOOK I

Washington, D. C.

DISTRICT RALLIES

provide fellowship and inspiration for many youth.

Ashland, Ohio

NATIONAL YOUTH CONFERENCE

trains our youth for places of future leadership by doing things now for Christ.

Ashland College

BRETHREN COLLEGE DAYS

acquaint our young people with the courses a facilities for their use in higher education at th own church school.

Pennsylvania Retreat

DISTRICT RETREATS AND CONFERENCES

enable young people to discuss their problems openly and then be drawn into a closer relationship with Christ.

HAVE BRETI

# THIS WILL BE DONE --

**When You Lend Sufficient Support**

**The Youth Board is not sitting idly by, but is planning for the future expansion when funds and interest are available. We operate within our means. But "within our means" does not mean we are doing as much as we can for our youth!**

**?**

**LIFE-WORK RECRUIT FOLLOW-UP**

The purpose would be to develop a deeper dedication to Christ on the part of all young people and then continually encourage those who have made decisions—This all takes time and finances.

**?**

**A GRADED PROGRAM**

Because of the shortage of personnel and finances, very little has been done specifically for the juniors and junior-hi's. The programs must be different because of the age differences.

**?**

**B. Y. LITERATURE DEVELOPMENT**

It is hoped that more definite materials might be given —in addition to the BRETHREN YOUTH HANDBOOK. But research will have to be done before such valuable materials can be prepared.

**"Come on!"**

**?**

**FULL TIME OFFICE SECRETARY**

ır present part-time college help is excellent, but a ving program necessitates the employment of a per- who is enough involved to direct the clerical work to the Youth Director for more important matters of re progress.

**?**

**MORE INDIVIDUAL CHURCH ATTENTION**

ıe Youth Clinics are a start in this direction, but as permits, added help should be given each youth d and district planning group.

**?**

**ASSOCIATE DIRECTOR**

all the needs mentioned here are to be met, there have to be more than one man on the job some time. make this a reality by praying and giving now.

**–, WILL "?"**

# BRETHREN YOUTH

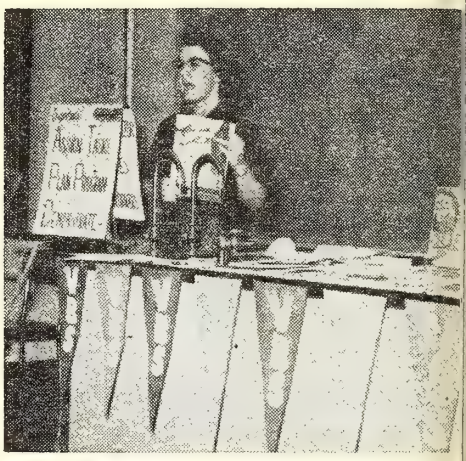
SERVING NOW——————— an

## "Summer Crusaders"

IN TRAINING:

Crusaders at Ashland

In May, before the Crusaders travel to their assignments, special training is given about the Bible School materials they will teach. For two years, Miss Marjorie Ford, of Scripture Press, has given excellent leadership at these training sessions held in Ashland.



Miss Ford of Scripture Press

**Thirteen** SUMMER CRUSADERS taught Bible School last summer in **eight** Brethren Churches. Together with the AMBASSADORS, they gave a total of **106 weeks of service** for the Lord. (this is the work of one man for over two years).

The Crusaders are juniors in high school or older who have volunteered their summer to teach Bible Schools as Brethren Youth can use them. After consulting their references and accepting them for the program, Brethren Youth assume the responsibility of their training, transporta tion, and a $15.00 per week Ashland College tu tion scholarship. The local church provides roo and board.

**You help to continue this program by giving t the May Youth Offering this year. In reality yo are helping to teach little children about Jesu Christ.**

IN SERVICE:

Krypton, Kentucky
Dunraven Bible Drama

Crusaders Teach Choruses in Kentucky

**HAVE BRETHREN YOUTH —, WILL "?"**

# SUMMER WORKERS

## TRAINING FOR THE FUTURE

## "Ambassadors"

Ambassadors in Camp Berea

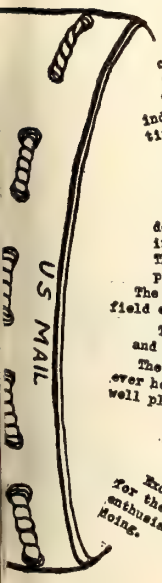
Iollinger (left) and Hildreth (center) assisted the Cali-ornia Camp Staff in many ways.

Ambassador Hildreth Teaches Camp Class

Three Brethren Youth Ambassadors—Gene Hollinger, Iew Lebanon, Ohio; Byron Hildreth, Akron, Ohio; and arry Mullins, Lathrop, California—traveled 8,780 miles ast summer in the work of Jesus Christ and Brethren Iouth. In traveling from Ohio to California and back, orty-one services were held in twenty-eight churches, lus a week of camp and a week of Bible School in Cali-ornia. 1,917 people were contacted with an average at-endance of 47 at each service.

Brethren Youth arranges such programs as a service to the total program of the Brethren Church and as a help in training the young men who volunteer for the work. All three of these Ambassadors have indicated an interest in full-time service, and Hollinger and Hildreth are now juniors at Ashland College.

Following is what the MAILBAG brought from the churches they visited: Watch Page 18 next week for announcement of the Ambassadors for this summer.




I feel that this program is an excellent opportunity for those participating and for our Church.

Rev. Alvin Grumbling

The message on Sunday morning was very stirring and indeed helped to build their prestige and at the same time to benefit the spiritual work of the church.

Rev. Duane Shelly

I have nothing but praise and commendation for their work. They cooperated in every way, accepted suggestions gracefully, and did their utmost to make a worthwhile contribution to the life of our church.

Rev. Horace Huse

The boys and their program was of the highest type. The boys were deeply spiritual and earnest in their presentation. The program was instructive and true to the teaching and beliefs of the Brethren Church. The presentation was very unique, understandable and attractive. This program should be presented in every Brethren Church.

Rev. C. A. Stewart

The Ambassadors are trained for the work which they are to do. I feel that this on the field experience is good for them and the churches served.

Rev. Bright Hanna

They presented the various truths in a definite way - no time wasted - very clear and concise, yet interesting. Many comments about how they did this.

Rev. Arthur H. Tinkel

The Ambassadors made the best presentation of our Brethren work that I have ever heard. They gave a very complete presentation and our people were very well pleased with their program.

Rev. Floyd Sibert

A group of boys such as these are an inspiration to our young people and we only wish we could have them more than once a year.

Mrs. Lee Howard

The overall presentation, representing much of our denomination interest, was informative, provocative and inspirational.

Rev. John T. Ryler

Excellent experience and preparation for the young people. They revealed an enthusiasm and zeal for what they were doing.

Rev. William Anderson

"Keep Goin'"

# *Brethren Youth* at

## Ashland College and Seminary

Through the National Office, located on the Ashland College Campus, Brethren Youth engages in activities which enrich the spiritual life of A. C. students. For example, Brethren Youth assists in Campus Counselling, Brethren College Days, Campus Christian Fellowships, and Seminary Recruitment.

In addition to the above, CAMPUS RETREATS on four weekends this spring. Groups of from eight to twenty students and faculty went to th Ohio Camp Site for wonderful experiences in li ing together, devotional meetings, Bible Stud discussion groups, recreation, and lots of wor and fun.

Your Brethren Youth Offering aids in provi ing such spiritual high-points of Christian Fe lowship and loads of fun—as the pictures belo indicate.

**Sandi Clapper (Canton, Ohio) and Sara Emswiller (Maurertown, Virginia) take their turn at preparing a meal—and we all lived through it, too!**

**Everyone gets his hands in the dishwater at least once (that is, unless he can get out of it—like Professor Klingensmith)**

**Sandi Clapper, Judy Sain (Louisville, Ohio), Mary Ja Spaulding (Milledgeville, Illinois and Paul Richey (Muncie, Ind ana), on K. P.**

**Well, after all, even the best of us look a little ruffled at 2:00 A. M., you know! You didn't?**

**"Don't forget to rea the next page, too.**

**HAVE BRETHREN YOUTH —, WILL "?"**

# HIGHLIGHTS

## FROM *Brethren Youth* Publications

NATIONAL BRETHREN YOUTH attempts to keep ou informed regularly of the numerous activities and rojects in which your young people are engaged. There always something exceptional being done by a local urch, a Sisterhood, a district youth rally or on the tional scale.

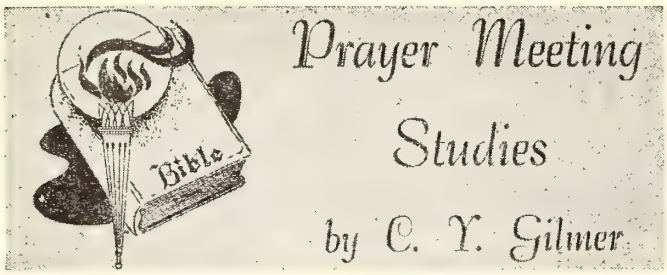
Regular weekly reports are found on PAGE 18 of **The rethren Evangelist,** which carries the current happen-gs and points of emphasis. Also Brethren Youth sends "Monthly News Letter" to all pastors, youth advisors, d youth presidents. The "News Letter" contains re-inders to these officials of what they should be plan-ng for in the days ahead.

In addition to the reports on PAGE 18 and in the "News Letter," subscriptions are sought to the "Brethren Youth Magazine," published bi-monthly. Inspirational messages, pictures, facts about youth work, Brotherhood reports, Sisterhood reports, and news items from many churches make up the content material of each issue. The cost is only $1.00 per year and may be ordered from National Brethren Youth.

Since many **Evangelist** readers do not subscribe to the "Brethren Youth Magazine," a sample of recent articles and reports is shown below. Notice all of the worthwhile activities that our youth are completing. Your May Offering supports this publication.

"You're near the end now."

**HAVE BRETHREN YOUTH —, WILL "?"**




### THE DIFFERENCE

There was a burdened Christian
Whose cross showed on his face
For he enjoyed self-pity . . .
Did not ask sustaining grace
To bear his cross.

But another burdened Christian
Beamed with radiance divine.
He prayed often in the secret place,
"Live in this heart of mine,
That I may show Thee to the world,
Regardless of what may come.
Lord, forbid I cast a shadow
With a face that's always glum!
For Thy grace is all-sufficient
For the cares each new day brings.
Help me wear a smile that's sunny . . .
Have a heart that always sings!"

Why the difference in these Christians
With the crosses which they bear?
I can tell you . . .
One sought solace in self-pity;
And the other turned to prayer!

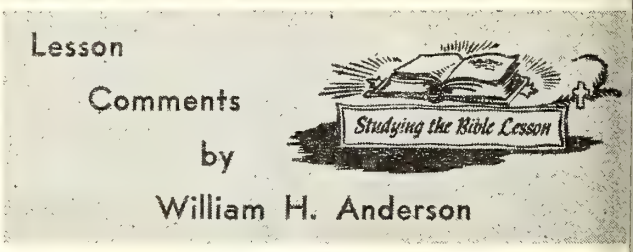
—Jessie Whiteside Finks.

REAL PEACE is found in Christ alone (Matt. 11:28-30). The wicked can have no true peace (Isa. 48:22; 57:21). There is no peace for those who put other than the Lord first in their lives (Isa. 59:8; Rom. 3:17). There are those who lull themselves into a false peace (Jer. 6:14; 8:11). Just before the outbreak of the First World War there was a great amount of glorying by oratory in world peace (1 Thess. 5:3). But in August 1914, there was a rude awakening (Prov. 24:33, 34).

Christ left us the rich legacy of peace through salvation (Col. 1:20; Rom. 5:1), and a day by day peace through fellowship with Him (John 14:27). The quiet rest of soul which He gives is not interrupted by trying circumstances (Phil. 4:6, 7). Salvation "peace" is "with" God; peace in trials is the peace "of" God. Paul had unfailing peace under every circumstance of life (Phil. 4:11). Paul could stand reverses or prosperity (v. 12). The secret is in verse 13. Discontent is a miserable spirit, noxious to the spiritual temperature of a church (Num. 13:33; 21:4). Discouragement is through Satan, victory in all of life is through Christ (Rom. 7:24, 25). We are never to fret (Psalm 37:1). The antidote to fretting is in trusting, resting in the Lord, and waiting patiently for Him (Psalm 37:3, 4, 7).

One starless night, when fears were strong,
My prayer was wearisome and long,
And little comfort came to me
For only sadness could I see.
When suddenly with wings outspread
An angel touched my heart and said,
"O weary one, why sad and drear?
Dost thou not know Christ had no fear?
Though sadness set His life apart
No fear or worry touched His heart.
Why fearest thou?" the angel cried,
"For Christ was born, He lived, He died—
A ransom for thy life, 'tis true,
But more than that, contentment, too.
Its golden thread down through the years
Makes Heaven live in joy and tears.
Arise, be strong, put fears behind,
Christ paid the price for peace of mind."

—Rowena W. Albright




**Lesson for May 17, 1959**

### POWER BRINGS RESPONSIBILITY

**Lesson: I Kings 9:1-9**

"We see (Solomon) at the outset, a devout m seeking wisdom from above, determined to rule jus adding reverence and faith to a character possess both strength and charm . . .

"He was master of that proverbial wisdom so c mon in the East, embodied in pithy sayings which g the mind and become embedded in the speech of people . . .

"Solomon appears to best advantage during the e years in which his faith in God was strong and ideals were high. Toward the close of his reign it came evident that the vigor of the people was bec ing undermined by luxury, and that the empire c not long survive its most magnificent king" **(The B of Life).**

### GOD'S HOUSE BUILT BY SOLOMON

It had been David's desire to build a temple for worship of Jehovah God. But this privilege was left Solomon to perform.

"And it came to pass in the . . . fourth year of S mon's reign over Israel . . . that he began to build house of the Lord . . . And in the eleventh year . . . the house finished . . . So was he seven years in bu ing it" (I Kings 6:1, 38).

At the completion of the temple there was a great c bration. It was, appropriately enough, the time of Feast of Tabernacles. Thereupon the people were g ered not only to observe this annual feast, but to at the dedication ceremonies. The ark of the covenant placed in the temple in its proper place. God hono the occasion by manifesting Himself in the form cloud that "filled the house of the Lord."

Then it was that King Solomon offered the dedicatory ayer. His prayer is recognized as "one of the grandest evotional utterances to be found in pre-Christian devo-onal literature. It has length, breadth, depth and height" Samuel M. Zwemer).

GOD'S ANSWER TO SOLOMON'S PRAYER

"And the Lord said unto him, I have heard thy prayer nd thy supplication, that thou hast made before Me."

**What comfort it is to know that God hears the prayer the righteous!** The Apostle John expressed this assur-nce in these words: "And this is the confidence that we ave in Him, that, if we ask any thing according to His ill, He heareth us: And if we know that He hear us, hatsoever we ask, we know that we have the petitions at we desired of Him" (I John 5:14-15).

Solomon was told that not only had God heard his ayer, but He had "hallowed this house, which thou hast uilt."

The King realized Jehovah God could not be confined any earthly temple, regardless how magnificent it was. his prayer of dedication he had rightly stated this uth: "But will God indeed dwell on the earth? behold, e heaven and heaven of heavens cannot contain Thee; ow much less this house that I have builded?"

**But it was altogether fitting and proper that God be ven a place of prominence in the thoughts of men. And od was pleased with the House Solomon had built for im!**

GOD'S COVENANT WITH ISRAEL

It was at this time that God made a covenant with Sol-mon and the people of Israel. It was two-fold:

1. **A Covenant of Blessing.** God said He would bless em if they would "walk before Me, as David thy father alked, in integrity of heart, and in uprightness, to do cording to all that I have commanded thee, and wilt ep My statutes and My judgments."

If Israel hearkened unto the Lord in this manner, then d would "establish the throne of thy kingdom upon rael forever."

**No less true are these words today! The Child of God ay expect rich spiritual blessing when he heeds the ice of God and follows the leading of the Spirit.**

The Apostle Paul, after setting forth a series of ex-rtations for the Christian to obey, concludes with these rds: "And whatsoever ye do, do it heartily, as to the rd, and not unto men; knowing that of the Lord ye shall ceive the reward of the inheritance: for ye serve the rd Christ" (Col. 3:23-24).

2. **A Covenant of Judgment.** Israel was assured that essing would come as a result of **obedience.** At the same e, however, God warned the nation that **disobedience d waywardness** would only result in **judgment!**

'But if ye shall at all turn from following Me, . . . l will not keep My commandments and My statutes, . but go and serve other gods . . . then will I cut off ael out of the land which I have given them . . . "

Solomon and his people were to know from the very set the tremendous price of turning away from God. ter, both king and people were to fail God and suffer gment; **but they could not say they had not been rned!**

David's son, Solomon, with all his wisdom and wealth, stood in a place of great power. God wanted Solomon to know that the power and **privilege** he possessed brought with it great **responsibility!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

BECAUSE I BELIEVE

I BELIEVE that a week at a Brethren camp can be an invaluable experience for the normal boy and the normal girl.

BECAUSE I BELIEVE that a young person needs to come to grips with a natural environment—respect, work with, and relate himself to the world of nature.

BECAUSE I BELIEVE that a young person needs to experience a more simple type of living than that provided by the civilization of today—free from distraction, with less competition and tensions and at a slower pace —to live in an atmosphere which is based upon the love of Jesus Christ.

BECAUSE I BELIEVE that a young person should learn outdoor skills—for the fun they can give him, for the satisfaction of learning such skills, for the self-confidence which results.

BECAUSE I BELIEVE that a young person should be brought into contact with wide interests—hobbies, crafts, music, sports, or what-have-you.

BECAUSE I BELIEVE that a young person should be provided with a treasure of good memories—starlit campfires, the thrill of catching a fish, sunsets and dawns, dew sparkling on cobwebs, friendships, music, and achievement and participation in sports.

BECAUSE I BELIEVE that a young person should be given time and opportunity to make friends, share all kinds of life situations, work, play, live together, to have opportunity for understanding each other.

BECAUSE I BELIEVE that every individual must have an opportunity to measure himself, in all aspects of experience with other individuals, in order that he may discover himself.

BECAUSE I BELIEVE that a young person should experience "democratic living"—tolerance, accepting responsibility for the good of the whole, sharing in work, learning to respect law and order, planning together, the give and take, the self-discipline—for the freedom of others as well as oneself.

BECAUSE I BELIEVE that a young person should have the opportunity to be drawn close to God, to study His Word, fellowship with others of like mind and heart, be strengthened in the faith of Jesus Christ, and worship and wonder at the Lord's glorious creation.

AND SO I BELIEVE IN BRETHREN CAMP.

# A Word in Closing

BILLY BOOTH and I have just about come to the end of this quick trip with you through Brethren Youth work. It has been beneficial for us—and we hope for you also—to realize the progress that has been made by your youth in the thirteen years since Brethren Youth was organized. The blessings have been numerous as you see by re-looking-at the preceding pages. For these gains we thank God and praise His Name.

This progress has only been possible by the continued support of you Brethren. This holds true for the future too—and vast numbers of children are coming on which will need our spiritual help to set their lives in line with God's plan.

**You know the needs of youth! You know our program (which is really yours, too)!** And you have the pledge of the entire National Youth Board, office-secretary Beverly Summy, and n that your gifts will be used prayerfully and f the upbuilding of God's Kingdom among o young people.

**Will you give your wholehearted support th May? Thank You!**

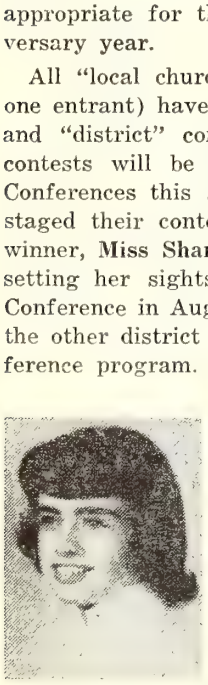
**MEMBERS OF BRETHREN YOUTH BOAR**

President: **Margaret Lowery** (At Large)
Vice-Pres.: **Henry Bates** (S. S. Board)
Secretary: **Ray Aspinall** (At Large)
Treasurer: **William Fells** (At Large)
Others: **Virgil Ingraham** (Mission Boar
**Woodrow Brant** (At Large)
**Gary Bargerhuff** (B.Y. Presiden
**Susan Miller** (Sisterhood)
**Stan McKim** (Brotherhood)
**Phil Lersch** (Youth Director)

# B. Y. SPEECH CONTEST

The newest feature of the Brethren Youth Program is the NATIONAL B. Y. SPEECH CONTEST, instituted just last August at General Conference. The theme for the first year, **"My Church—What It Means To Me,"** was appropriate for the close of the Brethren's 250th Anniversary year.

All "local church" contests (where there was at least one entrant) have been completed, and now "youth rally" and "district" competition is being held. Most district contests will be held in conjunction with the District Conferences this summer. However, the Central District staged their contest at Spring Camp in March and the winner, **Miss Shari Linton**, of Lanark, Illinois, is already setting her sights for the National finals at General Conference in August of this year. She will compete with the other district winners during the Saturday night conference program.



**Shari Linton**

**Lanark, Illinois**

Awards and certificates have been given at every level of the contest schedule, but the big awards will be received by the National winner and runner-up. National Brethren Youth will sponsor and direct this phase of the cont The winner will receive a $300 scholarship to Ashl College or $150 in cash. The runner-up will receive a $ scholarship to Ashland College or $75 in cash. It pr ises to be an exciting evening—but also an inspiring in which you will hear your young people step forth speak upon the meaning of our Church to them.

**Your generous contribution to the May Youth Offer will help this NATIONAL B. Y. SPEECH CONTEST be an annual event, with a different challenging the each year.**

**WATCH THIS PAGE**

Soon to appear on PAGE 18 will be the announcem of the 1959 Brethren Youth **AMBASSADOR QUART** —all new this year, and with a message in their so

Shortly following will also be an announcement of SUMMER CRUSADERS going out to teach Bible Sch in several churches. Watch for these programs of Br ren Youth which you are supporting!!

**"There's more on the Back Cover!"**

**HAVE BRETHREN YOUTH —, WILL "?"**

# The Women's Corner

by Helen Jordan

OVE ABOUNDS the year around. Even so, with the arrival of Spring, its presence is even more apparent. 'or instance, the farmer's love of the soil as he prepares or the planting of the crops. Love of a housewife, as she leans her house and readies her family for a new sea-on. Love manifests itself in nature as male and female f nearly all species are aware of an inexplicable feel-ng toward each other and the world in general.

Many ask, "What is this thing called love?" It is dif-cult to define although it is the greatest and most in-ispensable ingredient in all the world. Its presence is eenly sensed although it cannot be touched materially. ove is a spirit, with power unlimited, to bring joy and appiness to all who receive, and ever more when shared vith others. On the other hand, the absence of love in he lives and hearts of people brings heart-break, misery, espair and disaster.

The Bible tells us that "God is love." I John 4:8, 16. esus Christ, then, was love made flesh, to dwell with nen that they might know Him, personally, by being ble to touch, walk and talk with Him. And that He night set a living example for men to follow.

Greater love hath no man than God's great love re-ealed through Christ at Calvary. God offers complete, erfect love, everlasting life, and precious peace to the oul through faith in Jesus Christ.

How truly sad it is that a busy, restless, wandering vorld scorns the supreme treasure in search of glittering seless gems.

)ut of the West comes legends of unrest,
)ut of the East, conquests of the sea,
ut from out of the Scriptures and the love of Christ omes happiness and peace for you, for me.

Mrs. Howard Winfield,
New Lebanon, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

SOUTH BEND, INDIANA (ARDMORE). Ten were ıptized on April 12th. A communion attendance of 84 is ›ted.

OAKVILLE, INDIANA. Rev. Owen Walker was the ıest speaker in the Oakville Church on April 5th.

SOUTH BEND, INDIANA. The Mother and Daughter ınquet is scheduled for May 15th.

A Missionary Conference, with missionaries, Glenn and an Shank as guest speakers, is scheduled for May 14th rough 17th.

### CHURCH CLEANING

We cleaned our little church today—
Wiped all the dust and dirt away,
We straightened papers, washed the floors;
Wiped off the lights and painted doors.

We brushed the dirt stains from the books
And whisked the cobwebs from the nooks;
We polished windows so we'd see
The newly greening shrub and tree.

The menfolks, too, raked up the yard—
They laughed and said it wasn't hard,
And, oh, it felt so very good
To have the place look like it should.

We said, "How wonderful 'twould be
If we cleaned out what we can't see—
Such things as grudges, hates and lies,
And musty thoughts much worse than flies."

—Selected.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 122**

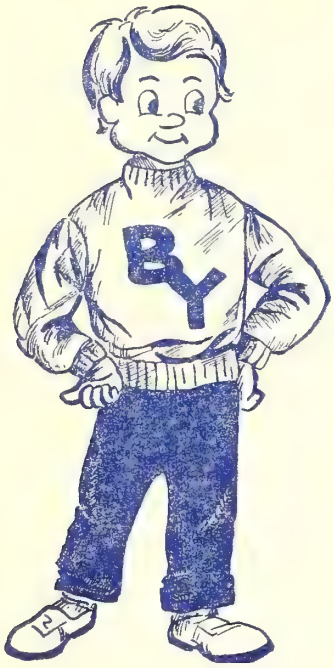
**Needed: 78**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

Brethren Historical Library
Manchester College
N. Manchester, Ind.






## BEFORE YOU GO . . .

NOW WAIT A MINUTE! . . . Didn't we have this whole youth progra settled and sealed on the pages inside? Well, didn't we?

WHERE DID **THESE** CHILDREN COME FROM?

OH! I SEE, these are the children just born in recent months—children that will be the Brethren Church' responsibility in just a few short years.

ARE WE PREPARED to handle our future youth? Have you been thinking about this great influx Brethren Youth has! Help us carry out our plans to lead these babies to Christ and enlist them in His service

GIVE MORE than a token offering on Youth Sunday. Help give $13,000 for Brethren Youth Work.

## Think It Over . . .

**CHECK ONE:**

HAVE YOUTH—WILL

——Lead them to Christ

——Hope they find their way.

**Your Answer is Indicated By The Way You Respond to The Brethren Youth Offering Appeal This Year**

**HAVE BRETHREN YOUTH —, WILL "?"**

# The Brethren EVANGELIST

Official Organ of The Brethren Church


## BRETHREN DISTRICT CONFERENCES

## during June and July

MANCHESTER COLLEGE LIBRARY NORTH MANCHESTER, INDIANA

**Indiana:**
**June 15th - 18th**

**Shipshewana Lake, Indiana**
Rev. J. D. Hamel, Moderator

**Southeastern:**
**June 16th - 17th**

**Washington, D. C.**
Rev. George W. Solomon, Moderator

**Ohio:**
**July 14th - 17th**

**Linwood Park, Vermilion, Ohio**
Harvey J. Amstutz, Moderator

**Pennsylvania:**
**July 20th - 23rd**

**Masontown, Pennsylvania**
Rev. Harold Barnett, Moderator

Vol. LXXXI May 16, 1959 No. 20

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

CAMERON, W. VA.—QUIET DELL, PENNA. The Cameron and Quiet Dell women combined in holding their Mother and Daughter banquet the evening of May 7th.

JOHNSTOWN, PENNA. (SECOND). One new member was received by baptism on Easter Sunday.

Brother Harold Barnett reports that the following were elected to the office of Deaconness: Mrs. George H. Jones, Mrs. Herbert Markley, Mrs. Chester Myers and Mrs. John Grove. Former Pastor, N. Victor Leatherman, on May 17th, will bring the ordination message, and will assist the pastor in the ordination service.

The Mother and Daughter banquet was an event of May 7th.

SMITHVILLE, OHIO. Scheduled for the Smithville Church the night of May 15th, is the Northeastern Ohio Camp Rally. Included are all campers—Juniors, Intermediates and Seniors. A full program is planned.

May 7th was the evening on which the Mother and Daughter banquet was held.

AKRON, OHIO (FIRESTONE PARK). The W. M. S. public service was held the evening of April 26th, featuring the play, "The Challenge of the Cross," presented by the members.

The Mother and Daughter banquet was held on May 8th.

DAYTON, OHIO (HILLCREST). Two new members were baptized and received into membership recently.

Scheduled for May 15th was the Mother and Daughter banquet.

TEEGARDEN, INDIANA. Brother Hays K. Logan writes: "Seven people were baptized and received into the fellowship of the Church, on April 26th."

Mrs. J. Milton Bowman was the speaker at the Teegarden W. M. S. public service on April 30th.

MUNCIE, INDIANA. Elected to the offices of deacon and deaconness recently, were Mr. and Mrs. Lloid Broadwater.

SOUTH BEND, INDIANA. Brother J. D. Hamel has received and has accepted the call of the Church to continue as pastor for another two years.

LOREE, INDIANA. Brother Horace Huse reports b tismal services the evening of April 19th, using the b tistry of the Peru First Brethren Church.

NAPPANEE, INDIANA. The Nappanee bulletin April 26th notes that former pastor Brother G. L. M was a patient in Duke's Hospital, Peru, following a stro It is noted also that Sister Maus has suffered a he attack. Let us remember these faithful servants in pray Home address of the Maus' is Rt. 1, Denver, Indiana

The Mother and Daughter banquet was held the e ning of May 4th.

NEW PARIS, INDIANA. Brother E. M. Riddle no the baptism and reception into membership of two young couple, on April 29th.

WATERLOO, IOWA. Brother Albert T. Ronk writ "The church here is in the process of securing anot manse, and since I am giving up the work the first September, we have purchased our own home and mo into it yesterday (April 27th). Although the address Cedar Falls, we are only a couple of blocks across Waterloo line, and not too far from the church."

Brother and Sister Ronk's new address is: 4211 Ro Street, Cedar Falls, Iowa.

(Continued on Page 19)

## COMING EVENTS

NEW PARIS, INDIANA. Dedication of the N Church—**June 14th, 2:30 P. M.**—Professor J. Ray Kli ensmith, Speaker; Dr. E. M. Riddle, Pastor.

### SPECIAL NOTICE FROM THE GRUMBLINGS

BROTHER ALVIN H. GRUMBLING, pastor of Stockton, California, Church, has advised us that **Saturday Evening Post**, issue of May 16th, contains article by the Grumblings as told to Elmont Waite, the subject, "We Saved Our Baby." The story has tures of the Grumblings and covers several pages of issue. The story deals with the Grumblings' son, Ga his birth and their struggle with him for the first years.

Many Brethren, we know, will be interested in se ing a newsstand copy of this issue of the **Post**, and are glad to pass the word along. The issue was to be sale on May 12th or 13th.

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
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# The Editor's Pulpit

## Let God Speak

TIME FOR LETTING GOD speak seems to be at a premium today. Our national, church and rsonal life shows the effect of the failure of nkind to let God speak. Yes, we do take time read our Bible and to pray. Few active Chris-ns are guilty of complete neglect of these im-rtant avenues of worship. But how about the king of time to let God speak to us?

It used to be that some of us looked forward seasons of the year when we could get away the mountains or to the "separated sections" the hills, apart from the usual din and noise busy, daily living. Such periods of time, though t too frequent, were looked forward to as times spiritual refreshment; the absence of radios, evision, etc., gave one a feeling of being in the sition of letting God speak to us. Under such nditions, periods of Bible reading and prayer ld be followed by periods of meditation as went about with other activities; the mind s open to the voice of God as He sought to eak to us.

Such wonderful opportunities are still available all Christians whether able to go apart to a parated place, or needing to stay where we are. t at what a price, many times. Notice how rd it is to really be quiet in order to let God eak. Yet that is the only way God can actually eak to us.

Young people, especially, need to take time to God speak to them. Yet every waking moment ems to demand that it be filled with the noise d din of "rock and roll." A few moments of ding a chapter of the Bible, plus a prayer, d then the mad dash to the little radio, or the ord player to get that "beat" going for the y. What chance has God in a case like this, to eak to the soul of a young person?

The far away places, in the hills of nature used be immune to the onslaughts of this vicious se, but now with the advent of the little nsistor portable, no place is sacred, hallowed immune. Some young people seem so glued to little ever-playing jazz boxes—everywhere they go—that we would not be surprised (were we believers in this type of mutation) to find their posterity coming into this life with built-in boxes complete with transistors, tuning dial and speaker. Seriously, it is a shame, a definite spiritual loss to the individual, and a long-range loss to the cause of Christ, when potentially useful young people will never hear the call of God because their hearts are not quiet long enough to hear God speak.

Moses, in the quietness of the desert, turned aside to hear God speak out of the burning bush. Samuel, in the quietness of the night hours, heard God speak. Suppose they would have been tuned into the latest jazz; would we have been able to read of their great exploits for God in His name?

To us, this is a serious matter, for it concerns the calling of future leadership for our Church and for the cause of Christ. Experience has shown that you cannot just participate in a period of devotion, and then at once cut it off, expecting it to do its work of spiritual improvement in the individual. There must be time to let God speak. It may be as we go about doing other things, but if the soul is quiet and is allowed time to meditate and think, God will surely speak.

We think it rather odd when we hear of native porters in Africa, who, after marching for a long time through the jungle, stop and rest, saying they have to let their souls catch up. Perhaps they are smarter than we think; any child of God needs time to let the soul absorb the spiritual teaching, the truths of His Word. In other words, we must let God speak to us.

This summer, as God seeks to speak to our heart about His will for our life, let us be sure we give Him time to finish His speech. It's rude to interrupt, you know, and besides, when He speaks, He has something important to say—for our welfare, and for our usefulness in serving Him. Let's not silence His voice. W. S. B.

# The LURE of the HORIZON

**Text: Mark 4:35, 36**

**Message given at the Fourth Anniversary Sunday of the first service held in Sarasota of the Brethren Church.**

Pastor Lyle Lichtenberger

ONE OF THE GREAT LESSONS any indiv ual or church will learn from a study of t life of Christ is that He was continually on t move. There were always other voices callir other peoples in need, other villages in which teach. In fact, this was one of the characterist of our Lord that His disciples just could not u derstand. Even when He took the necessary ti out for relaxation and for prayer. And when took His disciples away on their various "t treats," it was all for the purpose of gaini strength and strengthening vision for the f ture "going." The words, "Let us go," were oft on the lips of our Lord.

Mark 1:35-39 is a classic example of this ve point. Jesus could have remained in Capernau and had a wonderful, successful following as "popular preacher." But not so for our Lord "Let us go on," are the words He spoke to H disciples. There were "other sheep." His ey with clearer vision than we could ever hope acquire, could see fields white unto harvest a the line of the horizon was an impelling urge ' do the will of the Father." The lure of the ho zon was always present even when "He set H face steadfastly to go to Jerusalem."

Does His Church today still hear His voice "Let us go."? Do His words have a compelli power in our ears and heart? Do we feel the co mand?

There is a great danger in the words "esta lished church." Although the words are not at the same, it often means "finished church." church that is just all through. The sanctua of the First Brethren Church of Sarasota is n completed. We have worshipped in this sanctua now for one year. In a very real sense we can s today, November 2, 1958, we are an establish church. But are we finished? Are we going allow satan to so capture our attitudes and o thinking that we pat ourselves on the back a sit down and become just another organizati of people telling the world to "be good"?

The call of the unsaved, the unreached, the u touched, is still with us. The outward thrust the command of our Lord, "Let us go," st echoes in our ears.

It is vital to be going towards a goal. T many people today and too many churches a just going, with no goal in mind, and no sense direction. If you are going some place it is ways best to know what and where that "so

place" is. You will recall that Jesus once said to His disciples, "You know the way where I am going," only to find Thomas ready to argue the matter, "Lord, we do not know **where** you are going; how can we know the way?" Jesus' reply was straight to the point. "I am the way, and the truth, and the life; no one comes to the Father but by me."

Jesus was preaching, teaching and living out in His very life and death the way to the Father. "The way" was what He gave all mankind. "The way" is what He gave you and me. The Father is our destination—Jesus is the way.

The call of Jesus to His Church to be going is a call to show and to lead others—to the way and on the way through Christ unto the Father. Is your Church moving? Is it going in the right direction? Is it using the correct means?

After a recent Sarasota County Children's Commission Meeting I was speaking to two ladies concerning a young lad of 15, who was at that time being held in our County Jail for breaking and entering several homes in our county. One lady mentioned that she knew the lad personally, and made this remark: "He was saved in our church two years ago." It is not my desire to get into the theological complications of this remark, but is it not a fair question to ask—"Saved? Saved from what?" It is true the boy had gone through all the formalities of becoming a church member. But have we lost so much of the Gospel of our Lord that that is all there is to "being saved"?

If we have a calling, if we have a purpose, if we have a Gospel, and if it is the Gospel of our Lord and Savior, then let's not get bogged down in merely collecting church members and impressive statistics. Let us be going—preaching, teaching, winning, leading others to "the way."

I would like to include now two clippings—one from a 1968 **Brethren Evangelist** and a second—excerpts from a 1968 **"Sand O' The Sea."**

**BRETHREN EVANGELIST—1968**

**"An announcement from the Missionary Board"**

"The building and property now occupied by the Sarasota First Brethren Church have now been sold. We deeply regret the failure of this effort of your Missionary Board. However, after a seemingly successful beginning, the congregation quickly became engulfed in indifference after the completion of their first church unit."

This first clipping speaks for itself and believe me it is not out of the realm of possibility.

**Gleanings from a 1968 issue of the "Sand O' the Sea"**

"We find this announcement from the Board of Education of the Church:

"1. 283 people are registered in 12 cell groups classes which are meeting weekly for prayer and Bible study in homes throughout Sarasota.

"2. 78 are now actively studying in the Church School for Lay Education. Classes offered this semester are:

1. Major Religions of our world
2. Applying the Christian Gospel
3. The World of the Prophets
4. Principles of Teaching

"3. The Minister of Youth Activities has listed the names of 18 young people who have advanced in rank in IXS Crusaders and the Minister of Children's Activities has listed the names of 43 Juniors who have advanced in the Sarasota Brethren Knights program.

"4. The S. S. Superintendent announces also that the increase in time for Sunday School from 1 hour to 1½ hours has been a huge success.

"We find also an announcement here that there are now 14 of our Young People attending Ashland College. Three are beginning their training in Ashland Theological Seminary.

"Eight of the Yokefellows have just returned from Krypton, Ky., where they assisted in repairing and redecorating the Mission buildings.

"Plans have now been completed with the General Missionary Board for the opening of a mis-

sion station in Nigeria under the support of the Sarasota Church.

"The Mission board has also expressed their appreciation for the cooperation and support of the Sarasota Church in the opening of six new mission points in Florida.

"The Minister of Golden Age Activities has announced an increase in Golden Age membership this year with a gradually growing number of retired folks registering for the Golden Age Activities. The Golden Age Choir has resumed its practice for the winter season. Plans have now been made for the 60 voice choir to present the Easter Cantata for 1969. Six requests have already been received from churches in the local area to present the cantata in their churches during Holy Week.

"72 are now registered to begin the Beginning Pastor's Class, the Seminar on Faith and Life.

"58 were received into the church membership this past month, having completed the Seminar on Faith and Life."

If you say, "Just a dream," you're right; it is. But if you say "impossible," then I say just "perhaps." Just what is wrong with this report? Isn't it true that all of its "impossibilities" are only in our minds? Is it impossible in the strength and power of God?

How much are we convinced in the truths of the Gospel which we preach? How vital do we feel they really are?

We shall never forget how impressed we were in our first year here in Sarasota. No move was made without praying for the strength of the Lord. Prayer and faith were our foundation. We did not move by sight but by faith. But now we are at a danger point—too many times in these past few months we have heard the words, "We can't do it;" "We must see our way through." Permit me to ask this question, Brethren: Is faith such a poor commodity that it has value only in times of depression? The test of this Church and any other church is whether it will choose to live by faith and push ahead when it could very easily sit down and say, "Goodbye, Lord, we no longer have need of you." In the beginning there was no choice. If there was to be a church here, the work had to be started on faith, but now the temptation is real. Which shall we choose—faith or sight?

Let us choose faith! It is time to "get going"!

Sarasota, Florida.

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### SPEAKING ON A LOW LEVEL

THE OLD SAYING, "Say what you mean and mea what you say" has very little meaning in this mo ern world and that which is often said is too often to from the moorings of meaning. We have come to acce "double-talk" as the unavoidable measure. When the r pairman grandly advises o'er the phone, "I'll have a ma out there first thing in the morning" we hang up u derstanding "first thing in the morning" to really mea "last thing at the end of the week."

Some examples of this double-talk under the headin "Disenchanted Dictionary" were recently published in a English news journal, and herewith are some sorry e amples:

"Under consideration" . . . "We have lost the file"

"Under active consideration" . . . "We are trying find the file"

"For attention and action" . . . "It's up to you to pa this to someone else"

"We are making exhaustive inquiries" . . . "You'll ha a long, long wait for this one!"

You ruefully smile and think of that tradesman w touched your temper by some "disenchantment" of h private own. But it is more than tragic when the matt is transferred to the spiritual level. In cold print, mar a man sweetly thinks that the Almighty speaketh on t same low level. As the Word speaks of "now is the a cepted time, now is the day of salvation" (II Corinthia 6:2) might not God's "now" be understood in the san sense as man's? Far too many tragically tamper wi the terrible thought that the Almighty simply—or som how—does not mean what He says according to the Wor

But there is no help for such horror from the ho writings. "Forever O Lord Thy Word is settled in heave (Psalm 119:89) is Scripture for the smiting of su sophistication. And there is simply no variance with Hi Who hath declared, "heaven and earth shall pass aw but My Word shall not pass away (Matthew 24:35); it permanent because it is positive and multitudes ha passed from death unto salvation-life because of the fixe definite, unmoveable, "Verily, verily I say unto you . . . of the Lord from heaven.

"God is not a man that He should lie" (Numbers 2 19); "It was impossible for God to lie" (Hebrews 6:1 terrific texts for today in a time of twisted thin ing! (Copr.ERA)

I am afraid of any religious movement that does n arouse the bitter opposition of entrenched evil. You wi remember that our Lord once cast the demons out of man and the demons entered the hogs. The hogs con mitted suicide and the hog-owners asked Jesus to lea the country. When the power of God casts out the devi all hog-owners whose business is affected will raise protest. A real revival today would cause a commotio in the traffic of evil.

Vance Havner in REPENT OR ELSE!
(Fleming H. Revell Company)

# Young Men's and Boys' Brotherhood Program

## Topic Editor: STAN McKIM

May topic

"ARE YOU INSURED?"

Are you insured? This question is asked every citizen t least once in his life. The insurance man is one of he first business corporations to visit the home when a hild is born. They have very convincing reasons why the ew parents should have full coverage for their child. Inurance is necessary to our standard of living today. It s nearly impossible to support a family without some neans of insurance for security. Many insurance comanies are highly recommended, but I would like to recommend to you the insurance company that I think has he best insurance coverage of all companies in the vorld.

The reasons for insuring in this company are:

1. It is the oldest insurance company in the world. It has been in successful operation thousands of years.
2. This company has never changed its management.
3. Its policies never expire. It permits the insured to travel in all quarters of the earth, from the frozen North to the plague-infested areas of Africa.
4. This policy insures a person for more than the person is worth! All applications must be made directly to the President. All genuine policies are stamped with His **Love.**
5. This policy is absolutely guaranteed.
6. It is the only company that insures against loss of life by giving the insured a **new** life.
7. The insurance company pays all premiums (Eph. 2:18).

Yes, it is wonderful to have an insurance policy that neets these requirements. This great policy not only neets the above requirements, but will guarantee other enefits if the insured will accept the conditions of the olicy, which are: (1) repentance toward God and a faith oward our Lord Jesus Christ as given in Acts 20:21; 2) belief in God and Christ as commanded in John 3:16.

The other benefits guaranteed in the policy are:

IFE: "God gave His only begotten Son that whosover believeth in Him, shall not perish, but have everlasting Life" (John 3:16).

EALTH: In Psalm 103:1-5, we find that the Lord will heal all your diseases.

LL DAILY NEEDS: "My God shall supply all your needs" (Luke 12:28).

OMFORT: "Let not your heart be troubled" (John 14:1).

OMPANIONSHIP: "Lo, I am with you always" (Matt. 28:20). "I will never leave thee" (Heb. 13:5).

EACE: "My peace I give unto you" (John 14:27). "Thou will keep him in perfect peace whose mind is stayed in thee" (Isaiah 26:3).

N ETERNAL HOME: "In my father's house are many mansions. I go to prepare a place for you" (John 14:2).

It is unbelievable that an insurance policy exists today at meets the requirements, benefits, and guarantees that have been stated. If you have heard of **Christianity** you know that these benefits are yours, if you will only take the time and effort to slow down in your daily life and **act** upon the matter. It is so easy to slide through each day without taking the bother to insure your life.

Every family knows the sorrow of sickness and disease. Many times it seems almost impossible to understand why people have to suffer. One of the deepest griefs for a family is to give up a loved one. It might be a mother, father, or child. The first question we ask is: Why did this happen to me? What did I do wrong? It is so hard for us to face the thought that we will have to some day bury our loved ones. We love our families very much. At times there is strife or anger, but always there is an inward love for a parent or child, regardless of circumstances in the daily life. Every parent wishes that its child will be successful in this world. Children reach out for a love that gives them security in their lives. When does this security have to be given? It has to be given to a person while he is still alive!

Christ is our mediator between this life and the after life. A **parent** is responsible for the kind of eternity that a child faces. Many tools have been provided by God to educate our children. Churches have been built. Sunday Schools and Vacation Bible Schools have been organized to train children. Pastors have been trained to council and guide the people of a community. Bible classes and Mission programs have been provided for the congregation, so they can study and work for their Lord. Each church of the community offers us the opportunity to give our life to the Lord. If we do not give our life to the Lord while we are alive, Satan has scored another victory!

The Brethren Church offers to anyone; regardless of **society, race,** or **creed,** the opportunity to **know, accept,** and **love** the Lord Jesus Christ. When the end of the road of life comes to you, dear friend, we pray that you will be ready to follow Christ and our Christian forefathers in the path of eternal life. **Are you insured?**

# ATTENTION:

## SECRETARIES PLEASE NOTE

**Recently you received the Statistical Report blank along with copies of the National Goals Program report blanks. The Goals Program is based upon the year ending June 30th, 1959, therefore these reports should not be filed before that time. Since none of these goals are on a District level it is not necessary that the reports be returned to the District Statisticians, but rather should be returned to the chairman of the National Goals Program Committee. The cooperation of all church secretaries and pastors in this matter will be appreciated by the committee.**

**Henry Bates—Chairman.**

**Send reports, (after July 1st), to: Rev. Henry Bates, R. D. 1, Mineral Point, Pennsylvania.**

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist

## THE PALACI MEETINGS—CORDOBA

### Eleanor Yoder Romanenghi

USUALLY the first two weeks in January are so hot that people are wishing to get out of the city to the nearest hills and rivers. Our young people's camp takes place the last two weeks in January; but this year something different happened here. Senor Eduardo Palaci, retired Salvation Army officer, offered a series of evangelistic meetings in connection with a tour he was making, and they had to be January 7-13. It didn't sound very promising at first, because some of the Cordoba people are usually busy with preparing the camp grounds, and besides, many get a bit lazy when it is hot; they would rather not go to a closed hall such as we have. However the Lord arranged things so that the meetings were very successful.

First, the weather was cooler than usual at this time —it was fine; Brother Varela from Rosario went ahead with the work at camp, while here the hall was full each night and there were a number of confessions. Sr. Palaci is almost 73 years old, and needn't have spent so much energy in these campaigns, but he loves to do it. The visiting and personal conversation with the people certainly have their effect.

We are glad that our pastor has been working a lot in the neighborhood of the church. We own the property now, and if the church is to prosper, we must see some fruit right near. Most of the people come from the vicinity, although we have some faithful ones coming from a distance too. But it is right in that spot that a Gospel witness is needed like a light in a dark place. One of the people in whom we have seen a change is a neighbor who, at first, came to the hall so drunk that the only thing he did was to disturb the meeting. Now, he and his wife have accepted the Lord, and they listen attentively through the whole service. Two or three others want to become members, but realize they will have to change their lives in order to give a clean testimony. All these people need our prayers and love.

We have great hope for the children in the district, for what they learn in Sunday school year after year will stay with them, especially if they are converted when young.

The Cordoba Church, as well as the other Brethren churches here are very glad to have seen and heard both new missionaries, Reverend Solomon and Mr. Rowsey, and they are very thankful for this added help in the needy field down here.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## INFORMATION BRIEFS

Nigeria, Africa

Ivan L. Eikenberry, evangelist and educational missio ary in Nigeria for fourteen years, has been appoint Associate Field Secretary of the mission in Nigeri Africa.

There is a total of eighty-four Church of the Brethr and Brethren missionaries serving the mission in Niger Currently there are in operation forty schools with mo than 4,000 students; fifteen medical centers, including hc pitals, leprosariums, and outpost clinics; and sixteen c ganized congregations with 4,371 members.

In February the corrected proofs of a newly-revis hymnal in the Bura language were sent to the printe by Fern Baldwin, literature secretary of the Brethr Mission in Nigeria, Africa.

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—WHAT SECURITY IS GIVEN TO THE LENDER?

A—A promissory note will be issued to the lender and executed in the name of the Missionary Board of the Brethren Church by the Treasurer of the Board, attested by the General Secretary or Associate Secretary under the corporate seal. The following considerations prove the safety of placing money in this fund:

a. The Missionary Board consists of 17 competent and dedicated members who have been elected by General Conference.

b. The Missionary Board of the Brethren Church is incorporated under the laws of the State of Illinois and possesses a certificate from the Secretary of the State of Ohio, permitting them to function as a non-profit corporation in the State of Ohio.

c. Legal counsel has been sought in the establishing and administering of the fund.

d. All applications for loans will be carefully and prayerfully considered before the loan is granted.

e. A reasonable reserve fund will be maintained for repayment of the Board's obligations.

# What's Doing in the Churches

## POST-EASTER REVIVAL AT TIOSA, INDIANA

It was a blessed privilege to work with Brother Edgar Berkshire and the Brethren of Tiosa, Indiana, from Monday, March 30, through Sunday, April 5. We found the members interested in reaching souls and progressing.

On Monday Evening, an Annual Community maple-syrup and biscuit supper with all the trimmings was served in the church basement to a fine crowd. This was followed by a brief business meeting of the church. Encouraging reports were given.

Stressing the evangelistic emphasis, we used the Seven Sayings from the Cross as the basis for our seven messages. A very good interest was manifested. There was fair attendance and some calling with personal work was done. Several never missed a single service and a commendable feature was the attendance regularly of some of the young married people with their children. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Special numbers were appreciated at each service.

There were 116 present for Sunday School and a similar number for the Worship Service on the final day. At the close of the Morning Message five teenage boys, four of them brothers, presented themselves for first time confessions. In the Evening Service the father and mother of the four boys came forward for salvation. A young married couple had presented themselves earlier in the week, the wife for membership and the husband for reconsecration. We trust that a continued harvest will follow.

It was the privilege of Mrs. Tinkel and myself to be with Brother and Sister Oran Leedy during the week in their country home. No better hospitality could have been offered here, and likewise, in the many homes where we were invited for meals. We thank the church for a very generous "love offering."

These Brethren are working on a parsonage fund and the Brotherhood can expect to hear from them further before too long. Rev. Edgar Berkshire and wife are giving part time to the work but are doing a good work. May the Lord continue to bless and lead both Church and Pastor in this field of His.

Arthur H. Tinkel
Pastor, Oakville Brethren Church.

## OAKVILLE BRETHREN CHURCH

Greetings from Oakville, seven miles South of Muncie, Indiana. There are times when things seem to boom and again times when perhaps the most and the best work is being done but isn't so noticeable. The latter seems to be true of this church at the present time. Sickness, and many hindrances have been our lot for months. In other words a season of testing and verification of the Word has been experienced. Slowly, it seems, we learn that God's way is the best way.

During the last couple years the heating systems of both church and parsonage have been replaced with new oil furnaces. Several other improvements and work needed for the upkeep of the property have been cared for. A few new members have been received, while some have been lost by death and letter. Francis Ocker is one who has been received into the church and is now taking Pre-Seminary work at Ashland. Finances are slower but so far we have not had to retrench in our Denominational giving. Several guest speakers have been with us from time to time. We have two active W. M. S. Groups. A new Sisterhood of Mary and Martha has been organized and is working. The B. Y. C. has been silent for some time but is expected to get a new start again. The Laymen, while not active as an organization in some ways, are continuing the farming of a rented farm which helps the church. Sunday School attendance is up some over a year ago. Several new families are being reached. A time of harvest is expected.

Rev. John Byler, pastor of our New Lebanon, Ohio, Brethren Church, was with us as our evangelist in a two weeks Revival effort during the first half of March. Sickness, weather and hindrances of many kinds interfered greatly. In spite of all, Brother Byler preached the Word. While no outward moves were experienced, we believe much good seed was sown. A young man and wife, students from Anderson College, were in charge of the Music. They brought several young people along who brought special messages in song and music. A time of reaping is sure to come. We wish to thank Rev. Byler for his earnest efforts and the New Lebanon Church for releasing him for this effort.

Several weeks ago, the Sunday School purchased a new Mimeoscope and supplies for the Pastor's Study. A church paper is planned which will assist in reaching more families with the Word and news of the activities of the church. Two new double Road Signs are to be set soon. Our Annual D. V. B. S. is being arranged for May 25 to June 5. We covet your prayers in our behalf.

Arthur H. Tinkel, Pastor.

## Late Flash!

## Ohio District Conference will meet at Smithville instead of Linwood Park.

# SOME IMPLICATIONS of
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Dr. J. C

## I. INTRODUCTION

Historically the tradition of the Brethren Church has been based upon the assumption that there would be no creed for the denomination. From time to time there have been pronouncements which have set forth the doctrinal position of different authors and groups. The most recent of these is the "Message of the Brethren Ministry," adopted by the National Ministerial Association in 1921.

There have been two recent discussions in the **Brethren Evangelist** of this statement. Rev. N. V. Leatherman was the author of one article, /1/, and Dean Delbert B. Flora devoted an important part of his 1958 Moderator's Address to this area. /2/ It is the purpose of this article to review further some of the implications of the historical position of the church, with some consideration of this most recent statement, hereafter referred to as the "Message."

It is not within the province of the author as a layman to enter upon a technical theological disquisition. Hence it is probable that more questions will be raised than answered. Yet this study will serve a useful purpose if laymen and clergy alike continue thinking upon these basic problems.

1. Leatherman, N. V., "The Message of the Brethren Ministry: What Is It?", **Brethren Evangelist, LXXX,** No. 16, April 19, 1957, pp. 10-12.
2. Flora, Delbert B., "Moderator's Address, 1958," **Brethren Evangelist,** LXXX, No. 44, November 8, 1958, pp. 5-6.

**Editor's Note: Mr. Drushal, in submitting this article for publication, has given the Editor the privilege of prefacing the article with the customary words, "The opinions expressed herein are the opinions of the writer and not necessarily those of the Editor or the Publishing Company." Because of the nature of the article, replies in good taste received from other Brethren will be considered for publication in future issues of the EVANGELIST. Mr. Drushal, in submitting his article, expresses the desire that his comments might spur someone, or others, into further research and study on this all-important matter. His article is the result of much study, thinking and research; is carefully documented, and should prove of interest to many Brethren in this crucial, changing Church age. W. S. B.**

## II. SOME ASSUMPTIONS

Three assumptions seem to underlie the approach f any denomination which holds to the "no creed" posit

First, it must be assumed that there may be differer s of opinion and belief on some aspects of scriptural terpretation and doctrine. The major function of a cr d is to bring everyone to a universally accepted stand d of dogma. It stands as an obligatory doctrine. Since e absence of a creed makes possible the opposite, it m t follow that there may be latitude from a single interp tation.

Secondly, the "no creed" groups, sometimes called e free churches, hold that they must include within t r bonds of love those with whom they may differ. Comp e "oneness," in the strictest sense of the term, is not a g

## *The Message of the B*

THE MESSAGE which Brethren ministers a e heralded to a lost world, finds its sole so c message is one of hope for a lost world and sp s ity to the apostolic injunction to preach the V r mind and heart. We, the members of the N o Brethren Church, hold that the essential and or shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible n

2. The Authority and Integrity of the l ly Brethren Church desires to bear testimony to e tion has been made through Jesus Christ, a c p revelation is the New Testament; and, to the li Old and New Testaments, as originally given, t final and authoritative revelation of God's wi a as a rule of faith and practice.

3. We understand the Basic Content of c to Be:

(1) The Pre-existence, Deity and Incarna on the Son of God;

# he BRETHREN POSITION EEDS

## r Drushal

to be sought. It assumes that it is possible to labor and worship with those who may not be in complete agreement on every point.

Thirdly, the absence of a creed suggests a developing philosophy. Beahm cites Wohlfahrt's eighteenth century explanation of this view:

> When we were first drawn together as a society it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truth, were errors, and that others which we once esteemed errors were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it and perhaps be unwilling to receive further improvement, and our successors still more so, as concerning what their elders and founders had done, to be something sacred, never to be departed from. /3/

### III. SOME HISTORICAL NOTES

The dominant influence which led to the position that only the New Testament should be the guide for Christians grew out of the time in which the Brethren Church started. The small Germanic states of the late 17th and early 18th centuries each had a royally promulgated creed consistent with the belief of the ruling Prince. Each citizen and serf had to take the oath of allegiance not only

3. Beahm, William H., Studies in Christian Belief, Elgin Ill.: The Brethren Press, 1958, pp. 11-12.

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(2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;

(3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His own Blood;

(4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;

(5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead; the judgment of the world, and the life everlasting of the just;

(6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;

(7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait and pray;

(8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";

(9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) The Lord's Supper; (d) The Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

to the political regime but to the religious faith expressed in the official state decrees. Taking an oath of any kind expressed this dual fealty.

To avoid any misstatement of allegiance, to achieve complete independence of spirit so that the Holy Spirit could freely guide individuals, there would be no official creed for the Brethren.

Even so, the early leaders did not hesitate from time to time to set forth their views. The Alexander Macks, Senior and Junior, Peter Becker, and others, discussed in tracts and sermons the doctrines of the church as they understood the New Testament to teach them. Later writers such as Kurtz and Holsinger in the 19th century contributed further to the development of the historical position of the church.

It should be noted here that Beahm, among others, has suggested, even though recognizing the historical position of the church, that "creedal statements can be useful . . . if they are regarded as a brief and memorable form of Christian belief as it faces spurious substitutes which from time to time might threaten to replace Biblical faith." /4/ The "Message" certainly falls properly in the line of great pronouncements of doctrine in the history of the church. Whether it has become a creed, **de facto** or **de jure**, is a mattter of concern here.

## IV. SOME CRITERIA

It is now pertinent to attempt to answer the question: How may a creed be identified as such? Realistically, there should be some way to know the difference between important and welcome doctrinal discussions and pronouncements over the years, and an official functional creed, whether the document be identified by that title or not.

Leatherman suggested that using a statement as a guide to discipline gave it creedal status. /5/ Willett explored the problem a bit further, suggesting two types of scriptural interpretations:

> One is the formation of doctrine made by individuals as the statement of their convictions on matters of biblical teaching and personal beliefs. Of these there have been thousands . . . and they have possessed the weight which the names of their authors and the cogency of their arguments presented to the minds of those who examined them . . .
>
> On the other hand, when a specific formulation is organized by church leaders of distinction, or by a group of scholars, or by an accredited assembly, and is approved by a denomination or a considerable section of the church, it has the authority of an accepted creed, and is presumed to possess binding force on the thinking and conduct of its constituency. /6/

Perhaps the answers to three questions will help throw light on the nature of a doctrinal statement.

First: Is it amendable? This rather simple question is crucial. If you hold that the statement in question is not amenable to alteration by subsequent majorities, then for all practical purposes you have a creed. If it has become an unalterable or unchangeable trust in law for which subsequent members are trustees without authority to alter, then a binding creed exists. Those who believe no changes are permissable, hold, to borrow a phrase from Justice Cardozo, that "plenary inspiration descended upon the majority." /7/

The question for today is the extent to which the "Message" is held to fall in this category. To begin with, there was a minority vote against adoption in 1921. These men have their philosophical descendents as well as have the majority. Though not so stipulated in the adopting motion, some of the majority, and some of their heirs, felt that the final word had been spoken. If it has, then a creed exists. If it and other statements similarly evaluated are amenable to what Wohlfahrt called "further light" then by this first criterion it is not a creed.

There is a second question of importance: "Must the statement of doctrine be subscribed to first for membership and then for subsequent election to the clergy? Some denominations presuppose a catechetical study of a creed prior to membership. Others require that candidates for the ministry subscribe privately before a committee or board and publicly at ordination to the express statement of creed. Without this professed allegiance, membership and admission to the ministry in these denominations are denied.

In the Brethren Church, the National Ministerial Association may of course establish any criterion for membership which it chooses. Since it is primarily a fraternal insurance group, and not an integral denominational unit, and since a person may be a pastor or elder in good standing in the denomination without joining the Association, it is free to make such pronouncements and requirements as it chooses. The constitution of the Association does not require this kind of public declaration of support of the "Message." Though no poll has been taken, one can hear reports that district ministerial examining boards make some such demand. It is patent that if any committee has established any statement of required doctrine, the "Message" or any other, it has for all practical purposes established a creed.

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4. Beahm, **op. cit.**, p. 27.
5. Leatherman, **op. cit.**, p. 11.
6. Willett, Herbert L., "The Question Box," **Christian Century**, LIV, No. 11, March 7, 1937, p. 355.
7. Cardozo, Benjamin N., **The Nature of the Judicial Process.** New Haven: Yale University Press, 1921, p. 29.

A third criterion may be found in the answer to the estion: Is the statement a basis for discipline of the ty and clergy? In a sense this is simply the other side the coin for the second question. Yet some denomina-ns use their creeds as the law, infractions of which nstitute grounds for discipline. Robert, in his **Rules of der**, points out that churches establish their own inciples of discipline up to and including dismissal, d, presupposing no violation of basic rights or liber-s, the civil courts will uphold this action. /8/ The ex-nt to which any statement is used in this manner sug-sts the degree to which a creed has been established. Rev. Leatherman suggested in his article that the lessage" has not been used in this manner. This is un-ubtedly an oversight, for apparently some instances of ch discipline of both laymen and clergy had not come his attention, as there have been such cases since 1921. wever, the degree to which this practice has been llowed has not been ascertained.

These three criteria provide a kind of yardstick by ich the actual status of any doctrinal statement may determined. As a summary and definition, then, a urch may be said to have a creed when it adopts a tement of doctrine which is not subject to change, ich must be accepted for membership and election to e clergy, and which serves as the law for disciplinary rposes.

## V. SOME PROBLEMS

Certain problems have beset the non-creedal or free urches over the years. /9/ Modern leaders have not en able to escape them. Similarly, in the Brethren tra-ion, the full meaning of the position has given rise to sunderstandings and difficulties.

One problem arises when the question is raised, what orthodoxy? If orthodoxy is an end in itself, as some em to have held, then it is virtually impossible to easure a man's faith unless you have a ruler with finer marcations than a general statement on the New Tes-nent. "Undogmatic religion is, strictly speaking, a con-adiction in terms . . . " /10/ How far out to the peri-ery of generally accepted New Testament doctrine ay one go, and still be under the canopy which covers in a given sect, group, or denomination?

A second problem in any growing group grows out the question, is a creed inevitable? Apparently there ve always been those who have agreed with Kolbe that ome form of creed, some pattern of propositional statement, is inevitable in religion. The question is not whether there shall be a creed, but what creed there shall be." /11/ For many it is inconsistent to suggest that there be no binding obligation of creedal import. Perhaps even today some feel keenly this absence in the Brethren groups, and would adopt a binding statement.

A third problem always arises out of the slow, at times imperceptible acceptance of a statement as an official one without any technical adoption. It is "around" for a sufficient time until it is just taken for granted as final. It follows the course suggested by Justice Holmes in another context: "Every idea tends to become first a catechism and then a code." /12/ Resolutions adopted by representative bodies tend to become what modern politicians might call creeping creedalism. Should this be discouraged? Perhaps, more realistically, can it be prevented?

Another problem confronting the free church is the distinction between polity and doctrine. In some areas, to be sure, the lines are clearly drawn. Creed refers basically to doctrinal matters, statements of faith. Church polity usually refers to the mechanics of administration and organization. It is certainly a misconception of terms to say that the non-creedal position of a church refers only to its structure. In the Brethren Church a historical note of Holsinger's is often thus misinterpreted. He reported that at the Ashland conference "it was defined that the apostolic idea of congregational church government relates alone to the incidental affairs of the congregation, and not to doctrinal practices, which must be universal." /13/ If the Ashland conference actually meant by "doctrinal practices" (assuming Holsinger's record to be accurate) a specifically stipulated statement of faith, then they made a statement completely inconsistent with the "no creed" position. Only by the most obtuse twist of semantic implications is it possible to say one has "no creed" and "universal doctrine" at the same time. They may have so erred. Subsequent declarations and protestations of a continuing "no creed" position indicate that those at that conference did not vote to abandon the position of the founding fathers. The term may have been used to plead for a universal acceptance of the New Testament. The word "practices" may also have been meant to apply to ordinances. Whichever the fact, it but illustrates the confusion.

Minutes of the early annual meetings also show the problem. Each year there would be pronouncements on what many certainly held to be doctrinal matters. At the same time the growth of committees and boards created polity crises, one of which led to the difficulties of the 1880's.

An example of this kind of doctrinal difficulty grows out of the early 18th century statement on voting in state elections. This practice was first forbidden to the point of disfellowship, and twenty years later only discouraged. On this and other matters the early Brethren did not

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. Robert, Henry M., **Rules of Order.** Chicago. Scott Foresman, Co., 1921, pp. 299-301. For an interesting legal view of this point see the Court's opinion in **Baxter vs. McDonnell,** 155 N. Y. 83. A view of the strongly creedal churches is illustrated by the Episcopal statements in **Book of Common Prayer,** pp. 543 ff. The Roman Catholic church has made strong pronouncements on the relationship of individual beliefs and individuals, and the relationship between them and church and state. For example, see the encyclicals of Pope Leo XIII entitled **Immortale Dei** (1885), Libertas (1888), and **Rerum Novarum** (1891).

Some other churches that hold to the "no creed" position are certain branches of the Mennonites, the Plymouth Brethren, and the Friends (Quakers).

Curtis, William A., **A History of Creeds and Confessions of Faith.** Edinburgh: T. & T. Clark, 1911. p. 3.

11. Kolbe, Henry E., "The Meaning of 'Christian,'" **Religion in Life.** XXVI, Summer, 1957, No. 3, p. 414.
12. Holmes, Oliver Wendell Jr., **Collected Speeches.** Boston: Little Brown and Company, 1913. p. 91.
13. Holsinger, H. R., **A History of the Tunkers and The Brethren Church.** Oakland, Calif.: Pacific Press Publishing Company. 1901, p. 545.

hesitate to take what could have developed, but did not, into a creedal position. /14/ However, just as surely the "Message" could never have been adopted in 1821 because it omits too many of the beliefs which Brethren of that day called sound doctrine.

If the free churches have their problems, so have the creedal denominations. Speaking of the effect of creeds, Curtis wrote:

> If they were intended to unite mankind, they have too often separated. If they were planned to compel uniformity, they have too often bred sophistry and insincerity. Claiming to be summaries of revelation, they have been but traditions of men. Offering to mankind the truth which should set them free, they have not seldom been a yoke, depressing their upward glance in search of heavenly things, breaking their spirit, impeding their progress. /15/

Certainly the presence of a creed in the history of the Christian church has been neither a guarantee of continuity of doctrine, nor of unbroken fellowship. It would seem difficult then for the non-creedal churches to rely upon the utility of pronouncements as a primary source of strength.

## VI. SOME QUESTIONS AND CONCLUSIONS

One of the first questions is a practical consideration. Are the Brethren no longer able to make progress as a denomination without a creed? Has the efficiency of the modern era, coupled with the theological clashes of the last century forced this church to abandon the position of the early leaders? There is some evidence, though not always conclusive, to suggest that many hold this to be true.

Another question combines the philosophical and the practical. Is it possible to work towards common goals with those who say "Lord, Lord" with a different inflection? Must the substance of faith be universally identical, as a creed demands, in order for the acceptable forms to function? The early Brethren did not believe so. /16/ There are those today who, under the guidance of the Holy Spirit, continue to hope for cooperation toward common goals throughout the brotherhood without the rigors of creedal strictures.

Other practical questions grow out of which statement is selected. As a practical matter, may one still choose the statement of Mack, of Kurtz, of Brumbaugh, or the Warsaw Conference of 1892, though the differences are slight, and still be a "good Brethren"? Would the ministerial examining committee, for example, accept a person who as a candidate took his stand on the 1892 statement, without any commitment or even diverse commitment on other points? These are some of the practical problems involved.

If there is, as some believe, a tendency to a creedal autonomy in the Brethren Church, what is its significance? First, there should be a candid clarity on t point so that men coming into the ministry and the lea ers planning the work of the denomination know th the Church is becoming not a body of individual believe but a group of individuals bound by a creed. Second such a position should be reached in a forthright a open manner, without coming in through the side door various committees and auxiliaries.

Perhaps the most significant point is that such a po tion represents an abandonment of a philosophy. T concept of the early Brethren leaders that the New Te tament, read by the individual, could be the sole gui to faith and practice, without foresworn allegiance to creedal dogma, is certainly one of the great, if not t greatest, contributions of the Brethren to the Protesta heritage.

Of course some will suggest that like other heritag in the interest of progress or of efficiency, or of orth doxy, this heritage, too, must be abandoned. Perha these suggest, the "no creed" position has served its pu pose as have the earlier beliefs concerning voting, co ered buttons, and church education. As a matter of re ord the author does not hold to this view, but rath looks to a continuing reaffirmation of the "no creed" p sition of the Brethren.

Curtis reviewed the problems of the Quaker moveme in this regard, noting some weaknesses of the "no cree position, yet concluded that this group had "a page Christian history devoted to it whose freedom fr blemish most other branches of the church might wi fully envy." /17/

Whatever else may have been written by the Bre ren on "a page in Christian history," let it not be s that they permitted their love for God and love for ea other and their acceptance of the Bible to be superced by a "final" dogma. Such an attempt to freeze the hea and spirits of the members into a false "oneness" w fail, placing the denomination in a position to be co sumed by its own statistical reports.

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14. Kurtz, Henry, **Brethren Encyclopedia.** Columbiana, Ohio, by author, 1867. For example, see pp. 100 ff.
15. Curtis, **op. cit.**, p. 416.
16. Durnbaugh, Donald F., **European Origins of the Brethren**, Elgin, Ill.: Brethren Press, 1958. pp. 324 ff. This work is the best collection of early documents translated into English relating to the origins of the Brethren church.
17. Curtis, **op. cit.**, p. 355.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 124**

**Needed: 76**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

# A HISTORY OF THE OHIO BRETHREN CAMP SITE

by

**GEORGE A. HARRIS, son of the original owner of the farm which is now the Camp Site**

'HE LINE between the Frank Shaffer place and the present Ohio Camp Site follows the Greenville eaty Line which extended from Fort Laurens, near rasburg, to Fort Recovery, on the Ohio-Indiana line. Of ırse, the Indians were the first to live there. The first ilized people to hold sway there were the French, ıose jurisdiction continued from its first discovery in 73 to the English conquest in 1763. Then, as a result the French and Indian War, England gained control; s she kept until the Treaty of Paris, which closed the volutionary War. England was very loathe to give up r control until Anthony Wayne gave her Indians a com-ete thrashing in the Battle of Fallen Timbers, forcing r to relinquish her claims.

As a result of the great victory of Anthony Wayne, the eenville Treaty Line was run in 1795. All the land to e north was allowed to the Indians as a hunting ground, ile that to the south was open to the white settlers. 1802, the land to the north was obtained by purchase. is land to the north was at one time Wayne County, and e first county seat was Detroit, Michigan. Wooster was ıde the county seat in 1811. The land to the south of the aty line belonged at different times to the following ınties: Muskingum, Fairchild, Coshocton, and then lmes. It was Washington County before it was Mus-ıgum. Knox Township was made in 1825, the same ır that the county was organized.

To Knox Township belongs the distinction of being the ne of the first white man to live in Holmes County. the banks of the Mohican, not far from the Fred de place, there once lived a Frenchman by the name Feerenbaugh, a fur trader. He plied his trade on the ee branches of the Mohican, and conveyed his wares canoes down the stream to the Ohio. The Indians were en very angry with him because they said he cheated m; when the War of 1812 broke out, some of the Black rk Indians murdered him. At the ford, a short distance th of where the Indian boundary crossed the river, a ıter and trapper by the name of Shrimplin once lived the west side. He probably built his cabin in 1803 and s still there in 1810.

wo of the three Indian villages in the western part Holmes County were located in Knox Township. One s located above the spring near the John Boling farm, just north of the Indian boundary. The second one in ox Township, ran northwest of the late George Ullman n. This old Indian town, on the Mohican, now the ob Spreng farm, was known as "Hell Town" from many orgies of the Indians. It was located on the trace or trail from Pipe Town at the junction of Mohican, John and Owl Creeks, and White Woman's town at the mouth of the Killbuck. One of these trails came up the Mohican Valley, another came up Black Creek, crossing the ridge to Sigafoose Run. These trails merged into one trail, leading northerly to Mohican (Odell's Lake) along the north side of the lake to Big Prairie, and thence southeast to Killbuck Town, thence southeast to the Indian towns on the Tucsarawas. There is a large mound near the site of "Hell Town" supposed to be the work of the Moundbuilders. The evidence is that it was probably an act of natural causes caused by flood waters. Evidently the mound referred to is back of the William Young farm, and is now planted in evergreens.

The spring north of Holmesville, on road 76, is a very famous place There, on the night of May 30, 1782, a soldier died of sheer exhaustion, and was buried there. A marker marks his grave. He was in Colonel Crawford's group of about 400 men, volunteers called by George Washington to defeat the Indians who were molesting the county with the encouragement of the British. This drive had begun on May 24th from Minge Bottom, two miles south of what is now Steubenville. The men were of Irish and Scotch descent. Each volunteer furnished a horse, a hunting knife, tomahawk, and knife; powder horn and flint lock; flour and bacon sufficient for 30 days. Crawford's mission was thoroughly defeated, and he was burned at the stake in a hideous manner by the Indians, in Wyandotte County, on June 11, 1782.

Education and religion came to this section early. The first school was kept by Griffith Johnson in Drake's Valley. It is in a building located just north of the crossroads, partly log and partly frame, where Mr. Johnson kept school in one part and resided in the other.

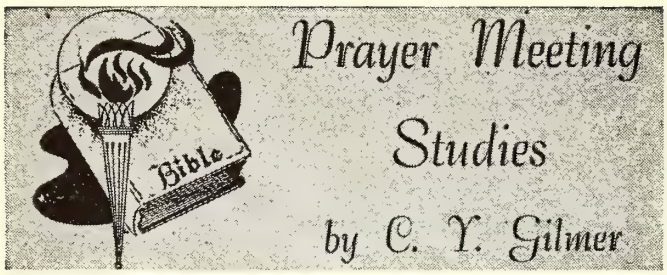
## Ohio Camp Information

### WE NEED WORKERS

PLEASE PLAN a Saturday of work at the Ohio Camp soon—we need your help badly. If you are planning a work-day, call Elmer Frank, at 2345 Nashville, or write to him at Rt. 1, Lakeville, Ohio.

### CONSTRUCTION UNDER WAY

AT THIS PRESENT WRITING, construction is almost completed on the lower section of the barn. Building on the sanitation unit and two cabins will begin shortly. Time is getting short, but camp will be ready for the opening day of July 19.




### WHAT THE CHURCH NEEDS

The church needs
More tithes and less drives,
More action and less faction,
More workers and fewer shirkers,
More backers and fewer slackers,
More praying and less straying,
More of God's plans and less of man's.
More divine power and less human "pow-wow,"
More burden bearers and fewer talebearers.

Helen Eikenberry.

"WHY IS THE HOUSE OF GOD FORSAKEN" (Neh. 13:11)? The work of the Lord has always had opposition (Neh. 2:10). Satan has often found it to his advantage to infiltrate the church with unbelievers (Neh. 6:2, 3). He is quite fond of profaning the Lord's day with the selling of commodities of all kinds, commercialized pleasure, political elections (in Europe), etc. (Neh. 13:15-21). Satan is seeking to paralyze the forces of the church (1 Cor. 11:30).

The church needs separation from the anti-Christian "mixed multitude" within her ranks (Neh. 13:1-3.) The "mixed multitude" went up with Israel out of Egypt (Ex. 12:38), and sought to disrupt the church in the wilderness (Num. 11:4-6). The glory of the Christian is the difference between him and the non-Christian (2 Cor. 6:14). There must be a separation in doctrine and conduct (2 Cor. 6:17).

The Bride of Christ walks forth with Him in modest garb attired;
With Him she seeks to save the lost; with love for Him inspired.
Then Satan comes arrayed as light, and speaks with pious word,
"I've found a way to reach the lost, and thus to please the Lord;
It will not do to be so queer: a fool does little good;
If you would win the worldly-wise, join with them as you should. —Yoder.

In Nehemiah's day the chamber which spoke of the glorious person of Christ was occupied by Tobiah, who had opposed the work of the Lord (Neh. 13:7-9; 2:10). There are times when the church needs to be purged and cleansed from wickedness (Matt. 21:12-13; Acts 5:1-5). The Church

"Must make this sweeping sacrifice—
Choose God, and dare reproach and shame,
And boldly stand in storm or flame
For Him Who paid redemption's price."

Then Nehemiah discovered that the service of God's house was lacking in support from the people (13:10, 11) He set up an efficient finance system for the support the Lord's house (vs. 12-14). Malachi believed in stor house tithing (3:10). We are to follow 1 Corinthia 16:2.

"There was a church in our town,
Which thought 'twas wondrous wise,
It tried to pay expenses
In selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks grew tired of buying,
And the whole thing went to smash.

"There was a church in our town,
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
And when it was found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
Not even once again."

To keep faith attend church (Heb. 10:24, 25). All a to be in Bible study (Deut. 31:12). Unscriptural ma riages tend to destroy church attendance and faith (N 13:23-27). Enjoy your church (Psalm 122:1).

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### WHAT HAPPENS AS THE RESULT OF YOUR LESSON?

ON THE SUNDAY AFTER you taught a lesson the subject of witnessing to the lost, did the me bers of your class enter the room bursting with repo of the way the Lord had spoken to unbelievers throu them? After a series of lessons on prayer, did they sha with each other various types of answers to prayer?

**Do you expect exciting things to happen as the res of your work?** If you teach the dynamic Word of t living God in the fulness of the Spirit, should you expect results? Of course, the Lord sometimes woos person silently and gradually to Himself, and aims sometimes long-range goals; yet things should be ha pening continually. The greatest reward you will e receive for your efforts in teaching will be to see t Lord work through you to change other lives accordi to His eternal purpose.

**There are enough Bible facts given out each Sunday convert the world, yet the world is not converted.** each Christian would win just one other person to Chr the world would be evangelized in each generation, not all are winning one. If each member of your chu lived up to the light he has, what would your church like?

**We do not expect a miracle to take place in the l of each pupil every week, but what can we expect?**

Do they hear the voice of the Lord explaining His gher ways?

Do they feel Him very near and do one thing that He ys?

Even in a Sunday school class it may not be easy to ar God's still, small voice speaking personally. So any other noises are abroad that they often drown the e who speaks softly. Sometimes the pupil's own inti-ate problems cry loudly for attention. Sometimes the acher's dependence upon the force of his own person-ity smothers the voice of the Spirit. Sometimes the her class members distract. It is possible for the teach- to go through all the motions of teaching the Bible ithout the Lord's speaking through him to individuals.

When the Lord speaks personally to us, it is in terms our own daily lives. **The test of teaching comes dur-g the week.** No Sunday school pupil of any age should out the door of his room without a strong compulsion do something that God wants him to do the next eek. Think what is happening to our pupils if they do t practice the truth that they hear in Sunday school. If ey get in the habit of hearing God's commands without eying them, they become hardened to sin.

**Therefore we will not be so much concerned about vering the lesson as about getting one aspect of it otivated, understood, and practiced.** We will not be ntent if our pupils give us back the Bible memory rse; for often they are saying it just for our benefit. ey should be keeping it themselves, hiding it in their arts to keep them from sin when they meet temptation. **Blessed are they that hear the word of God and keep** ' (Luke 11:28).

—taken from an article in "Link" by Lois E. LeBar.

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Lesson Comments by William H. Anderson

**Lesson for May 24, 1959**

## THE BLINDNESS OF INJUSTICE

**Lesson: I Kings 12:12-20**

" ONLY THERE were some way man could avoid re-peating the mistakes of others! But, alas, it seems at as long as man remains man, he will continue in his olish ways.

"The problem of the world is not the problem of the ydrogen bomb, or even communism. The problem is epraved human nature . . . There is no difference be-ween the nature of a savage walking a jungle trail with his spear in his hand and an educated, cultured American flying a bomber overhead" (Billy Graham).

Our lesson this week portrays so vividly the workings sin in fallen, depraved man.

### SOLOMON'S FAILURE

But king Solomon loved many strange women . . . omon clave unto these in love . . . For it came to pass . . . that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God . . . And Solomon did evil in the sight of the Lord" (I Kings 11:1-6)

Solomon had two glaring weaknesses in his character: lust and idolatry!

**How sad to see one possessing so much, as did Solomon, fall so far and so fast!**

### AHIJAH'S PROPHECY

"And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way . . . And he said to Jeroboam, . . . Thus saith the Lord the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (I Kings 11:26-31).

Jeroboam was a capable, industrious young man— "a mighty man of valour"—who worked in Solomon's court. Because Solomon failed to walk after God, as did David his father, God commanded that the kingdom be given to Jeroboam.

**O the price of sin and disobedience!** The glory of Solomon was soon to fade as the leaf.

### REHOBOAM'S MISTAKE

At Solomon's death, the kingdom was handed down to Rehoboam his son. This was the usual procedure. **But remember God had promised part of the kingdom to Jeroboam!**

When Rehoboam went to Shechem to be installed as king, "all Israel" came to him. The people had a matter to bring before him. They demanded lower taxes. Rehoboam promised to give them his answer in three days.

First, he consulted with the wise old men of the counsel. They advised him to comply with the people's request. Next, Rehoboam sought advice from the younger men. They told him to do just the opposite—show the people who was boss—double their taxes!

This was the first big test that Rehoboam faced. What would he do? "And the king answered the people roughly, and forsook the old men's counsel that they gave him."

> "Maybe it was Solomon's fault, at least in the beginning. Solomon was too busy building temples and palaces to pay much attention to the building of his son . . . Rehoboam was off to a bad start, even as a boy; he came out of a home in which there was little reverence for God and less for humanity. He was a rich prince, but spiritually a pauper; he was brought up so" (Frank S. Mead).

### ISRAEL'S DECISION

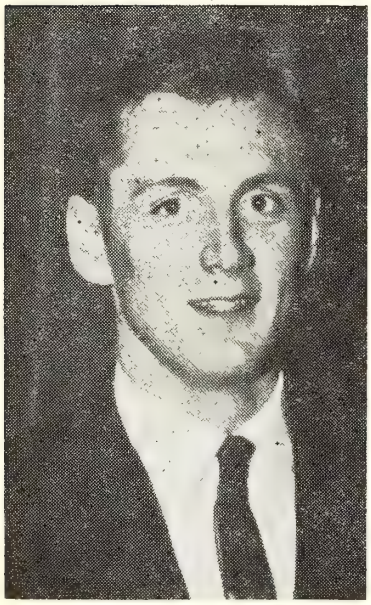
When the tribes of Israel saw that Rehoboam was not willing to help them at all, they decided to break with him. Whereupon all the tribes, with the exception of Judah and Benjamin, rebelled against Rehoboam and chose Jeroboam as their king.

Thus Rehoboam was to reap the fruits of his own injustice and foolishness. But he was not to suffer alone. In the years to come the entire Nation of Israel, because it was not united, suffered at the hands of its enemies. For the words of Jesus were so applicable to Israel: "If a kingdom be divided against itself, that kingdom cannot stand" (Mark 3:24).

# ANNOUNCING

# The AMBASSADOR QUARTET

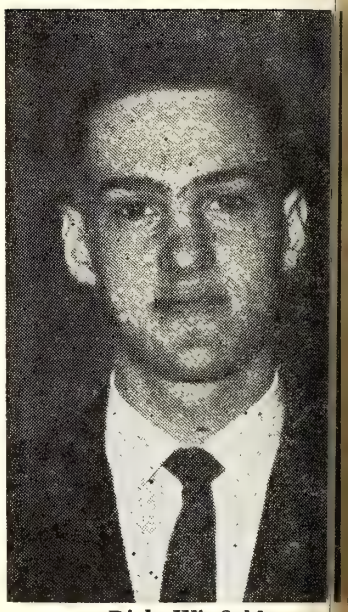
## -- 1959 Model



Gary Bargerhuff

**Gary Bargerhuff** is a freshman at Ashland College, from the **Loree, Indiana, Brethren Church.** His major course of study is undecided yet, but his Bible minor has already begun to prepare him for Seminary work. Gary sings First Tenor and is always on demand as a soloist for services in and around Ashland. He loves to sing and is active in the Men's Gospel Team and Chapel Choir at school.

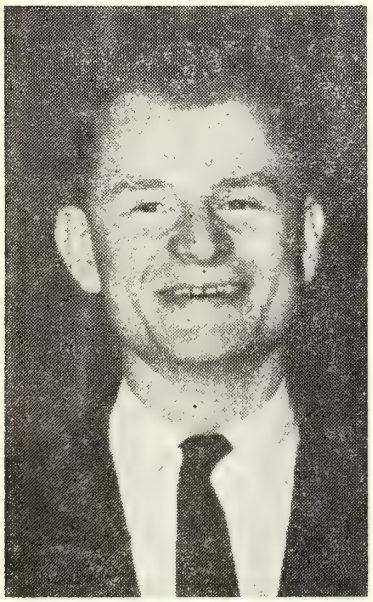
**Dick Winfield** is also a freshman at Ashland College, from the **New Lebanon, Ohio, Brethren Church.** He has a keen interest in mathematics and also carries a Bible minor. Dick sings Baritone in the quartet. His other musical interests center in the college band, where he plays trombone quite well. This instrument will add variety to their programs this summer. He is also active in Men's Gospel Team.



Dick Winfield

All of the members of the NEW AMBASSADOR QUARTET are studying for the ministry at Ashland College. This summer they will unite their efforts for the Lord and travel among Brethren Churches for about five weeks, centering most of their attention upon the state of Indiana. The fellows will begin their tour soon after college is dismissed on June 12th.

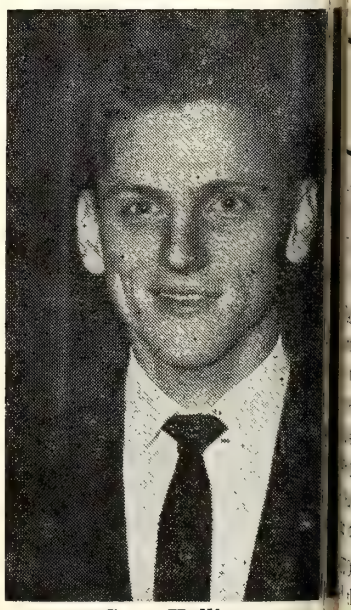
The Indiana Brethren should be watching for their coming, for the itinerary will be announced soon. People from other districts will have an opportunity to hear the AMBASSADORS during General Conference this August. Pray for the work of the Brethren Youth AMBASSADOR QUARTET.



Jim Sluss

**Jim Sluss** is a sophomore at Ashland, from the **Louisville, Ohio, Brethren Church.** Jim majors in history and he is pursuing a Bible minor. He sings Second Tenor and also plays the piano when needed by the quartet. Membership in the Chapel Choir and Men's Gospel Team help to keep his musical interests alive. Jim has been very active in local and district Brethren Youth work, just now retiring as N. E. Ohio District President after two years.

**Gene Hollinger** is just finishing his junior year at A. C. and comes from the **New Lebanon, Ohio, Brethren Church.** His major is philosophy and his minor, Bible. Gene sings Bass for the quartet, receiving good training for this work in Chapel Choir and Men's Gospel Team. This is Gene's second year as an Ambassador, for last year he traveled with the team that went to California and back holding services and helping in a camp and Bible School while in the West.



Gene Hollinger

# The Women's Corner

by Helen Jordan

## SLOW DOWN

HIS HAS BEEN ONE of those weeks in which I've gone at a terrific pace. What I've accomplished or hat good I've done is rather doubtful. Some place on y wall, in big, outstanding letters I should paste the ords of this old spiritual—

"Slow me down, Lord, I'se a-going too fast
I can't see my brother when he's walkin' past
I miss a lot o' good things, day by day,
I don't know a blessin' when it comes my way."

From my clipping file come these words—

Yes, Lord, slow us down so we live more . . . so we IVE through life instead of just GOING through life. ay we slow down our rushing around so we see and en- y Your signs of spring bursting through bushes, flow- s and trees.

ow up our weekends of gaiety so we live more with r children . . . do more with them . . . grow closer to em. For they need parental companionship now during ese uncertain times more than ever before. And we ed their childlike faith in Thee.

ow our rush to get more out of each day. Instead, may e put more into other peoples' daily lives, in the way faith, hope and encouragement . . . by doing unimpor- nt things less, may we do important things better.

all this slowing down may we find the joy of holy si- nce . . . during which it is easier to 'Be still and know at Thou art God.' "

(Clipping from Iowa Parent Teacher, written by Wil- rd Pleuther)

Mrs. Harold E. Moser,
Waterloo, Iowa.

## INTERESTING ITEMS

(Continued from Page 2)

LANARK, ILLINOIS. The Mother and Daughter ban- et was a scheduled event of May 14th.

The Sisterhood public service was scheduled for Moth- 's Day Sunday morning.

FALLS CITY, NEBRASKA. Corresponding Secretary, ura J. Wissinger, writes: "Palm Sunday, we received o new members by letter.

"On the Thursday evening before Easter, a beautiful ndlelight communion service was held for approxi- ately 100 members.

"Our Mother and Daughter banquet was held the eve- ng of May 7th."

STOCKTON, CALIF. The W. M. S. public service was ld the evening of May 10th.

## Wedding Announcement

DONAT-DALE. Mr. Ronald Donat and Miss Frances Dale were united in marriage on April 25th in the First Brethren Church of Ardmore, South Bend, Indiana, before a large audience. The Pastor, Rev. C. William Cole, officiated in the candlelight ceremony, assisted by the former Pastor, Rev. Arthur J. Tinkel, of Gratis, Ohio. The bride was formerly the Church's Secretary. This fine young couple will establish their home in Omaha, Nebraska, where the bridegroom is stationed with the Air Force.

Mrs. Reah Harmon, Cor. Sec'y.

## Laid to Rest

SPEDDEN. James Spedden passed to his eternal reward, Apr. 13, 1959. Was a member of the Hagerstown Church for 59 years; served as deacon for over 30 years. His faithfulness in life and service are a challenge to all. Services conducted by the pastor. Burial in Rose Hill Cemetery.

George W. Solomon, Pastor.

## Spiritual Meditations

Rev. Dyoll Belote

### WHEN THE DEVIL TREMBLES

**"Behold he prayeth." Acts 9:11.**

**"The devil trembles when he sees**
**The vilest sinner on his knees."**

ABOVE THE ENTRANCE of a little Swiss cottage standing high among the Swiss Alps is this sign: "Where songs abound, come in and rest in peace. Evil people have no songs." That is a good recommendation for peace and safety. But a better one is the one which the Lord gave Ananias as an identifying posture when He sent him to heal Saul. "Behold," said the Lord, "he prayeth."

People who pray truly and sincerely may be trusted, for praying people live close to God. They are like Ernest, in the story of "The Great Stone Face." Ernest had lived so long with the idealized likeness of the great man who should come to bless the valley that he grew like the ideal which he cherished.

God always makes men into the likeness of that which they cherish. They who pray are strong, for communion with God brings all the resources of His power to men.

Those who pray gain God's own qualities. Pray, Brethren, pray! The world has need of prayer.

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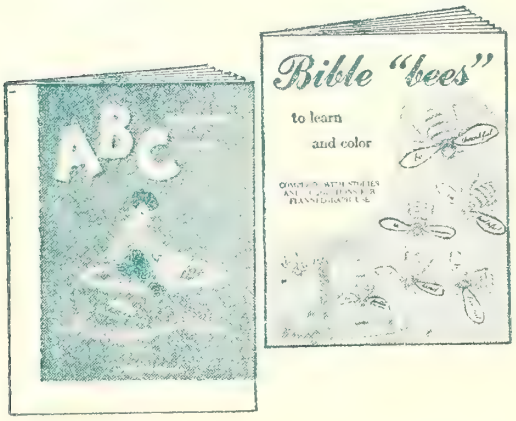
**2431. THE LIFE OF JESUS, BOOK ONE.** From birth to walking on the water.

**2432. THE LIFE OF JESUS, BOOK TWO.** From Peter's confession to the ascension.

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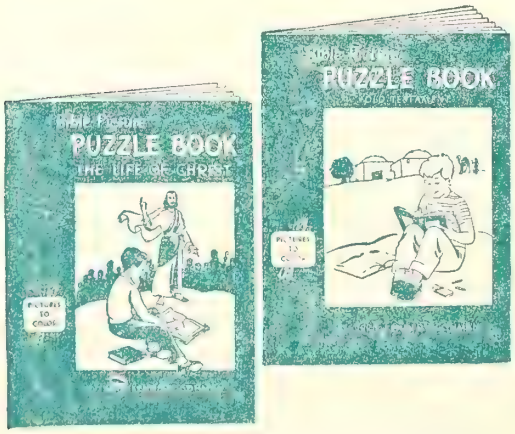


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The Brethren EVANGELIST
Official Organ of The Brethren Church

# Too Busy

MANCHESTER COLLEGE LIBRARY
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Too busy to read a chapter a day,
Too busy, yes, much too busy to pray,
Too busy to think of our wasted past
In this whirlwind life which we know won't last.

Too busy to speak a word of cheer,
To the heartbroken friend, that stands so near.
Too busy to help lift his heavy load,
That he's trying to carry on life's rough road.

To busy gathering the dollars and dimes,
For the worthwhile things we haven't time,
The devil keeps whispering, "Grab your share,
Why waste precious hours in prayer?"

Too busy to heed the orphan's cry,
And with a glance we hurry by,
Some day we'll lift our voice to the sky,
For not one of us is too busy to die.

Perhaps when we reach that pearly white throne,
God will be too busy to call us His own.
So let us calm down to a slower pace,
Be ready to meet Jesus face to face.

The Vindicator.

ol. LXXXI May 23, 1959 No. 21

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

MRS. S. E. CHRISTIANSEN

MRS. S. E. CHRISTIANSEN, wife of Elder S. E. Christiansen of the Mt. Olivet Church, Georgetown, Delaware, passed to the eternal life the evening of May 10th. The former Mary Estella Tucker, she was married to Brother Christiansen, just 52 years ago, on May 5, 1907. Sister Christiansen's death was due to a heart attack. Funeral service arrangements and other details were not available at this writing. Brother and Sister Christiansen have served faithfully and well through the years, and we urge that our Brother and the children be upheld in prayer at the throne of grace and mercy, that God's peace and assurance might be upon them. W. S. B.

## Items of General Interest

SARASOTA, FLORIDA. Brother Lyle Lichtenberger conducted the radio devotions over WSPD the week of April 26th.

HAGERSTOWN, MARYLAND. Dr. J. Garber Drushal was the guest speaker in the Hagerstown Church on May 10th.

The Mother and Daughter banquet was scheduled for the evening of May 13th.

MATHIAS, W. VA. Congratulations to Brother and Sister Claude Stogsdill upon the arrival of their new daughter, Terese Ann, born April 29th.

Brother Stogsdill informs us that he has resigned the pastorate of the Mathias Church to accept the call of the West Alexandria, Ohio, Brethren Church. The Stogsdills plan to move about the first of June.

OAK HILL, W. VA. The Mother and Daughter banquet was an event of May 5th.

PITTSBURGH, PENNA. Brother William S. Crick notes the baptism and reception into membership of three new members recently.

A reception for the Cricks, who recently moved to the Pittsburgh pastorate, was held on April 22nd.

MEYERSDALE, PENNA. (MAIN STREET). A Mo and Daughter service was held the evening of May

DAYTON, OHIO (HILLCREST). The London Rev Crusade Party was scheduled for the Hillcrest Ch the evening of May 14th, with a program of music a message by Evangelist Owen Murphy. The prog was sponsored by the "Murphy International Rev Party of Great Britain."

CANTON, OHIO (TRINITY). Scheduled for May was the Mother and Daughter banquet.

WILLIAMSTOWN, OHIO. The Sisterhood Society sented their public service at the morning worship on May 10th.

ELKHART, INDIANA. Dedication of the new par age, located at 1146 Gary Court in Elkhart, is sched for May 24th at 2:00 P. M. at the Church. Brother gil Ingraham, of our Nappanee Church, is the sched speaker. Open House, following the service, will be at the parsonage.

The Mother and Daughter banquet, with Mrs. Thrush, of Wabash, Indiana, as speaker, was held May 12th.

NAPPANEE, INDIANA. The Boys' Brotherhood lic service was held on the evening of May 3rd, Vern Meeks as speaker.

SOUTH BEND, INDIANA. Pastor J. D. Hamel devotional speaker on stations WNDU and WNDU the week of April 27th.

(Continued on Page 19)

## COMING EVENTS

**ALL INDIANA LAYMEN, NOTE:**

**Joint meeting of the Northern and Southern Indiana District Laymen's Groups, at the:**

**WARSAW FIRST BRETHREN CHURC**

**Warsaw, Indiana .....June 1, 195**

**Serving Time: 6:00-7:30 P. M.**

**Send reservations to: Arthur Pippenger, E. Winona Ave., Warsaw, Indiana, by May 2**

**E. Norris, Sec'**

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## Faith Of Our Mothers

T HAPPENED on Mother's Day during the service conducted by the Sisterhood Girls. The ung lady leading the singing announced that e would sing the hymn "Faith of our Fathers," ly we would use the word "Mothers" instead of 'athers." This, we realize is pretty much rouie procedure when this hymn is used on such casions.

Yet, as the hymn was sung, and as we meditted upon the words of the hymn as they rerred to the mothers of the Christian era, we me to a deeper appreciation of the place Chrisn mothers have occupied; the labor and sacices they have rendered.

It has been too often too true that were it t for the Christian faith of the mother in a me, there would have been no representative God therein. For some reason or other, the ilt-in egotism and self-styled self-sufficiency the man has, many times, prevented him from elding himself to anything which he would call o 'sissified' as religion." This, of course is his rsion of the matter; God says here is a man th an unyielding heart filled with pride and rthly ambition. So, too often, it has been the ith and the prayers of Christian mothers which ve guided the coming generation into the paths righteousness in the name of Christ.

For generations in the Christian era, the other was the silent partner as far as church fairs were concerned. There were notable exptions from Bible times down through the ars, but for the most part, as long as the other had the children ready to attend the serces, and thereat maintained a dignified disline over her brood, her religious expression s fulfilled. What teaching and training she did s accomplished by example, and at home by rd of mouth.

But every man, no matter how great he may come in the affairs of church, most surely has e influence of a godly woman in his life. As ways, there are exceptions, but the quiet, pant, abiding and praying faith of a mother, or a wife, has guided the destinies of Christianity more surely than have the out-spoken, sometimes right, sometimes wrong, decisions of the man of the house in the councils of the church.

This in no way implies that the Christian husband and father is any less the head of the house; it but serves to compliment his position as he knows that for himself and his children, he has a praying wife and mother.

Oftentimes in the trials and persecutions affecting Christians, the wife and mother has been the pacifier, the steadying influence which has stabilized the Christian Ship of State.

The role of motherhood in the Christian home today is as necessary, and will prove to be as heroic and difficult, as in any Christian era. Perhaps our children are not, at the moment, in danger of "fire and sword" because of their faith. Let's not be fooled, Brethren, the invisible, Satanic darts of worldly amusements vs. Christian consistency, the taunts and verbal attacks of worldly young people towards Christian youth, are no less severe than the "fire and sword." Truly the faith of our mothers is needed to give Christian power to our young people today. The sad fact is, that, in order to not be "socially ostracized," the Christian youth have been permitted by the parents to recant on moral and social issues, which, a generation ago were considered the mark of difference between Christian young people and those of a more worldly nature.

The Christian mother today will be concerned and understanding of the problems as they relate to her children. She will pray for them and with them, showing that the way of the transgressor is hard, and that the fruits and rewards of a righteous life will more than offset any temporal gains. Then the faith of our mothers will live on as Christian daughters take their place as homemakers with Christian husbands, proclaiming the faith of the mothers—and fathers—to yet unborn children of a generation to come.

W. S. B.

# OUR GOD NEVER TAKES A VACATION

**"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." 1 Kings 18:27.**

THESE MOCKING WORDS were spoken by Elijah while contesting with the prophets of Baal. Elijah had given them first chance to prove that their god was the true God. Under King Ahab and his wicked queen, Jezebel, the land of Israel had been turned over to the worship of Baal. Persecution and death had become the lot of every true believer whom they discovered.

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**THE TIME is fast approaching when the usual so-called summer vacation time will be at hand. No doubt many families are already making their plans, or are pretty certain what they plan to do, when "vacation time" comes. Brother Rose's article, which first appeared in the Bryan Times, last August, is very timely, and it is with a prayer that God will have His rightful place in all your vacation plans, that we bring you his article this week. W. S. B.**

Elijah's words came after the many pries of Baal had called upon the name of their g from morning until noon. There had been no a swer by fire upon their altar. After these word the prophets of Baal continued to cry out to the god until evening. In their frenzy they even c themselves with knives. Still there was no answe Their god was "on vacation." He was not ava able when needed.

At the time of the evening sacrifice, Elij called the people to come near. He repaired t altar of the Lord which was broken down. T sacrifice was prepared. To prove beyond a doubt the reality of God's answer, he order twelve barrels of water poured over the sacrific The water filled the trench which had been ma around the altar. Then Elijah prayed for God make Himself known as the God of Israel. "Th the fire of the Lord fell and consumed the bur sacrifice, and the wood, and the stones, and t dust, and licked up the water that was in t trench." 1 Kings 18:38. The people worshipful

Rev. Smith F. Rose

onored the God of Elijah. His God was not on acation.

Baal was not a real god any more than are the lse gods of our time. He was the figment of an's imagination. Yet he had been given worip and homage with no expense of time or marial spared. Yet, when the time came to prove s reality, this god was unable even to speak, for e didn't exist except in the minds of those who onored him.

There is danger that the modern vacation hich takes us away from familiar surroundings id "vacates" our usual place at work, in the urch and in the community, causes us also to ke a vacation from God. This need not be, for ir God is omnipresent. He has the characteris- c of being everywhere present in His creation the same time. This should cause our vacations be more meaningful than ever. They can really e vacations "with God."

This means that we can keep up our devotional abits and keep in touch with the Heavenly ather wherever our travels take us. It means, so, that we will gladly seek out the fellowship God's people in other places to worship with em.

One of the greatest benefits of such a prac- ce during a vacation season is the realization at our God is not "on a vacation away from us" it is with us as we worship Him whether it be nder the sky with the beauty of His earth about or in fellowship with His people in a church any miles from home.

It is a source of comfort and confidence to now that our God is with us in our trav- s. We can pray to Him and know that e hears and watches over us. Since we have found His fellowship and guidance so important during the days of our busy lives, it is unthinkable that when we go on vacation—we take a "vacation from God." Rather our vacations should be always "vacations with God," as we realize the importance of His Abiding Presence which will in due time bring us safely home according to His will.

How thankful we can be that our God is never taking a vacation away from us, but is watching over His people wherever they may be. How our hearts should continue to praise Him for His loving care and concern for our lives.

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### BACK TO "JEREMIAH'S JUNCTION"

TOUCH THIS OLD GLOBE of groaning earth at almost any point, and there would be the response of trouble, the reaction of great wrong. There is hardly a spot that may be called free, scarcely an avenue that is not aware of the agony of the wound of mounting tension, disturbing, disputing, destroying.

Officials at the State Department and at world-wide diplomatic listening-posts, have become increasingly aware of late of the difficulties which shadow the international lines. Near East and Far, the blight of the Algerian desert, the restless stirrings of the great America to the South—these are points of national concern. Much of the melange may be scored to the schemings of the Soviets; but there are other troubles the threads of which are woven and interwoven into the thousand-and-one terrible tangles.

It may well be said that our world is a teeming, throbbing trouble-spot. But it has not often been said nor sufficiently indicated that there is another "trouble-spot" closer to personal home and which ought to be given concern's top priority. It is the spot, the sore-spot of the human heart; the heart which is restless because it is stranger to the saving, healing, binding grace of the GREAT PHYSICIAN. For as nations are but the composite of the individual, so must the individual, each for himself, come to the realistic facing of the "inner man" in order that personal correction be established. A man who is wrong becomes, in the sum total, the mass of men, nation-wide who become warped and wicked.

It is time to get back to Jeremiah's junction and take the right road: "the heart is deceitful above all things and desperately wicked" (Jeremiah 17:9), added thereunto by Jesus' searching word, "from within, out of the heart of man . . . all these evil things come from within and defile the man" (Mark 7:21, 23). This is the right road when one realizes the root-poison, and thus give the greater heed to the emphatic gospel appeal, "my son, give me thine heart" (Proverbs 23:26). Men speak of "times out of joint" but no, 'tis rather, "Heart out of harmony with heaven." Full return to the One Redeemer must be fully realized. (Copr. ERA)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. S
(MRS.) IDA LINDOWER, Adm. Assi

## DEVELOPMENTS IN NIGERIA
### (Leadership and Organization)

On the field we have been thinking in terms of a developing and changing organization. For instance, in the educational program we are now getting Nigerians who, like Bitrus Sawa, are capable of places of responsibility in the administrative and supervisory side. We look forward to having only one or two missionaries in the supervisory field with well-trained Nigerian staff to carry on. In the church area, some of our Waka-trained men are doing exceptionally well as church leaders, and some have recently been licensed to the ministry. In early December we had meetings that did one's heart good.

As you know, we now have a council which twice a year cares for the business matters. We have divided the field into three areas for what might be called spiritual life conferences. The one in our eastern area this year was entertained in a church fifteen miles from the nearest mission station. The arrangements were all made and carried out by the local people. It was a wonderful experience.

In the western area at one meeting they reached the peak attendance of 2,200. At our eastern meeting I heard two of the finest sermons that I have ever heard —one on forgiveness and the other on the second birth. Those preaching were two of our Nigerian headmasters. One of the headmasters was moderator of the meeting and did very well indeed.—(H. Stover Kulp—from the **Gospel Messenger).**

## FROM MBORORO

In April the first church was organized in this area with 165 members. By August the church chose a lay pastor whose support it pays completely. This pastor, Zirashukwi, is a man of God, and he is doing a fine work among his own people. He comes often for guidance in Bible study and is doing lots of visiting in our village and in nearby villages.

He has a large class of those wanting baptism which he teaches twice a week. At his suggestion we have divided our Wednesday evening prayer service into two groups—one for the men and those who have had training before, and one for the women and children who have not been taught before.

This past year we opened two new schools in this area, each with grades I and II. This coming year we will add grade III to each of them. The mission schools have trained Christian teachers and they teach of Christ each day. We find that many children have accepted Christ as a result. We praise God for the privilege that is ours in this land to give Christian training along with education which meets government standards.

The dispensary work has been in the hands of a trai Nigerian dispenser for the past six months. We have average of 187 new patients a month and have been g ing about 1,920 treatments per month. There is m whooping cough, measles, skin ulcers, and pneumo here; and since most of the patients suffer also f malnutrition, disease hits them hard. We have also ope a leprosy treatment center at Mbororo and we now g medicine to sixty-five lepers twice a week.

We thank the Lord for opening up a whole large a of Higi territory which until recently had been closed mission work. It had been classified as "unsettled te tory" and white people were not allowed to enter some trouble arise. Now we are making plans to s outvillage religious instruction classes in this area.

In addition to these classes, we are making plans begin similar classes at two other large villages wi nine miles of our station and close to the French C erouns border. The teachers have been chosen and rangements are being made to start this work . . (Re from the Krafts in **Gospel Messenger).**

## questions and answers about ....

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—WHAT TERMS ARE OFFERED TO THE LENDER?

A—Some of our brethren will want to place thei money in the fund **without interest,** or at **very low rate of interest,** in order to help further the church-building cause. Often, however interest on the money must serve as a mean of support to the lender, or for someone els for whom he is responsible, or for some futur family need. In such cases, **or whenever it i desired,** the Board will pay the following rate of interest: Promissory notes for

1 and 2 years .....up to 2½%
3, 4, and 5 years ....up to 3%

If desired, **notes may be renewed** on the dat of maturity, by the issuance of another tim note; in fact, the longer money is left with th Board, the greater blessing it will be in accom plishing the purpose of the B.H.M. Revolvin Fund.

# TTENDANCE CONTEST between OUISVILLE and SMITHVILLE

General Superintendent, Bill Williams, and the three teachers, Viola Knoll, Truth Seekers; Judy Royer, Primary; and Ruth Schwab, Primary; who received orchid honor awards on March 8th at the Louisville Brethren Sunday School.

'HE LOUISVILLE BRETHREN CHURCH chal- lenged the Smithville Brethren Church to an At- dance Contest which ran from February 5th through rch 8th. The contest included attendance at Sunday ool, Morning Worship and Evening Worship. Smith- e accepted the challenge and the contest began with igh attendance the first Sunday.

mithville was selected because their attendance aver- last year was 171 for Sunday school, and Louisville 172. However, Louisville's attendance was higher at ning Worship, while Smithville had a slightly high- average at evening services. The membership at Louis- e, is, however, larger than Smithville.

ouisville won the contest with attendances as fol- s: Sunday school, 1,164; Morning Worship, 1,133; Eve- g Worship, 639; a total of 2,936. Smithville's atten- ces were: 1,102, 1,113, and 584, respectively.

Chart was prepared for each Church and hung on wall for the public to see the attendance each Sun- ; Louisville had some special days to increase at- lance. The main purpose was to get people in the ular habit of attending all the services of the Church, to prepare for our Revival meeting which followed. ur theme was "Get Up and Show Smithville." Our ls were: 85% of enrollment present each Sunday; h adult class to have two new pupils each Sunday; h children's class to have one new pupil each Sunday. teacher having made the greatest gain to receive an id on the last Sunday. There were three teachers had a high record, so, on Sunday, March 8th, all e received orchids.

pecial days were as follows: Telephone and Mr. "X" day. Many telephone calls were made during the pre- s week. All were to call the unknown Mr. "X" if they lucky enough. "Sweetheart Sunday" was observed, vas "Two for One" Sunday, for the purpose of each bringing another. "Family Sunday" was held during stian Home Week.

Although we had many bad Sundays as far as weather was concerned, the contest did help the Louisville Church to make some nice gains. We are certain now we will make a gain over a year ago for the 13th year, or since records are on hand. It will help us to reach the highest average of any quarter in the Church's history.

The contest was also a real blessing to us during our week's revival with Rev. Harold Barnett; from March 8th through 15th. The attendance for the week was very encouraging in spite of some inclement weather, snow, cold and rain. Five have been baptized and received into membership of the Church, and two are yet to be baptized.

Our people enjoyed Brother Barnett's sermons, stories to children and his solos. He won his way into the hearts of the people. We had a nice group that attended every service. The Canton Church brought around 38 of their members the last Sunday evening. North Georgetown also attended some of the meetings.

I would like to take this public way of expressing my own appreciation of Brother Barnett's services, as well as for the congregation.

The contractors are now busy on our new building and the next report from Louisville will no doubt tell about the day of dedication on our new educational addition to the Church. The main floor will be 45 by 62 feet. The other two stories will be a little smaller. It will give us a very nice addition to our present facilities.

L. V. King, Pastor.

**Read your Brethren Evangelist every week.**

# Program of the

# SEVENTY-SECOND SOUTHEASTERN DISTRICT CONFERENCE

WASHINGTON BRETHREN CHURCH
Branch Avenue and Que Street, S.E.
Washington, D. C.

JUNE 16, 17, 1959

Eastern Daylight Saving Time Observed

CONFERENCE THEME:
Christ and the World Crises
"For there is no power but of God . . . (Romans 13:1)"

**Tuesday Morning—June 16**

10:00 Song Service .....Led by Mr. Carnochan
Appointment of Credential Committee
Devotions .....Rev. Bruce Shanholtz
Words of Welcome .....Dr. William Porte
Report of Credential Committee

10:30 Business Session
Election of District Conference Officers

11:00 Congregational Hymn
Vice-Moderator's Address

12:00 Noon Fellowship Meal

**Tuesday Afternoon—June 16**

1:30 Congregational Hymn
Devotions .....Rev. Claude Stogsdill

1:45 Business Session
Election of District Mission Board
Nomination of Ashland College Trustees
Appointment of Time and Place Committee

2:40 Brethren Youth Report .....Margaret Lowery

3:00 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth

5:30 Evening Dinner Hour
Brethren Youth Banquet

**Tuesday Evening—June 16**

7:30 Devotions .....Rev. John Locke
Special Music.....The Belltsville Choraleers
Directed by: Shirley L. Lewis
Message .....Rev. Glenn Shank
District Youth Speech Contest
Assignment of Delegates
Benediction

**Wednesday Morning—June 17**

8:30 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth

9:30 Devotions .....Rev. Freeman Ankr
Business Session
District Corporation Meeting
District Mission Board Report
Report of Time and Place Committee
Election of Board Members

10:40 Ashland College and Seminary
Dean Delbert Fl

11:00 Congregational Hymn
Special Music
Moderator's Address

12:00 Noon Fellowship Meal

**Wednesday Afternoon—June 17**

1:30 Congregational Hymn
Devotions
Inspirational Message .....Rev. Robert Hoffm
"GOD IS ABLE"

2:00 Business Session
Minutes, Reports, Unfinished Business

2:30 General Mission Board Report
Rev. Clayton Berksh

2:45 Report from Nigeria .....Miss Veda Lisl

3:30 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth

5:30 Evening Dinner Hour
W. M. S.—S. M. M. Banquet

**Wednesday Evening—June 17**

7:30 Congregational Hymn
Devotions.. .....Miss Margaret Low
Installation of Conference Officers
Guest Speaker .....Honorable Walter H. J
Closing Hymn
Benediction .....New Modera

### WOMAN'S MISSIONARY SOCIETY

eme: "Christ's Kingdom First"
xt: "Seek ye first the kingdom of God"....Matt. 6:33

**Tuesday Afternoon—3:00**

votions .....Maurertown W. M. S.
ecial Music
siness Session
est Speaker .....Miss Veda Liskey

**Wednesday Morning—8:30**

votions .....Miss Margaret Lowery
siness Session—Goals and Projects

**Wednesday Afternoon—3:30**

votions .....St. James W. M. S.
ecial Music .....Hagerstown W. M. S.
siness Session
eaker
tallation of Officers .....Conference Moderator

**Wednesday evening—5:30**

M. S.—S. M. M.—Banquet
Maurertown W. M. S. in Charge

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### BRETHREN LAYMEN'S ORGANIZATION

**Tuesday Afternoon—3:00**

votions .....Washington, D. C. Laymen
ssage—"Our Church" .....Rev. Robert Hoffman
oys Brotherhood" .....Mr. James Norris

**Wednesday Morning—8:30**

votions .....Hagerstown Laymen
ecial Music .....Mr. John Carnochan
dress .....Mr. Isaac Litton

**Wednesday Afternoon—3:30**

votions .....Mr. Harold Hall
ssage—"Power in Prayer" .....Rev. Harold Garland

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### BRETHREN YOUTH

**Tuesday Afternoon—3:00**

creation Time

**Tuesday Evening—5:30**

thren Youth Banquet

**Wednesday Morning—8:30**

votions
eaker .....Dean Delbert Flora
siness Session .....Terry Litton, Pres.

**Wednesday Afternoon—3:00**

Tour of the City of Washington

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### DISTRICT OFFICERS

derator .....Rev. George W. Solomon
e Moderator .....Rev. Robert Madoski
retary .....Rev. Bruce C. Shanholtz
istant Secretary .....Mrs. John F. Locke
tistician .....Mr. Harold Hall
asurer .....Mr. Mark Logan

* * *

ference Organist .....Mrs. J. Gordon Harmon
ference Chorister .....Mr. John L. Carnochan, Jr.

# Spiritual Meditations

**Rev. Dyoll Belote**

### "WORRY WARTS"

**"Why art thou cast down, O my soul? and why art thou disquited in me? hope thou in God: for I shall yet praise him for the help of his countenance." Psalm 42:5.**

THERE IS A COMIC STRIP in many of our daily papers entitled "The Worry Warts" in which the doings of a sorry looking family is constantly plagued by the mistakes and misfortunes of the family as depicted as arising from the worrying of the members of the family about everything. In spite of its seeming crudeness it offers useful lessons to its readers.

This bit of doggerel verse was seen in a little tin shack garage "out west":

"The worry cow might have lived 'till now
If only she'd saved her breath.
But she feared her hay wouldn't last all day,
So she worried herself to death."

From the above two bits of homely illustration we gather two fundamental truths. First, worry is foolish, as foolish as the cow's concern over her hay, as foolish as the Christian's questioning the faithfulness of God. Of God's faithfulness the Psalmist declares: "I will make known thy faithfulness to all generations." Ps. 89:1.

The story goes of a colored laundress, and one of her white patrons. The white woman was one day waiting for her laundry to be packed in her basket, when she noted how contented and happy the old colored lady seemed to be, and was led to question the laundress. Aunt Jemima, she asked: how is it you are always so happy and contented? Don't you ever worry about what might happen to you? Suppose you should get sick, or suppose you should lose part of your customers, or suppose some of your customers should fail to pay their bills, and suppose some of your children should take sick and you'd have to give up your washing to care for them?

"Missy Jones, that's just what am the matter wif you. Youse always 'supposin' and you can't be happy. Now I knows that the Lord has always took care ob me, and I knows He will keep on carin' for me. Quit you'r 'supposin' and trus' de Lord."

And worse than the first reason is the second—worry is fatal: the cow died! So too, do happiness and poise and power die, if we do not conquer worry. Let's not be worry warts. We cannot be worriers and Christians at the same time.

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**THE**
**71st General Conference of**
**The Brethren Church**
**will be held at Ashland, Ohio,**
**August 17-23, 1959.**

# What's Doing in the Churches

## ROANN, INDIANA

We observed National Sunday School Week by using the chain idea (a name to each Link) to reach a visible goal of 175. Teachers and students worked hard to get names on the links. On April 19th, Appreciation Certificates were issued to our teachers and Sunday School officers for their faithful service. A prayer of dedication and gratitude was given in their behalf by the Pastor.

Our Father and Son banquet was a huge success on the evening of April 14th. The Loyal Worker's Class sponsored the ham supper. A missionary offering was taken which amounted to $77.00. There were 57 present. The sound film "Dedicated Men" was shown to climax the evening.

Herbert Gilmer, Pastor.

## CERRO GORDO, ILLINOIS

On March 20th, we had a Father and Son banquet with 61 in attendance. Mr. Wayne Gray, laymen of the Riverside Baptist Church, in Decatur, spoke on "The Rule Book for Fathers and Sons." The W. M. S. cooked the meal and the S. M. M. served the banquet. The "Okaw Valley Four," a men's quartet from LaPlace, provided some real fine special music consisting mostly of negro spirituals.

Three new members have been received by baptism.

Rev. Glenn Shank was with us on April 27th and 28th, for two very fine evenings of instruction and inspiration. The attendance was good, having 45 on Monday, and 65 on Tuesday.

On May 24th, we will have a visitation campaign to distribute Brethren literature and supplementary tracts, and to increase lay contact with both members and nonmembers.

Duane Sholly, Pastor.

## REVIVAL AT HILLCREST BRETHREN

It was our happy privilege to have as our evangelist for 10 days, April 13th through 22nd, the Rev. William H. Anderson, pastor of the Pleasant Hill Brethren Church. Truly it was a happy privilege, for here is one of our outstanding Gospel Preachers. His messages were so inspiring. All of his messages were so clear on how to become a Christian and then how to live the Christian life. After all, what can be of more importance? Our attendance at all the services was far more than for an revival we had had for some time. Thirty-one received a award for perfect attendance.

One of the outstanding features of our meeting wa the sermonette which our evangelist brought to the chi dren each evening. They were enjoyed and appreciate by the older folks as well.

As is true of most city churches, most all church in fact, it is so hard to get the unsaved to come to a r vival. So the number of first time confessions was not s large. There were two first-time confessions, while 17 our own number reconsecrated themselves. This alwa has a good effect on any church.

Another outstanding thing happened during the mee ing. Pleasant Hill is about 25 miles from Dayton, and y there was hardly an evening that there wasn't a deleg tion from our Pleasant Hill Church. This always speal well of their pastor. In fact, on Sunday evening, Ap 19th, there were 62 from our Pleasant Hill Congreg tion.

As pastor of the Hillcrest Brethren Church of Dayto Ohio, I want to take this opportunity to thank the go people of Pleasant Hill for loaning us their pastor. We Hillcrest Brethren feel that we were greatly blessed. was such a joy to work with Brother Anderson. It h been my happy privilege to be with the Pleasant H Church and their parsonage couple for a two-weeks mee ing in early March of this year; a time which I enjoy so immensely.

May God's richest blessings be upon you, Brother A derson, and your good wife as you labor so diligently His vineyard.

Percy C. Miller, Pastor.

## COUNTY LINE, INDIANA

April 19th was a thrilling night at County Line Churc with over 100 people meeting together for baptismal se vices.

Rev. and Mrs. Thomas, Pastor at North Liberty, a companied by their church folks, came to us and he ga the message of the evening in the auditorium. Followi the message, we went to the basement where we we joined by Rev. and Mrs. Hays Logan, Pastor of the Te garden Church, with a good-sized delegation of the folks, and seven candidates for baptism.

After group singing by all, Rev. Thomas baptized R and Mrs. Charles Perrin according to the Brethren b lief. Rev. Perrin and wife, with their three children, w move here from Napoleon, Ohio, during the first week June. He will occupy the pulpit from June 7th. Bi School convenes the first of June and he will take char of it as soon as possible.

Rev. Thomas was especially happy to baptize the two as Rev. Perrin was converted under his preachir and he had known Mrs. Perrin since she was a small gi Both families will enjoy being again close together fellowship and distance.

Rev. Hays Logan then baptized six girls and one la We were glad to have them with us and pray that G

ill bless all of our new converts, and that they and we ay all work together for the furtherance of God's work ere on earth for His glory.

Rev. Perrin and wife were taken into the church and elcomed by all. Those from Teegarden will be taken into urch at their church.

April 12th, the Laymen's group of the church had their ublic service meeting and we were favored with a full ening program of singing by the "Messenger's Quartet" om South Bend. They are a very active and tuneful ursome who gave us a wonderful program of hymns. to Dubois, president of the group, was in charge of e meeting and scripture and prayer was given by hers of the group.

A beautiful Hammond Organ was added to our church March. The music adds much to our worship services.

We have had much sickness in our church this winter, t many are improving and our attendance is looking up.

We're looking forward to greater things to come, put-ng our faith and trust in God, waiting on Him to lead d direct us in His ways.

Helen Gillis, Secretary.

### REVIVAL MEETINGS IN BRYAN

Revival meetings were held in Bryan from March 2nd the 13th. It was a thrill to work with the people of yan for these two weeks. The evangelist began in Genesis and continued through to the coming and death of Jesus Christ in preparation for Easter. We appreciated the special music of the choir and individuals which added very much to the meetings. Also appreciated were the organist, pianist and chorister who all attended very faithfully. It is always good to meet and fellowship with other Brethren; during the meetings we visited those in the hospitals and homes. Pastor Smith Rose is doing a fine work among the Brethren in Bryan. It was a joy to work with him and to be helped by him during those weeks.

Three young people reconsecrated their lives to Jesus Christ. How easy it is to stray from the calling of the Lord Jesus. These young people realized this and they came to Jesus to renew their faith and trust in Him. Since the meetings, Rev. Rose has received a number into the church after making their confession of Christ. The work is going forward in Bryan, and with the guidance of the Holy Spirit, many more will be led into the fold.

The evangelist was thrilled by the new addition to the church and by the remodeling of the sanctuary. It is certainly a beautiful church in which to worship.

Again I wish to thank all those who made my stay in Bryan such a pleasant one, and for the opportunity to preach the Gospel of Jesus Christ to these good people and for their generous love gift. May God bless you all as you work to bring praise to the name of Jesus Christ our Lord.

Donald E. Rowser.

## HIO CAMP DEVELOPMENT ROGRAM ADVANCES

**Attention mothers and fathers of Ohio campers:** The it you see is the type which will be used at the Ohio mp this summer. The very best wall tent with extra covering has been purchased. As the picture indi-es a wooden platform will give protection from the ound. Size of tent is 20x20 feet.

**DATE FOR DEDICATION OF OHIO CAMP SET**

Sunday afternoon, **July 5,** has been set by the Ohio ethren Camp Board for the dedication of the new camp. A program of dedication will be conducted which you will not want to miss. A late afternoon service is being planned to allow for distant travel, and fast time, since the program will be slow time. Some pastors are considering dismissing the evening services in favor of the camp vesper service.

**LAYMEN OF OHIO**—Please set a work day when you can help at the Ohio Camp. We need help right now —this Saturday.

# AN ARTICLE OF INTEREST

**on a MATTER OF CONCERN to all parents of teenagers, and boys and girls, being,**

**THE STATEMENT of Postmaster General Arthur E. Summerfield before the House Post Office and Civil Service Subcommittee investigating the mailing of Obscene and Pornographic material—April 23, 1959.**

I DEEPLY APPRECIATE the opportunity and the courtesy of this committee for its invitation to appear at this opening session of the first public hearings and inquiry into the very serious matter of the use of the United States mails in the wholesale promotion and conduct of mail order business in obscene and pornographic materials.

Certainly this is not only a matter of joint concern and responsibility, but it is one of vital importance to all decent Americans—particularly the parents of teenage children.

The Post Office Department is gratified that Chairman Murray of the House Post Office and Civil Service Committee has appointed this subcommittee composed of such able members and headed by a Congressman possessing the sensitivity and good judgment of Representative Kathryn E. Granahan, to inquire into this important subject.

It is my deep conviction—frequently expressed to individual members of this committee, religious and educational leaders, newspaper editors, and citizen groups that one of the most serious morale and social problems in the United States today is the multi-million dollar mail order traffic in obscenity.

The records show quite clearly that the Post Office Department, over the years, has diligently tried to keep the mails clear of indecent matter, even though it has been subjected frequently to attack and ridiculed by those who hope to profit personally from unrestricted mailings, or by those who, confusing liberty with license, unwittingly give them assistance.

Ruthless mail order merchants in filth are violating the homes of the nation in defiance of the National Government. They are callously dumping into the hands of our children, through our mail boxes at home, unordered lewd material, as well as samples soliciting the sale of even more objectionable pictures, slides, films and related filth. Unquestionably, these large, defiant barons of obscenity are contributing to the alarming increase in juvenile delinquency, as many noted authorities have publicly observed on repeated occasion.

Complaints which are flooding the Post Office Department at the rate of at least 50,000 annually come from leading clergymen, parent-teachers associations, high school principals, college presidents, newspaper editors, and alarmed parents by the thousands. All are appalled by the social blight which every American citizen wants stamped out, and which the Post Office Department is determined will be stamped out.

As I am sure this committee knows, Congress first saw fit to enact legislation March 3, 1865, making it a Federal offense to mail matter of obscene nature. An expanded version of this basic law was embodied in the Great Postal Reorganization and Codification Act of June 8, 1872. These were criminal laws. In each of these legislative actions the Post Office Department has lent its fullest support.

Since World War II, commercialized pornography has reached an alarming intensity within the confines of certain geographical areas of this country. It is estimated that $500,000,000 is realized annually in mail order pornography and obscenity.

There appear to be two basic reasons for the increasing volume of filth in the mails. First, the tremendous profits realized from a relatively small capital investment; and second, the very broad definition o obscenity handed down by certai courts, including those in certai metropolitan areas—notably Los An geles and New York, where most o the mail order business in obscenit and pornography originates.

These liberal rulings have estab lished, over a period of time, virtua sanctuaries in which dealers in ob scenity have operated with impunit and in defiance of the Post Offic Department's best efforts to bar thei use of the mails or bring them t justice.

As this committee well know prior to last year, controlling dec sions of the courts held that prosecu tions under the pertinent statute could be effected only in the distric where the office of mailing is locate As this committee further know and as the legislative record wi show, the Post Office Departmen strongly urged for the past severa years the enactment of legislatio which would grant prosecutive venu at intermediate offices and office of address, where the actual damag undoubtedly occurs. Such legislatio in the form of an amendment to Sec tion 1461, Title 18, USC, was passe by the 85th Congress and signed int law by President Eisenhower.

We are convinced that this ne legislation provides an effectiv weapon for dealing with those dea ers in filth who have heretofore op erated with little interruption an with comparative security from cer tain large cities.

The Post Office Department i pressing the use of this new legisla tion to the fullest possible exten The first case presented followin passage of the amended legislatio was at Boise, Idaho, and related t mailings made in California and Ore gon, addressed for delivery at Grac Idaho. The offenders, a man and h wife, each received a ten year priso sentence and fine. Other cases o similar nature are now pending be fore United States attorneys fro whom positive responses have bee received.

In order that this committee an the public as well may be fully in formed of the fact that the Depar ment has been alert to its respons bilities, and has been bending ever effort to meet the challenge of thos who use the mails to corrupt, I shoul like to call your attention to the fa

at during fiscal year 1958, postal spectors conducted 4,000 separate vestigations relating to the mailing obscene and pornographic matter d caused the arrest of 293 persons. his is an increase of 45% over the evious year and is the highest record. Investigations and prosecuons during the current year to date e substantially higher than those last year. During the same peod of time, fiscal year 1958, the eneral Counsel issued 92 unlawful ders under Section 259 (A), Title , USC, barring use of the mails.

Within the past ten days, three multaneous raids made by United tates marshals and postal inspectors on the New York Headquarters of ree of the reputed largest eastern alers in obscenity and pornography sulted in the seizure of approxiately 15 tons of films, slides, phographs and trashy literature, and e arrest of the operators. One mailg list alone contained 100,000 mes. These dealers have been idenfied in numerous previous cases. nlawful orders have been issued gainst two of them in particular various occasions. They have been volved in local arrests resulting in egligible fines or other sentences, d they have promptly and defiantly newed their activities under changl names.

On Friday of last week, the premes of a Santa Monica, California, aler in especially objectionable ms and photos were raided. A rge number of films and considerble volume of other material were ized, and the operator was arsted. He had been identified only few days previously through mailgs reaching the east coast.

In our determined efforts to clean the mails, we are receiving inreasingly valuable assistance from e public: however, it is clear that ere must be a greater, expanded blic awareness of the seriousness d demoralizing results of the holesale distribution of filth to the ildren of this country, if we are deal with this matter in a cometely effective manner. It is my inion that the greatest single need day is widespread and concerted blic support of this program, hich relates to such a remarkable gree to the welfare of each home the country, and I feel, too, that awareness on the part of the courts of the real dimensions of this situation is absolutely essential.

The principal problem facing the Post Office Department today in its efforts to clean up the mails is ruling upon the acceptance of material which is widely regarded as objectionable without violating leading court decisions, which obviously are more liberal in their definition of obscenity than are the views of many thousands of patrons of the postal service.

For example, certain nudist and other magazines are today granted second-class mailing privileges by the Post Office Department, consistent with supreme court rulings. Some of these second-class mailing permits are granted only after extensive litigation. In one such instance, the Department's refusal to grant a publisher of a magazine a second-class mailing permit resulted in a court decision holding that the law does not authorize the refusal of mailing privileges upon future, unpublished issues of a magazine, despite the fact that past issues contained allegedly obscene matter. Along with these decisions comes the inevitable, cleverly designed propaganda by dealers in filth, who will cite one or more of the less aggravated cases to argue that the Post Office Department is attempting to set up a censorship, to restrict freedom of expression, or to suppress the distribution of "Art."

While these allegations are so ridiculous as to require no denial, they point to the problem involved in attempting to meet our responsibilities as we see them, to an American public who, through their urgent and sometimes pitiful protests by the thousands, indicate quite clearly that they have no difficulty in distinguishing between filth and art.

Section 1461 of Title 18, USC, the Obscenity Statute, provides penalties for the mailing of "every obscene, lewd, lascivious, indecent, filthy, or vile article***." Courts, in interpreting the intent of Congress have stated in effect that:

(1) Nudity in itself is not obscenity;

(2) That a publication is not obscene unless the general content is devoted to what may be termed obscenity;

And (3) That obscenity must be evaluated in relation to contemporary community standards.

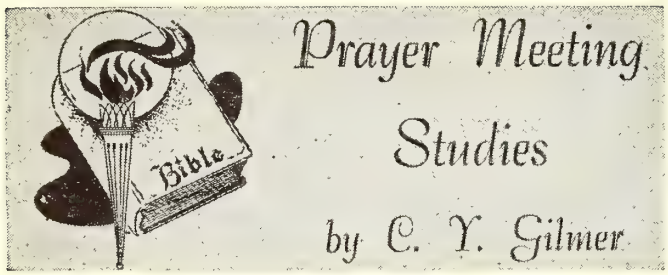
Thus, it appears clear that among such other legislative steps as may appear necessary, the intent of Congress as to what constitutes obscenity is essential, along with a public assertion as to the standards of morality for which it stands.

In spite of the frustrations and the legal complications, and even the court decisions, I feel a responsibility to the public to attempt to prevent the use of the mails for indecent material, and to seek indictments and prosecutions for such offenses, even though it may be argued that it falls in the category of material concerning which there have been previous rulings favorable to the promoters. It seems to me that only by this method can the dimensions of this problem become clearly established before the courts and the Congress and the American public.

The type of material to which I refer can be exhibited to this committee in great volume, and I invite the committee to visit the Department for this purpose.

It is our intent to continue to pursue this program to the fullest extent of our investigative and other resources, and the genuine interest of the Congress and the House Post Office and Civil Service Committee, and this subcommittee in particular, has been, and I am sure will continue to be of tremendous assistance.

**THIS ARTICLE is published here in the public interest. It relates to a matter of which all of us have been made aware through radio, TV, and the press. No home is really immune to the vicious attack of this type of literature, and its effects upon the morals and well being of our children. It calls for the very best of vigilance, action and concern on the part of Christian parents, so that this immoral traffic beamed at the souls and hearts of our youth, might be stamped out. W. S. B.**




### SOME DAY

The door of the cage will open some day,
And the bird will fly upward, away, away—
Away to its freedom in sunshine and air,
Where its plumage will glisten so wondrously fair;
And it will forget in the day of its flight
The time of its loneliness, bondage and night.

The summons will come for the Christian some day,
And he will soar upward away, away—
Away to his home in the heavenly land,
To join all the ransomed, the glorified band,
To be like the Savior, and no more alone,
To bask in the radiance that streams from the throne.

Then patience, sad heart; 'mid thy sorrow and tears,
Look on to the future and silence thy fears;
Thy Savior is waiting, and some blessed day,
He will say, "'Tis enough, come, My loved one away:
I have gone to prepare thee a mansion above;
Come, enter thou into it, child of My love."

—A. E. R.

THE CHRISTIAN KNOWS that if his body is dissolved by death, he will be given a resurrection body "eternal in the heavens" (2 Cor. 5:1-4). Our temporal bodies are likened to the temporary tabernacle in the wilderness, and our "eternal" habitation to the temple of Solomon in Jerusalem. "If" our present bodies be dissolved means that we may be translated and not see death in case the rapture takes place in our lifetime (1 Cor. 4:17). In either death or translation, "we shall all be changed" (1 Cor. 5:51).

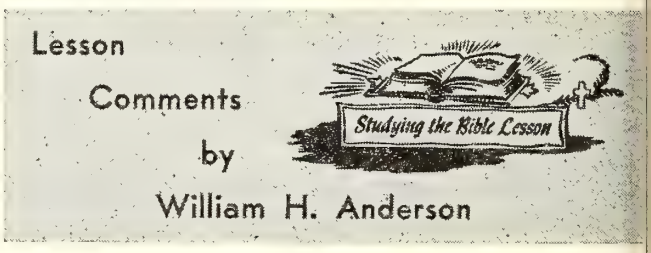
"Forever with the Lord,
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality."

While in this body "we groan" for our resurrection body (Rom. 8:23). "We groan" to "be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The hope of the believer is the second coming of Christ because the resurrection of the righteous or the clothing of their departed spirits with glorified bodies will take place (Phil. 3:21). God's purpose of our redemption and regeneration through Christ was to raise us from the dead to be glorified with Him (2 Cor. 5:5-8). As God's pledge to us that He will see that this is accomplished He has given us "the earnest of the Spirit" (Rom. 8:11). Even in the disembodied state we "are present with the Lord," which is far better than this earthly life (2 Cor. 5:8). In the rapture He will take us with Him in soul and body (1 Thess. 4:13-17). Then the image of Christ will be perfected in us (Ro 8:29).

We shall not have to appear at the sinners' judgme (Rom. 8:1), but we are to give an accounting of o stewardship of life (2 Cor. 5:10). This is what we a taught by the parables of the talents and the poun (Matt. 25:19; Luke 19:15). To the sinner God say "Look unto me, and be ye saved" (Isa. 45:22), but to t saint He says, Look to your soul winning business John 8; Luke 19:13). Paul was afraid to face God wit out winning souls (2 Cor. 5:11).

"O Christians, view the day
Of retribution! Think how ye will hear
From your Redeemer's lips the fearful words:
'Thy brother perishing in his own blood
Thou sawest—thy brother hungered, was a thirst,
Was naked, and thou sawest it. He was sick,
Thou didst withhold the healing; was in prison
To vice and ignorance—nor didst thou send
To set him free!' Oh, ere that hour of doom,
Whence there is no reprieve, brethren, awake
From this dark dream."

Read Matt. 25:30; Luke 19:26.




**Lesson for May 31, 1959**

**WE ARE NOT ALONE**

**Lesson: I Kings 19:9-18**

"Out of the mysterious desert of the East he (El jah) came and went, like the wind itself. A grea gaunt, rough, hairy man, he seemed to have been embo ied out of the shadows of the night. He came and stoc in the court. The music and the dancing stopped, ar faces grew white. He uttered his prophecy of woe ar vanished . . . He was the embodiment of the Old Israe the spirit of prophecy, the fear of the One God we before him, and in his mighty soul burned the flame an unconquerable zeal for righteousness" (The Boo of Life).

### ELIJAH'S FAITH

NOTHING IS SO SURE as Elijah's faith in Go His faith is manifest in:

1. The 3½ years drought he brought upon the lar because of Ahab's idolatry;

2. Being fed by the ravens by the brook Cherith;

3. The never exhausting supply of meal and oil in t widow of Zarephath's home;

4. The raising from the dead of the widow's son;

5. And, finally, the contest on Mt. Carmel betwe God and the prophets of Baal.

"Elijah's venture of faith was magnificent. He was willing to risk everything on his sure belief that God would send the fire from heaven. God must have revealed to Elijah, some way or other, that He would do it. His prayer was answered. The fire came. The people were convinced. Rain followed. The drought was ended" (Henry Halley).

### JEZEBEL'S FURY

"And Ahab told Jezebel all that Elijah had done, and ithal how he had slain all the prophets with the sword. hen Jezebel sent a messenger unto Elijah, saying, So t the gods do to me, and more also, if I make not thy fe as the life of one of them by tomorrow about this me."

Here was a woman to be reckoned with! But how did lijah react to her message?

### ELIJAH'S FEAR

"And when he saw that, he arose, and went for his fe, and came to Beersheba."

**How could this be? Elijah was not afraid to stand efore king or people. He fearlessly faced Ahab and his 00 false prophets. But now we see him running for his fe because of one woman's threat!**

FEAR is no respector of persons! It seeks to gain enance into the sacred citadel of every heart. And, unless e guard carefully, it will invade and overrun us all.

**The only cure for FEAR is FAITH in God.** But you ight say, it has already been proven that Elijah was man of FAITH. Why then did he FEAR?

We must learn from the story of Elijah that even the ost faithful can soon become victims of fear. God had get Elijah apart unto Himself. Only in this way would e prophet learn about God.

"And God taught Elijah a wonderful lesson: God was not in the 'wind,' or 'earthquake,' or 'fire,' but in 'a still small voice.' Elijah's ministry had been a ministry of miracles, fire and the sword . . . It seems like God is aiming here to tell Elijah that, while force and spectacular demonstrations of power are sometimes necessary, by reason of a crisis in God's plans, after all God's real work in the world is not accomplished by such methods" (Halley).

Elijah was to come back. He heard God tell him he was t really alone and forsaken as he had thought. There ere over seven thousand faithful ones in Israel, who, e him, were also trusting in God. And—there was OD!

"There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.
There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.
That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrow's call;
That Love is ever nigh."

—James Cowden Wallace.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### SUMMER IS A GOOD TIME TO BUILD ATTENDANCE

THE GREATEST HINDRANCE TO TEACHING THE WORD DURING THE SUMMER in some places is the attitude of the church and its workers. "When school lets out, things go down in our Sunday school." "We can't get workers for a vacation Bible school." "Our young folks aren't interested in attending camp." A few such remarks and the summer slump is assured. In many places this could be changed completely if well laid and executed plans were carried out to use the pleasant summer days for teaching the Word.

Are we so engrossed in making money and summer pleasures that the church becomes only a secondary consideration? Is a passion for Christ and winning souls dying out? Do our people need a new challenge from the pastor and superintendent to put God and His work first in the summertime?

Now is the time to study your community and its summer Bible teaching opportunities. Summer months are the best time to teach the Word. Here are some reasons:

1. The weather is better. It is easier for all ages to come to the Lord's house. Summer mornings are pleasant.

2. Children are not in school during the week and enjoy seeing each other in the Lord's house. They have more time for lesson preparation at home.

3. Extra-curricular activities that maintain and build interest can be carried on by teachers and departments during the week. Visitation is more informal as people are on their porches or lawns evenings. Picnics and outings are easy to plan, much enjoyed, and keep attendance up.

4. Although church people take a vacation, they are in town most of the summer. With some adjustments a complete program can be carried on. Sunday school scholars do not leave town even when more prosperous church leaders do.

5. Vacation Bible schools draw children and young people who are anxious for something to do on long summer days or evenings and provide extra summer Bible teaching opportunities.

6. The summer church camp provides an opportunity for further teaching and harvesting of souls.

7. The spiritual life of Sunday school scholars without Bible teaching during the summer will drop so low that it will take all winter to bring it back up if it is ever revived.

Failing to take advantage of Bible teaching opportunities as Vacation Bible school and church camp is putting self first and God's work second. It is yielding to the line of least resistance and giving victory to the world.

—From Tips for the Church Bible School.

## MINNEAPOLIS CHURCHES FIND SOLUTION TO WEEKDAY SCHOOL HOUSING PROBLEM

Housing Weekday Church School classes in Minneapolis areas where there are no churches is "baffling" the church-school executive board but there may be a solution. In its recent report to the Greater Minneapolis Council of Churches, mobile units were proposed which would be equipped for teaching released time pupils near public schools where no church exists. These would help the teacher come to the pupils when the nearest church is farther than five blocks from a school, it was pointed out.

The annual report of the Council's Weekday work pays tribute to "a devoted staff of 43 teachers" who teach 7,000 Minneapolis boys and girls in their classes. Fifty-six per cent of all public school children in the 4th, 5th, and 6th grades are enrolled in these classes, says the report, and 381 classes were held during 26 weeks of the school year. In-service training was also provided for the teaching staff through institutes, teacher-counseling and a monthly conference.

The board also reported the launching of a Parent-Sponsor program to gain the support and interest of parents in the Christian education of their children, and the opening of three new church schools in 1958. The Rev. Dr. Orva Lee is chairman of the Council's Weekday Church School program.

* * *

## MINNESOTA PARENTS ACT TO PROTECT CHILDREN; WEST GERMAN TV HEAD BANS CHILD VIEWERS

A group of parents in Saint Paul, Minnesota, has launched an organized effort to protect their children and youth from "immoral television programs" and "immoral literature." It has formed an organization called "Parents: TV Censors, Incorporated," and is backing a bill introduced in the Minnesota State Legislature which would prohibit radio and TV programs dramatizing "bloodshed, lust or crime" between the hours of 7 a. m. and 9 p. m.

In a letter to clergymen, Mrs. Paris J. Campbell, secretary of the group, appealed for "buckets of postcards, letters and telegrams" to legislators in support of the bill. She said the parents were praying the bill would become law, and when it does, an inter-creedal committee can work out the censorship details.

Meanwhile, a West Germany TV expert warned a group of Protestant churchmen that children under the age of ten should not be allowed to watch television at all. The director of the Bavarian Television Network speaking to a conference of theologians said, "I am of the fairly orthodox opinion that TV is not for childre at all. Before the age of ten they should not see ar television." He said the receptive ability of childre even for wholesome and instructive television is sti very limited. For them to watch television programs f hours every day surpasses the physical and ment strength of even the healthiest human being.

* * *

## POST SEES $5,000,000 LIQUOR AD REVENUE; COM PANY REPORTED "MORE THAN ENCOURAGED."

**The Saturday Evening Post** expects to top $5,000,000 revenue from alcoholic beverage advertising in 1959, a cording to Peter E. Schruth, vice president and adverti ing director for the **Post.** Even though this does not a proach the $7,000,000 income estimated by the advertisi fraternity when the magazine discarded an advertisi taboo which had been in effect since 1897 last August, t **Post** appears to be satisfied that they have made the co rect decision. Recently Mr. Schruth reported that the ma azine's revenue from alcoholic beverage ads for the fin quarter of 1958 exceeded $750,000—first liquor ads in t **Post** appeared just prior to Christmas, 1958.

Along with his report Mr. Schruth said: "We are mo than encouraged by the initial reaction of the liquor indu try to our acceptance of alcoholic beverage advertising **The Saturday Evening Post.** In addition, business now the books for 1959 exceeds our most optimistic estimat for advertising revenue in this category." His optimis appears well-placed: within 10 days of the announceme that the **Post** would accept liquor ads the first one a peared in the magazine. In swift succession one doz of the nation's major beverage advertisers had added t **Post** to their schedule.

Total annual distillery spending for advertising and pr motion is now more than $110,000,000. The **Post's** ad re enue for the April issue set a new record for the magazi when it exceeded $3,000,000, including a generous displ of alcoholic beverages.

When the **Post** announced the decision to accept liqu ads the switch in policy was blamed on a changing au ence attitude. The Curtis Publishing Co. at that time sa the decision was "deemed to be appropriate at this ti and compatible with the viewpoint of the vast majority its (the magazine's) present and potential audience."

* * *

## NEW YORK CITY UNITARIANS ACQUIRE "PE FECT" TEN COMMANDMENTS SCROLL

A Unitarian church in New York has acquired a p tion of the Dead Sea Scrolls containing what is believ to be the earliest copy of the Ten Commandments in H brew. The acquisition—considered a major coup in P estinian archaeological circles—came about through combination of luck and high-level "cloak-and dagge work on a religious plane.

The Decalogue scroll, said to be "in perfect conditio was purchased by a member of the Unitarian Church All Souls, who prefers to remain anonymous. It c "several thousand dollars," but is now regarded as pri less by the Rev. Walter Donald Kring, minister of t church.

The story of how the scroll came into the possession the church, as told by George Dugan, church editor of e New York Times, goes back to last spring when . Frank M. Cross Jr., Professor of Old Testament at rvard University, gave a series of lectures on the Dead a Scrolls at All Souls. He noted that the documents, covered in 1947 by Bedouin herdsmen near the west ast of the Dead Sea, predated by 1,000 years all other brew codices. In passing, Dr. Cross remarked that ne fragments were available for purchase.

Subsequently the unidentified church member made a ostantial contribution to obtain the "fragments." The ney was cabled to Dr. Cross, who was then in Pales-e. With the aid of the Rev. Roland de Vaux, a Roman tholic priest, the Harvard scholar began negotiations. ey were completed under "precarious" conditions, Mr. ing reported. He noted that the bargain was made at e height to the Middle East crisis last summer and re-ired carefully planned rendezvous in the shady areas the black market.

When the scholars saw the "fragments" they knew ey had struck it rich. A few words of Deuteronomy owing around the edges of the rolled document gave em the clue. Later, when the manuscript was placed a humidifier and unrolled, the complete Decalogue was ealed in an excellent state of preservation.

Because of the regulations imposed by the Jordanian vernment, the church's scroll cannot be removed from e Palestine Archaeological Museum at Jerusalem. It ll be made available, however, to Biblical scholars for udy and will be known as "The All Souls Deuteronomy."

* * *

## SSISSIPPI LEFT AS DRYS' ONLY CITADEL; MANY REAS STILL RELY ON "LOCAL OPTION."

When Oklahoma recently voted to end its 51 years of ohibition it left the state of Mississippi as the only one ich now legally forbids the sale of liquor. However, the ness is more legal than actual for it is just as easy lay to obtain liquor in Mississippi as it was in Oklahoma en that state was so-called dry. But there is a big ference, because in Mississippi the state is collecting ter than $2,000,000 a year in taxes on liquor even though has a bone-dry law. About half of that amount comes m a "black market" tax levied by the state on legal liquor brought into the state. The other half comes from a special 5 per cent retail sales tax on distilled spirits. So, in Mississippi, everyone seems happy. The users of alcoholic beverages can buy their liquor openly in well advertised cocktail lounges and by the bottle; the state treasury is collecting with relative ease some much needed revenue and the "drys" have their dry law.

Nevertheless, there are still many areas in the wet states where the sale of liquor is forbidden under county or local option. Thirty-eight states have local-option laws. Of these, seven are 100 per cent wet. Ten others and the District of Columbia, which have no local option, also are 100 per cent wet. In four of the local-option states the population of the dry counties outnumbers that of the wet counties. In four other states, the population in the dry counties is almost equal to that of the wet counties. In seven of the states more counties are dry than wet.

Kentucky, considered the home of the American distilling industry, has a larger population in dry counties than in wet areas—51.6 per cent compared with 43.9 per cent. The state with the biggest percentage of its population in the dry counties is Tennessee, with 66.9 per cent. Next comes Georgia, 61.9 per cent, and North Carolina is third, with 58 per cent.

States where the percentage of population living in dry counties almost equals that residing in wet areas are: Alabama, 48.9 per cent; Texas, 46 per cent; Kansas, 43.9 percent and Arkansas, 42 per cent.

The states having more dry counties than wet are: Texas, 162 out of 254; Tennessee, 88 out of 95; North Carolina, 62 out of 100; Kentucky, 86 out of 120; Georgia, 132 out of 159; Arkansas, 41 out of 75; and Alabama, 47 out of 67.

However, using 1950 census figures, the Licensed Beverage Industries, public relations arm of the liquor business estimates that, including Oklahoma, which does not have local option, 85.3 per cent of the Nation's population lives in wet areas. Most big cities are in states with only a few dry areas or with no local option. Of New York State's population, for example, 99.5 per cent lives in wet counties; of New Jersey's population, 94.2 per cent, and in Illinois, 87.7 per cent. The seven local-option states with no dry areas are Delaware, Idaho, Indiana, Michigan, Missouri, Montana and South Dakota.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 124**

**Needed: 76**

THE BRETHREN CHURCH – 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

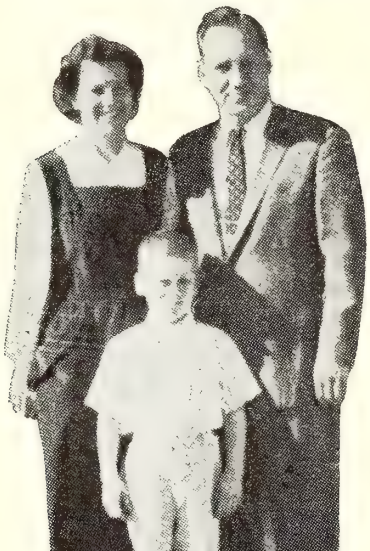
**Have you ordered your Brethren Road Signs for your Church?**

**If not, DO IT TODAY!**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK



**The "Phoenix" Berkshires**
**Dorothy, Mark, Francis**

THE NATIONAL BRETHREN YOUTH PROJECT really means something to the three persons pictured here and the many others who worship with them each week in the Phoenix-Scottsdale-Tempe area of Arizona.

All the folks there have shown their faith that a Brethren Church can and is being established under the human leadership of the Berkshires and the divine leadership of God Himself.

Let us give evidence of the same faith by working harder to raise the "FUNDS FOR FOENIX," $5,050.50.

It's just a short time until National Youth Conference in August when the totals will be received from each church. Let's go over the top again this year.

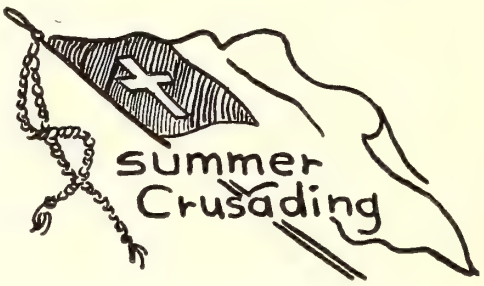
## BIG DAY AT KRYPTON

May 2nd was the BIG DAY at Krypton, Kentucky, as it hosted the Spring Youth Rally for the Kentucky District. Nearly 100 young people turned out for the day's events and all seemed to enjoy themselves and profit spiritually from the program and fellowship.

In addition to the many young people from Kentucky who contributed to the program, there were **Mr. Paul Huff,** who sang and played special numbers, and **Rev. and Mrs. R. W. Richmond,** who led in devotions and gave readings. These friends were from the surrounding areas near Krypton.

Then, from still further away, was a team from A land College which assisted with the rally program spent the weekend with Miss **Margaret Lowery,** help with the Sunday services before returning home. T team included:

**Alma Custer**—Berlin, Pennsylvania
**Carol Berkshire**—Tyner, Indiana
**Darlene Bourdon**—Elkhart, Indiana
**Don Roby**—Gretna, Ohio
**Tom Dorrington**—Youngstown, Ohio
**Phil Lersch**—the Happy Wanderer




## SPECIAL BULLETIN

Closely akin to the reference above to the "FUN FOR FOENIX" project is this SPECIAL BULLET about Summer Crusading. Four of the Brethren Yo SUMMER CRUSADERS are receiving special assi ments this year.

**Lois Berkshire, Susan Miller** and **Ann Lindower** students at Ashland College) will be working for f weeks at an orphanage near Mesa, Arizona. There about 50 children at this orphanage, called **"Sunsl Acres,"** and the Crusaders will teach Bible School cla and direct recreational and handicraft activities du their term of service, from July 12 to August 8. **Francis Berkshire,** of Phoenix, Arizona, has been helpful in arranging this work and the girls will be to assist with the Phoenix worship services and fell ship with the young church there and the Bret Church at Tucson.

**Alma Custer,** a senior at Ashland College from Be Pennsylvania, will be serving as a Summer Crusader working for 7 weeks at the West Side Community H in Cleveland, Ohio. Her duties will include Bible Sc teaching and playground supervisory work.

These special assignments will certainly help t serving and also bless the children they contact. Fift other SUMMER CRUSADERS will also be teaching a complete listing of their assignments will appear PAGE 18 on June 6—after the May 23rd Training W shop for these Bible School Teachers.

## Ambassadors in Preparation

Last week here on PAGE 18 you were introduce the 1959 AMBASSADOR QUARTET. In preparation their 6-weeks' trip this summer in Indiana and C these fellows have been practicing regularly and sin in public quite often in recent weeks.

Also on May 2nd, they sang and led discussions at All-Indiana YOUTH RALLY in Goshen. If the Am sadors are coming to your church this summer, be to hear them.

# The Women's Corner

by Helen Jordan

N THESE DAYS when we place a value on everything, I sometimes think we devaluate the most important ıings.

Is our W. M. S. truly a missionary group or are we aluing other projects more highly than missions? Lead-rs of Signal Lights groups and the Sisterhoods say that ıeir work is extremely difficult, because the children ıd young people are not interested in the work of the ·ganization. Many of the parents do not seem inter-sted or co-operative with the work.

If every church woman placed a high value on missions ıe would be interested in the mission work of the chil-ren and young people and help to promote it in her ıurch.

Children and Youth need instruction in missions that ıey may prepare for the work in the future.

Who can place a value on Missions? Who can place a alue on a child's soul?

These lines from the poet so ably express this:

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches,
All fashioned to work his will.
And men said, as they saw its beauty,
"It never shall know decay.
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
And men scarcely noted the teacher,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

**Mrs. Wm. Meinke,**
Mishawaka, Indiana.

I came to Christ as a country boy. I did not understand l about the plan of salvation. One does not have to ıderstand it, he has only to stand upon it. I do not un-rstand all about electricity but I do not intend sitting ound in the dark until I do!

Vance Havner in REPENT OR ELSE!
(Fleming H. Ravell Company).

## INTERESTING ITEMS

(Continued from Page 2)

GOSHEN, INDIANA. Mrs. E. M. Riddle, of New Paris, was the speaker at the public service conducted by the Junior and Senior Sisterhood societies of the Goshen Church, on May 10th.

NORTH MANCHESTER, INDIANA. One new member was received by baptism the evening of April 19th.

Mrs. William Meinke, of South Bend, was the speaker at the W. M. S. public service the morning of April 26th.

HUNTINGTON, INDIANA. Brother Claud Studebaker was given the call of the church to serve another year as pastor, which call he has accepted.

The Mother and Daughter banquet was held at the church on May 14th.

## HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer, and address, Rev. William Fells, Brethren Youth, Ashland College, Ashland, Ohio.

## Laid to Rest

HECK. Mrs. John F. Heck died at her home, Hagerstown, Md., April 28, aged 87 years. Some fifty years ago she was a member of the St. James Brethren Church, later transferring membership to the First Brethren Church, Hagerstown. Survived by two sons, five grandchildren and nine great-grandchildren. Her pastor, Rev. George Solomon, being in Ashland for revival services, her funeral was conducted by the writer. Burial, Rest Haven Cemetery.

Freeman Ankrum.

* * *

BECHTEL. Mrs. Harry (Elizabeth) Bechtel passed away suddenly at home in Canton, Ohio, April 26th, at the age of 69. Survived by her husband, three daughters six grandchildren and two brothers. Was a faithful and active member of Trinity Brethren Church for many years. Participated in the Loyal Women's Bible Class and the W. M. S. Her fine Christian example will remain with us through the work of her daughters in our Church. Funeral services by her pastor; burial, North Lawn Cemetery, Canton.

Robert Keplinger, Pastor.

Brethren Historical Library
Manchester College
N. Manchester, Ind.

# 25c COLORING BOOKS

BIBLE coloring books combine real teaching value with the fun of coloring. Each of these six books has approximately 30 outline pictures with brief stories. LIFE OF JESUS books have Scripture verse with each picture. Use these books for gifts, rewards, and handwork in home and Sunday school. Each book has 32 pages, 8½ x 11 inches.

**Each** .....**25c.**

**2421. HOW BIBLE CHILDREN LIVED.** Pictures of everyday life of a brother and sister in old Palestine.

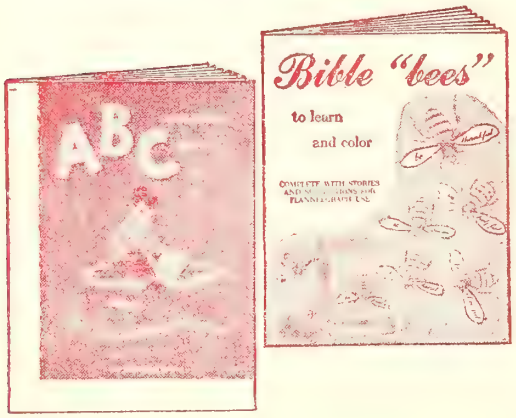
**2422. CHILDREN IN THE BIBLE.** Pictures of Moses, Daniel, etc., as children.

**2423. CHILDREN AROUND THE WORLD.** Pictures of children from 14 countries.

**2433. STORIES OF PAUL.** Pictures of Paul's life from his time as a tax collector to imprisonment.

**2431. THE LIFE OF JESUS, BOOK ONE.** From birth to walking on the water.

**2432. THE LIFE OF JESUS, BOOK TWO.** From Peter's confession to the ascension.




## ABC COLORING BOOK

Wonderful book with big outline pictures of everyday subjects to help young children learn the alphabet. A letter with each picture. Both can be colored. Simple pictures with heavy lines for chubby, little fingers. A two-line rhyme to learn with each. 32 pages, size 8½ x 11 inches.

**No. 2426** ..... **25c.**

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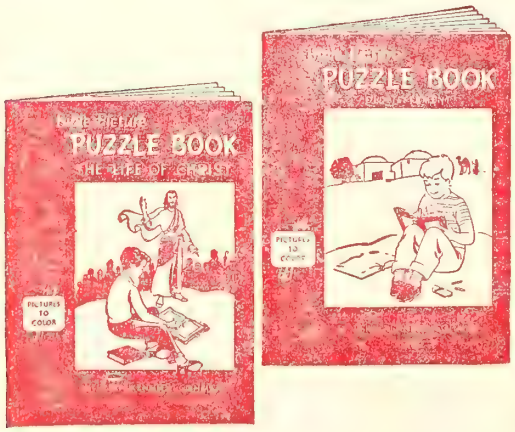
Bees have been chosen to suggest certain virtues—be loving, be cheerful, be thankful, etc. Printed on one side, illustrations may be used on flannelboard. Blank spaces for writing and for pasting in magazine pictures. 12 stories, each with picture to color and Bible verse. 8½ x 11 inches.

**No. 2427** .....**25c.**




## BIBLE PICTURE PUZZLE BOOKS

Children learn Bible truths through crossword puzzles, hidden pictures, mazes, color-the-number pictures, games, rebuses, secret codes, and matching puzzles. The puzzles in each of these books will provide hours of fun and education for all young children. Wonderful for class or home. Big books, 8½ x 11-inch size. Each.....**25c.**

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**No. 2076-B. BIBLE PUZZLE COLORING BOOK**
**No. 2077-A. DOT-TO-DOT BIBLE PEOPLE**
**No. 2077-B. BIBLE PUZZLES TO COLOR**
**No. 2424. PUZZLE BOOK (Old Testament)**
**No. 2425. PUZZLE BOOK (Life of Christ)**

**CRAYONS.** Box 8 colors. Order **No. 6199.** Each box, **10c.**; 10 boxes for **50c.**

# Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA

## Let's make this Summer count for God!

Vol. LXXXI May 30, 1959 No. 22

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. The Mother and Daughter banquet and the Father and Son banquet were scheduled events of the evening of May 27th. Dr. J. Garber Drushal was the speaker for the ladies.

HAGERSTOWN, MARYLAND. Rev. Ronald Morgan, Assistant Pastor of the Church of the Brethren, was guest speaker in the Hagerstown church on May 3rd.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Rev. John Rowland was the guest speaker on May 3rd, which occasion was the sixth anniversary of the dedication of the Wayne Heights church.

The Mother and Daughter banquet was held on May 21st.

Rev. N. W. Brechbiel supplied the Wayne Heights pulpit on May 17th.

JONES MILLS, PENNA. (VALLEY). Elected to the office of deacon and deaconness recently were Mr. and Mrs. Loren Keslar; their ordination service was an event of May 17th.

ADRIAN, PENNA. (BRUSH VALLEY). The Mother and Daughter banquet was held on May 15th.

AKRON, OHIO (FIRESTONE PARK). Brother J. G. Dodds, on his bulletin for May 10th, has noted that the Ground Breaking services for their new sanctuary were to be held the evening of May 20th.

SMITHVILLE, OHIO. Brother Donald Rowser notes that the Ohio District Conference is now definitely scheduled to be held at Smithville. Previous arrangements to hold this Conference at Linwood Park, Vermilion, Ohio, had to be cancelled due to complications arising concerning housing and meals. Smithville will host the Conference, and the dates are July 14th through 17th.

CANTON, OHIO (TRINITY). Brother Robert L. Keplinger notes that the mortgage-burning service for the parsonage is scheduled to be held on Sunday, May 31st.

The Sisterhood conducted their public service on May 10th.

LOUISVILLE, OHIO. Scheduled for May 22nd was the Mother and Daughter banquet, with Mrs. Glenn Shank, missionary on furlough from Nigeria, Africa, as speaker.

BRYAN, OHIO. Seven new members were received the church on April 26th.

NAPPANEE, INDIANA. A three-day missionary ference under the direction of Missionaries Glenn Jean Shank, was held at Nappanee, May 8th thr 10th.

The W. M. S. public service was held on May 10th Brother Glenn Shank as speaker.

MUNCIE, INDIANA. Four new members were bap and received into the church recently.

LOREE, INDIANA. Brother Horace Huse notes the Southern Indiana Brethren ministers were to me the Loree parsonage for a day of fellowship and ins tion on May 12th.

NORTH MANCHESTER, INDIANA. The North chester Mother and Daughter banquet was schedule May 6th.

(Continued on Page 19)

## COMING EVENTS

**ALL INDIANA LAYMEN, NOTE:**

**Joint meeting of the Northern and Southern Indiana District Laymen's Groups, at the:**

**WARSAW FIRST BRETHREN CHURC**

**Warsaw, Indiana .....June 1, 19**

**Serving Time: 6:00-7:30 P. M.**

NEW PARIS, INDIANA. Dedication of the Church—June 14th, 2:30 P. M.—Professor J. Ray K ensmith, Speaker; Dr. E. M. Riddle, Pastor.

### PASTOR NEEDED

The College Corner Church, Wabash County, Ind will be in need of a pastor after September 1st.

We solicit correspondence from anyone intereste this charge. Please direct the same to Mr. Lee Rider Wabash, Indiana, R. R. 3, a member of the pastoral mittee.

Mrs. Herman Hood, Church Sec

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## Expanding for The Summer

HIS WEEKEND marks the beginning of the "summer season" so far as living patterns e concerned. The Memorial Day weekend will d the great majority of Americans planning eir first "outing" or summer activity of the ason.

In the matter of three months, though, many ings will have transpired, and the first week September will be here, with the anguished y of "Where did the summer go?" That's why e have felt led to write this Editorial. We ink it would be nice to know "where the sum-er went."

Perhaps our outlook at the moment is like at of the grandfather's clock upon the stair-ay which had gone on faithfully ticking away e seconds, minutes and hours for many, many ars. All of a sudden the pendulum stopped—e first time in decades. If we remember the ory correctly, we believe it was a little mouse hich asked the clock why it had suddenly opped ticking. The reply of the clock was that had just finished counting up the number of cks and tocks it had to make in the course of day, in the course of a week, and of a year. he clock said the very thought of it over-helmed it, and caused it to stop. Yes, it was a emendous total, and the weight thereof had used the clock to lose heart and stop.

The answer of the mouse, as we remember it, as to this effect that even though there was a emendous sum total of ticks and tocks to ake, yet it was necessary to make just one a time. As a result of this new approach to e, the old clock began again to tick off the ssing of time in carefully measured divisions time—one at a time.

Perhaps we Brethren could feel the same way we face the next three months. District Con-rences, Summer Camps, General Conference, s local Vacation Bible schools, picnics for sses and the Sunday school, and many other ivities. We can be very thankful that we ed to live just one day at a time. Let each day's work be done well, and the summer will take care of itself.

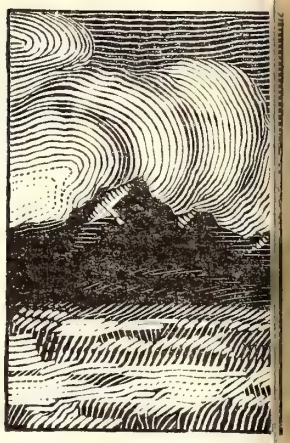
But what about making the summer really count for Christ and His Church? Where many are shutting down the churches and curtailing operations during the summer, let us be up and doing by expanding for summer. Naturally our first interest will be that of being faithful to the services of God's house. Ask your Pastor what the church assembly looks like when you aren't there. Consider the welfare and program of your Sunday school and Class when you are absent. Here is a season of the year when much good work can be done in bringing your friends and neighbors to the services.

The trend, nationally, is away from serious responsibility and activity during the summer. The Church should never consider "shutting down." A reasonable adjustment in the hours of Sunday services could be helpful according to local conditions. Some of our churches are able to maintain Sunday evening services the year around. So, it can be done.

We become alarmed over "The Bloody Three Weekends" in the summer, Memorial Day, the Fourth of July, and Labor Day. The death toll in traffic accidents over these holidays causes us all alarm, even though statistics prove that we are averaging a hundred traffic deaths every day the year around. Yet how unconcerned we are that around us every day live people who have never experienced the redeeming grace of our Lord. When they die, they are eternally lost.

Surely there is room for expanding this summer. Expanding in faithfulness ourselves, and overflowing with Christian grace into the lives of others. Wherever you go, whatever you do, take your Christian witness with you. Make the summer count for your Church. Then you will not feel, at the end of the summer, that time has been wasted. You need only to live one day at a time—make each day a good one for Christ and the Church. W. S. B.

# STORM WARNINGS



ONCE AGAIN we are coming to that time of the year when in various parts of our country tornadoes, hurricanes and cyclones will bring destruction, injury and death to many homes and families. As we listen to the weather reports we will hear from time to time that the storm warnings or storm signals are out. Along the seacoast, and out at sea, certain flags are run up to warn those at sea of an approaching storm or of dangerous weather ahead, and the careful sailor, the one interested in bringing himself and his ship into the port safely, will watch those storm warnings and be guided accordingly.

In the matter of spiritual truths storm warnings often appear to remind Christian people of the approach of dangerous weather or of their approaching dangerous territories. It is concerning storm warnings which have recently appeared relative to a very important part of the Christian faith which we write today.

In the July 15th, 1958 edition of the Indianapolis Star there appeared a column headed—"Bible was Revised to Placate Reds." Without expressing our own thoughts relative to the Revised Standard Version of the Bible (and we use it from time to time) we quote portions of this interesting article. " 'The old Bible was absolutely abhorrent to all people with a Marxian-Communist outlook. We needed a new Bible that they could accept.' The foregoing is a statement of Professor George R. Stevenson in defense of t new Bible . . . But let Dr. Stevenson tell you his own words how the Communists were p pitiated . . . Perhaps they will shock while forming you . . . His words follow: 'We must n exclude from our religion all the millions of pe ple who live under the banner of communis Since they could not, and would not, accept t old Bible, it is only fitting that we should off them a new one which does not do violence their basic convictions . . . In this new Bible, have a splendid blending of the Red viewpoi the pink viewpoint, and what I suppose shou be called the white or Christian viewpoint. Th (the American people) want to get along wi neighbor nations. Only the die-hards of a b gone era believe in no compromise with co munism. Of course we must make some conce sions to the Communists in order that they w make some concessions to us. The United Natio aims ultimately at a world government. Its cou terpart must be a world religion. It is no secr that some of the world's leading statesmen, re resenting Communist as well as non-Communi countries, have heralded the new Bible as t book that can serve as a common foundation f the world religion which will be required to ma world government effective.' . . . Formerly converted the heathen! Now, they convert us (End of quotation.)

Several years ago a publishing fund was esta lished by a certain religious group the purpo of which fund was to "supply ministers wi such books and printed matter as may be helpf to them in advancing and maintaining t

Rev. Henry Bates

ruth." One of the books sent forth by that fund, nd now used quite widely in a good many col-ges and seminaries, contains these interesting bservations: "The victory was unbelievable. wo days' work was accomplished in one. Time ood still in the tension of battle. In the book Jasher, a collection of early Hebrew ballads, as preserved a fervent prayer and testimony Joshua. This is poetry, not an astronomical eport. The Bible is not holding a stopwatch on stronomy; it is recording the poetic version of great emotion." (Speaking of the day the sun ood still.)

"The book of Joshua with its final oration and s meticulous assignment of tribal possessions ay not be a stenographic report of Hebrew en-ance into Canaan, but it checks sufficiently ith archeological data to indicate that back of e book lie valid elements of tradition, out of hich the ultimate author (s) built a great re-gious work."

"Considering the limitations of such a mechan-al framework, the lack of training in scientific istorical research, the probable chaos of sources, nd the difficulty of telling two stories at once, e editors of the books of Kings did a great ece of work."

"Though there might have been an historical sther and a series of events somewhat as nar-ted, the author's purpose was not to give the ography of Esther or the history of Persia."

"The world's great missionary message is given ith inimitable pathos and humor in Jonah, the ory about a prophet. Did a liberal-minded Alex-ndrian write this satire?"

In a very recent book, familiar to many Breth-n, these words are found: "We believe in God nd in His Son, and we believe that the Bible ntains the Word of God." Notice—"The Bible ntains the Word of God," not that the Bible IS e Word of God, and lest some think that this straining at gnats just stop to think through e difference in "containing" the Word of God nd "being" the Word of God.

Add to these modern teachings concerning the ible the widely accepted theories that (1) Four five men—Not Moses—wrote the first five oks of the Old Testament (despite the fact that sus Himself attributed them to that great ader); (2) the book of Isaiah was not written Isaiah, but was written primarily by a man ho lived three hundred years later and who thus wrote not prophetically but historically; and (3) when the great prophet spoke of the Suffering Servant in (Isaiah 53) he was not writing concerning the Messiah but concerning the people of Israel as a nation—and you begin to realize that perhaps these are the "storm signals" about which Paul wrote when he told Timothy that "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

A number of years ago, Dr. J. Gresham Machen, in a series of radio messages, spoke this word of warning: "What the heart of a fortress is to its outworks and minor defenses, that, to the Christian faith, is the inspired Word of God —its central stronghold. To give up that, in any measure, is, therefore, to yield up the whole fortress to the foe. Infidelity and irreligion seem now to be massing all their united efforts for a combined and final assault upon the whole system of Christianity, and there are signs of a subtle, ingenious and Satanic plot to undermine its very foundations by destroying all belief in the supernatural. All intelligent faith in the supernatural rests, ultimately, upon the divine origin, complete inspiration, and infallible authority of the Bible as the Book of God; and hence, naturally and necessarily this book becomes the very center of the attack."

Through the years the Brethren Church has had as her motto, "The Bible, the Whole Bible and nothing but the Bible." In the Message of the Brethren Ministry we read that we believe "that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice." In view of this position of the church which we love it behooves every one of us to heed the "storm warnings" which we see on every hand and to be careful of what we read and believe, what we teach, what we permit others to teach, what we recommend to others to read—remembering that the best way to avoid buying the devil's merchandise is by staying out of his shop.

North Manchester, Ind.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## BOARD MEETING HIGHLIGHTS

Meeting on Tuesday, May 12, at 1:30 P. M., continuing throughout the evening and all of the following day, the Missionary Board completed a very successful period of business and budget-making. In a fine spirit of Christian fellowship and co-operation, board members carefully considered reports of home mission churches, problems of world missions, and the task of fitting many needs into the budget made possible by our missionary giving.

### Visitors

Reverend and Mrs. Glenn Shank met with the board, giving an encouraging and informative account of their deputation work on furlough as well as an excellent evaluation of the work being done in Nigeria. The board expressed great satisfaction with their achievements.

Reverend Frank Byler, Mennonite missionary on furlough from Argentina (a cousin of Rob Byler) visited the meeting also. He gave a brief, concise review of the work being done in that country by his church board. His comments gave board members a new insight into the work and problems in that country, much of which could be transferred into a better understanding of our own work and problems in that area.

At the conclusion of these reports the board voted that in the future all missionaries on furlough should be invited to attend any and all board meetings—not to vote, but for discussion and information. The board also agreed that ample time should be allowed at meetings for returned missionaries to share information and problems with them relative to the work.

### Business Items

The following items were included among those voted by the Board:

That highlights of the board meetings should be sent regularly to all missionaries on the field;

That a prayer band, with a definite program in the Church and specific prayer requests, be set up by the Missionary Board office;

That the general secretary visit Argentina again no later than next fall or winter;

That various repairs and improvements be made on the Missionary Home;

That contributions to the American Bible Society and the Missionary Research Library be added to this year's budget; (These organizations are quite helpful in providing information that is needed in carrying on our missionary program)

That appreciation be extended to the Shanks for their fine record of service on their first tour as well as during their deputation work; and that they be given a c for another tour, beginning in September or October this year (whenever arrangements are made)

That a missionary banquet be held conference we again this year—open to the entire conference;

That the conference Sunday morning offering be d ignated for world missions;

That a committee be appointed to study the item project-giving as it relates to our program—with fi ings presented at the August board meeting;

That the practice of dividing the board into comm tees for detail study be continued—divisions to be decid upon as the board is organized each year;

That receipts for church offerings paid by check sho not be sent, unless requested, inasmuch as postage h increased and may increase still further and inasmuch most church treasurers use cancelled checks for th records;

That the board go on record as favoring the appoi ment of Harold Barnett as pastor and his election to t presidency of Riverside Christian Training School; th for purposes of clarity hereafter the board make a d tinction between Lost Creek Brethren Church and t Riverside Training School;

That the board resume support of the Fort Sc Church, if the local congregation and the district assu a specified share of the support cost;

That home mission support to these places be conti ued:

Garber Memorial Church (Ashland)
Stockton, California
Washington, D. C.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

Newark, Ohio (when a pastor is hired)
Lost Creek, Kentucky
Krypton, Kentucky
Sarasota, Florida
Scottsdale-Tempe (Phoenix), Arizona (They further voted that necessary steps be taken to erect an attractive basic unit here)
Levittown (Fairless Hills), Pennsylvania (the amount and nature of this support to be determined after further communication with them.)

Board meeting concluded about 5:30 Wednesday afternoon, following many hours of concentrated study and planning, with a request for the Holy Spirit's guidance.

# 1959 General Conference Rooming and Meal Arrangements

The new Kate Moore Myers Hall

## at Ashland College, Ashland, Ohio, August 17th - 23rd

THE ADMINISTRATION would like to take this opportunity to welcome the Conference Delegates back the Ashland College Campus for the 1959 General onference. We will attempt to make your stay a most ijoyable one.

We urge you to use Jacobs Hall and Kate Myers Hall cilities and thereby help Ashland College. These dormiries were built with Federal Funds, and the income is ed to liquidate the loans. Our rooms are comfortable id our meals reasonable and satisfying.

Do yourself and the College a favor by rooming and king all your meals on Campus.

No deposits are required for advance reservations. You ay pay when you register.

Dormitory rooms will be reserved as follows:

) Rooms on the first floor of both Jacobs Hall and Kate Myers Hall will be reserved for those having difficulty in climbing stairs.

). Second, third, and fourth floors of Jacobs Hall and one-half of second floor (South wing) of Kate Myers Hall will be reserved for adults.

) Sisterhood girls will be housed on the North wing of second floor and the third floor of Kate Myers Hall.

) Junior boys will be housed on the second and third floors of Allen Hall. Junior boys must furnish their own sheets, pillow slips and blankets at Allen Hall.

All delegates rooming at Jacobs Hall and Kate Myers ll must furnish their own blankets. Sheets will be furnished for all residents in these dormitories by the College.

Please place all reservations by mail to the Business Manager's Office at the College.

### ROOM RATES

**Jacobs Hall and Kate Myers Hall**—$6.00 per person, two in a room, for the week. Less-than-week reservations will be accepted on and after August 20, 1959, at $1.25 per person per night, rooms being available. The above rates apply to Sisterhood girls as well as adults.

**Allen Hall, Junior Boys**—$3.00 per person, two in a room for the week. Less-than-week reservations will be accepted on and after August 20, 1959, at 75c per night, rooms being available.

### MEAL RATES

| | |
|---|---|
| Six-day Tickets | $11.00 |
| Individual meals: | |
| Breakfast | .35 |
| Noon Luncheon (Dessert not included) | .60 |
| Dinner (Dessert included) | 1.00 |

In making reservations, please state the names of people in your request together with the number of days you intend to occupy the rooms.

Send all reservations for rooms to:

Robert M. Adams, Business Manager
Ashland College
Ashland, Ohio

# The Lost Creek Vision

## Rev. Harold E. Barnett

MRS. BARNETT and I are looking forward with great anticipation to going to Lost Creek, Kentucky, this August to help in the carrying on of the work there in Breathitt County. It was just 10 years ago this May that I graduated from beloved Riverside. I shall never forget that great day because it was the fulfilment of so much in my life. With what justifiable pride I received the diploma from the outstretched hands of my beloved pastor, teacher and example! Now I'm beginning more and more to appreciate the rich Christian education that I received at such a school and church center. When there is so much unbelief, materialism, immorality and sin on all sides; when we see youth going astray without firm Christian and moral anchors to hold them steady in Satan's strong storms; when there is so much fear of war and Communism; when we realize that the public schools have been forced to take the teaching of the Bible out of its curriculum and religious instruction cannot be given; then I say with all my heart "May God always bless a school like Riverside!"

I appreciate more than words can tell the vision the Drushals had when they went to Lost Creek in the mountains of Eastern Kentucky back in 1905. When they left Ashland College they were trusting in God to lead them to His place of service for them. They really went on faith. At least Doris and I know where we'll sleep and that we'll have something to eat. We are going after the work was established and the lives of many poured into it. If they had not come, if the Brethren Church had not taken an interest in the work, if the Mission Board had not boug the property and poured much money into t work, if many dedicated Brethren, too num ous to mention, had not given their service in very sacrificial way, if God had not blessed t work, then perhaps my mother, sisters and oth relatives and friends, and many, many othe may never have found Christ as Lord and Savi and had a solid Christian education under teac ers who really knew Christ and the joys of s vation.

Perhaps I would have never felt the call to t ministry, received Bible training in my formati years of grade and high schooling, gone to As land College and Seminary, and finally tak pastorates in the Brethren Church in the servi of the King! When I stop and reflect on wh I might have been and done if I had not come know and grow in Christ it makes me feel ove whelmed with thanksgiving and gratitude to n Savior and to all who have ever had a part making Him known unto me!

I realize that my salvation was a part of th vision that others had for me. When I have tc the Drushals that I did not know how to tha them enough they always made it plain to r that the only way I could ever show my appr ciation to God and them was by going, like the and bringing the light of Christ to others. M life, unfit as it is, is dedicated to that goal. I knc what it means for mountain children to ha such a school and church as is at Lost Cree My wife and I have that same vision as we go Lost Creek, that vision that all in the Brethr

Church have had for over 50 years, that of bringing salvation to the people of Eastern Kentucky, roviding a school of grades 1-12 with Bible eaching, and a Christian center where they could ellowship and work together in many ways of hristian life and endeavor. The church at Lost reek is the center, heart and soul of the work. Knowing Christ and growing in His likeness is he major objective. All things take their proper lace and perspective when this goal is kept plainy in view. We pray that by the grace of God this vill always be the reason for Riverside.

Only we limit the vision of future possibilities. know God is and always has been in the work here. The people of the Brethren Church have lways shown faith in it by their prayers and upport down through the years. There are reat possibilities of growth on the parts of both hurch and school there. Let us all share the ision of a great future for the Riverside Chrisan Training School and the Lost Creek Brethen Church!

My wife and I received the unanimous call of he Lost Creek Church to serve as its second astor in December of 1958. On April 7, 1959, I as elected President of the Riverside Christian raining School Corporation and made its chief xecutive officer. It is a great honor and privige to succeed Brother Drushal in this work. he thought of being a great blessing to the eople of Kentucky as he was thrills my soul! low wonderful it will be to lead youth in Chrisan growth and attempt to bring some priviges to an under-privileged area! I know what ope such a place as Riverside can bring to oung people because I had it myself.

On April 24, 1959, the Lost Creek Co-Operative ommittee was born at the Riverside Boys' Dorritory. It is composed of members from the Mision Board, the Riverside Board, the Riverside nprovement Club (an organization of people of he community), and the Lost Creek Church. lembers were present from each of these groups. Building Committee was appointed to proceed ith the new high school and gymnasium building. We were hoping, with what money we had n hand, to get two rooms ready before school pens in August. But, oh, how wonderfully the ord has blessed! We have just received word hat the Robinson Foundation, a philanthropic rganization of Breathitt County, has made a rant of $7,000.00 toward the completion of the ew building! That's how much people of that area believe in such a work as Riverside! Can we do less? With this gift we hope to get all six of the classrooms in use by this fall. The gymnasium part may have to wait awhile longer. But God will surely answer prayer! The new building can be made to serve for classrooms for the elementary and high school classes. It is hoped that it can be used as a place to worship and have Sunday School classes on Sunday. Surely the great need and utilization of this building is apparent!

I know that you of the Brethren Church will stand back of us and work with us as we go to Lost Creek this fall. We are counting on you, your prayers, interest and support. On May 22nd it will be my privilege to speak at the Commencement. What wonderful, precious memories will flood my soul as I will remember how I felt when I stood on that same platform to graduate 10 years ago! The one who handed me my diploma is with the Lord but his works will live on. It will be my great privilege to stand in his place and, in some measure, with my wife, Mrs. Drushal, Adah, the teachers and workers and the Brethren Church, under God, keep Riverside sending forth its ray that will lighten the feet of many away from paths of wrong! Won't you share with us the Lost Creek Vision?

Harold E. Barnett
Pastor-elect, Lost Creek Brethren Church
President of the Riverside Christian Training School, Inc.

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General Booth, when informed in his advanced years that he would have to undergo eye surgery that held practically no hope of success, calmed the doctors and his daughter by saying, "I have served the Lord now for more than sixty years with these eyes, and from now on I shall continue to serve Him without them."

Edward W. Ullrich in STREAMS OF HEALING compiled by Lester R. Liles

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# HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer, and address, Rev. William Fells, Brethren Youth, Ashland College, Ashland, Ohio.

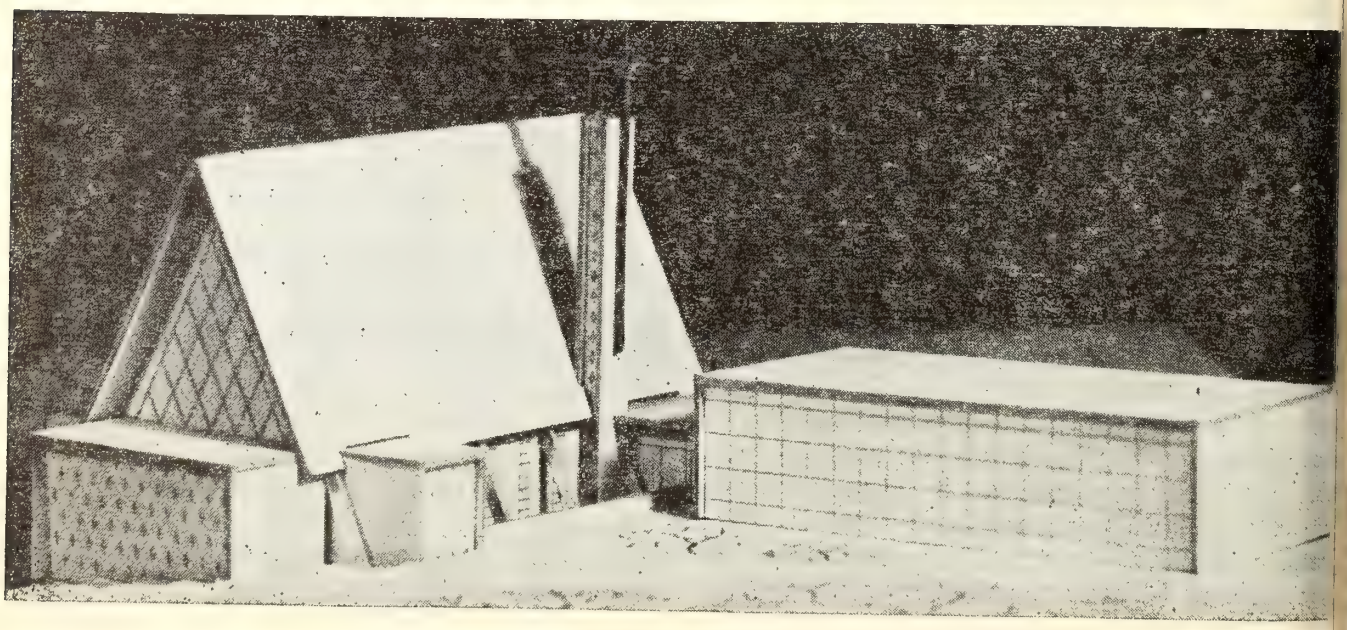
**455 55th St., N. W.**
**Canton, Ohio**

Pastor Robert Keplinger stands at the cross surrounded by members of the congregation.

# TRINITY BRETHREN, Canton, Ohio, HOLD GROUND BREAKING Services at Site of New Church

MEMBERS of the Trinity Brethren Church, Canton, Ohio, gathered at the site of their new Church building on Sunday morning, March 15th, for the purpose of dedicating the site and breaking ground for the n building.

Following the Worship service and message by t



astor at the Plain Center School, where the congrega-on is now meeting, the members and friends drove to e new site for the special service. Robert L. Keplinger, astor, led the caravan of cars to the new location, and nducted the service of dedication and ground breaking.

Since the new church is to be built in the shape of a ucifix, a cross was broken in the ground. Participating the service were: Church Moderator, **Joe Watkins;** ldest Active Member, **Mrs. H. H. Herbruck;** Youngest ember, **Miss Pamela Brown;** Chairman of Board of rustees, **Louis Cordier;** Chairman of Deacon Board, avid **Barnes;** Pastor, **Rev. Robert L. Keplinger;**

Adult S. S. Supt., **Robert Brant;** Junior Dept. Supt., rs. **Donna Barnes;** Cradle Roll Supt., **Mrs. Irene Clap-er;** Chairman of Planning Committee, **Mernon Latta;** hairman of Building Committee, **Harland Clapper;** hairman of Finance Committee, **Edgar Heist.**

**The Pastor leads the way in ground breaking which will result in a new house of worship for the Canton Brethren next year.**

### THE NEW CHURCH

HE CHURCH will be of modern contemporary design. It will be constructed of concrete block and brick. e high-pitched roof will be supported by laminated ooden arch beams.

On the right of the picture is the educational unit hich will be built at a later time. The present building ogram will include the Sanctuary with a seating capa-ty of 224. The Narthex will give ample room for an erflow crowd of approximately 50. Also on the main oor will be Baptistry, the choir loft seating 25, the oir room, pastor's study, record room, and storage om.

On the lower level will be a fellowship hall which will double as classrooms. Provisions have been made for a kitchen. There will also be two Nursery rooms, rest-rooms, janitor's closet, and maintenance room. In the basement there are five separate classrooms, plus the fellowship hall. The building will be heated by gas. There will be an unusual lighting system throughout the church with incandescent lighting used in the Sanctuary to high light the soaring roof.

The back side of the church can be entered on the ground level and will have a patio effect along the whole side. There will be ample parking on the grounds for 90 cars. One of the outstanding features is the high column topped with a steel cross. This is a fitting re-minder of our risen Lord, as will be the whole church which is being built in the shape of a crucifix.

The architect was Ralph Dix, Jr., of Canton. The gen-eral contracting is being done by Ferrell Construction Company, also of Canton. The building is scheduled for completion early in 1960.

Canton Brethren are building at 455 55th St., N. W.; at present they are holding their services in the Plain Cen-ter Grade School on 55th St., N. E.

## Spiritual Meditations

**Rev. Dyoll Belote**

### NATIONAL GREATNESS

**"Obey my voice, and I will be your God, and ye shall be my people." Jeremiah 7:23**

WHAT MAKES A NATION GREAT? Not the spread of its territory, nor yet the natural wealth con-tained in its rivers, its mountains or its prairies. Neither yet does its greatness consist of the number of its citi-zens nor in the standard of living which they may boast. Again a nation's greatness is not compassed in its spread-ing cities, nor in its mammoth industries or far-flung systems of transportation. And even military prowess is no proof of greatness, though that has often been of-fered as a standard of greatness.

Just now our nation is boasting of her ability to defend her own rights and even to lend assistance to beleaguered sister nations which may call for help and rescue from attack by pillaging neighbor nations. Such boasting de-notes a lack of comprehension of what constitutes real greatness.

The greatness of a nation lies in its moral and relig-ious idealism, its fidelity to the truths by which men and nations must live if they are to live well. James Russell Lowell wrote thus concerning our subject:

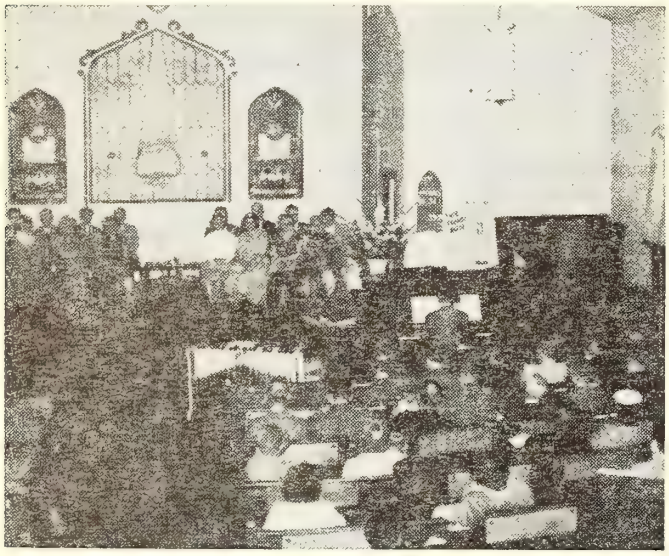
"Our country hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man,
The glorious claims of human brotherhood,
And the soul's fealty to none but God."

# What's Doing in the Churches

## SAY IT WITH MUSIC

OUR WORSHIP SERVICES and Devotional Programs in the Third Brethren Church, Johnstown, Penna., seem to have taken on a new zest. Whether this change has come about in me or if it is really so, remains to be seen, but we like to think that the Lord is blessing us with talent and willingness to use this talent to further His Kingdom in the world. This is no less so in the case of the Laymen's Musical this past February 22nd.

The program featured soloists Glenn Benshoff, baritone, Mary Alice Orner, soprano. Mrs. Rita Golby furnished the basic organ music, teaming up with Clyde



Orner on the piano to bring special duet arrangements. Lois Howard got back in the thick of things with her marimba. Floyd Benshoff, Edgar Ellenberger, on trombones, Larry Springal, and Eugene Myers, on trumpets combined their four winds in a brass quartet to do real justice to a selection of numbers.

Our vocal quartet consisted of Norman Grumbling, Walt Dysert, Edwin Grumbling and Glenn Benshoff. Both the senior and youth choirs, under the direction of Mrs. Merle Stutzman, shared the limelight. Each choir doing an individual number and then combining their talents to sing their praises. This is the department that, in our estimation, is second to none.

Bill Blank led in the opening prayer; Merle Stutzman read the Scripture. Short remarks were made by Aldridge Tilley and Rev. Clarence Stogsdill. Our national president, John Golby, had charge of the Offertory Prayer. Rev. Stogsdill pronounced the Benediction. Coming at the end of this article does not mean that anything w taken away from this portion of the program. Being poor columnist, my vocabulary does not include a fitti description of the fine job performed on this particu phase of our program, and by no means do I want overshadow it with the musical end of it.

Members of the choirs included: Catherine Bensho Sue Mowery, Mina Stutzman, Merle Stutzman, Jr., I rinda Stutzman, Erma Benshoff, Walt Dysert, DeA Benshoff, Doris Grumbling, Violet Grumbling, Ruth Ba hymer, Norm Grumbling, Glenn Benshoff, Clyde Orn Edwin Grumbling, Floyd Benshoff, Alice Marker, Lin Marker, Sharon Wiser, Edna Mae Orner, Barbara Irv Dwayne Jones, and Rita Pesch.

Jim Shellhammer and Aldridge Tilley, our local pre dent did an excellent job in leading and directing t program.

Worship Services can be conducted in many ways a one of the better ways is by music, because so many m can take an active part in it. We find that where this done, our attendance showed a marked increase, so w not "Say It With Music?"

George (Red) Irvin

## CENTER CHAPEL, INDIANA

Our Revival meetings were held March 15th to 25 Rev. (Mrs.) Goldie Killion brought us powerful old fa ioned gospel messages. The work of the Holy Spirit w much in evidence. Rev. Austin Gable, our pastor, who h just had flu, led our singing until he became ill. M Fred Meyer, a friend, who has done much evangelis singing, took over for us. Her message in testimony a song were such an inspiration to us. Her son, Kaywo Green, played piano, organ, got the special music, sa and led the youth choir. He has been such a help to t church, which we appreciate.

One young mother and four young people made fi time confessions. On April 12th they were baptized w two boys who had made confession at camp. Anot young lady came forward that day, also. These are t visible results, but I'm sure much more will follow.

May 5th, our Ladies' Aid entertained the Sisterh Girls and neighbors of the community in the eveni

ith a Mother and Daughter meeting. The church was ell filled. Rev. Herbert Gilmer, his wife and four chil-en, from our Roann Church, put on a very inspirational ogram which was enjoyed by all. The program consisted the Family Altar, devotions, varied musical numbers, ncluding with slide pictures taken by Rev. Gilmer hile in Germany attending the 250th Anniversary of ır church. Gifts were presented to the oldest, youngest, llest and shortest mothers present. The Sisterhood atronesses, of whom there are four, were presented gifts appreciation for their work with the girls. Dainty re-eshments were served in the church dining room during e social hour.

The Ladies' Aid has given two Bridal Showers for two our young couples recently married. This is a custom our Aid.

The Youth choir continues to sing. They sang for the enver Revival Services. The young people had charge the Mother's Day Program. There was a service of edication of Babies held during the morning service—ith several babies being dedicated.

Our attendance is improving, Communion Services and aily Vacation Bible School are being planned.

May all the churches continue to go forward in the ork of the Lord.

Mrs. Ray R. Miller, Cor. Sec'y.

## WAYNE HEIGHTS, PENNSYLVANIA

Thinking many folks will be glad to hear from this urch we present the following items of interest.

This congregation will be eight years old this Sep-mber. Since the beginning we have received one hun-ed and eleven members, the last four of whom were lded March 27 of this year. Of this number, eleven are w deceased, and three have lettered out, leaving us ith a present membership of ninety-seven. Of the eleven ceased members, six were active men of the church. hile the deceased sisters are truly lamented, they by rcumstances of age and health were not able to give tive service to the church.

The church burned the mortgage to its house of wor-ip October 16, 1955. Last year it purchased the house, hich the pastor had built for his home, and it is now e parsonage of the congregation. $4,500.00 has already en paid upon it.

Last January, at the age of sixty-eight, the pastor be-n drawing social security payments, and thus is only le to receive $1,200.00 including a rental charge on e parsonage, plus an expense allowance. This freed th the district and the general mission boards from rther responsibilities, and enables the congregation liquidate the debt on the parsonage easier.

The program of the church remains about the same in past years. We maintain a regular Sunday morn-g worship service throughout the year, and an evening rvice from the last Saturday of September through e first Sunday of May, and of course a Sunday School ery Sunday morning. To be sure we have quarterly ficial Board, Congregational Business and Sunday School Cabinet meetings, as well as many special programs throughout the year.

The church has just been donated a new Church Model Hammond organ with chimes, by an anonymous donor, which we are now in the midst of installing. Of course we shall receive this joyously and as graciously as we know how. The Sunday School recently purchased a new BDC printing duplicator, which is a big improvement over the mimeograph we were using.

We are now preparing for our eighth Daily Vacation Bible School. This school generally averages around sixty boys and girls. Our W. M. S. continues with its vital program of devotions, projects and activities. The Mother and Daughter banquet will be held in the church basement May 21. The S. M. M. continues with a good-ly number of girls with Mrs. Charles Gift as the pa-troness. Most of the boys of the Brotherhood, having graduated from high school, have gone into other ser-vices away, and this organization has been temporarily discontinued. A new and younger group of boys will soon be gathered together for a younger Brotherhood. The B. Y. C. has been cared for very nicely by Mr. and Mrs. Austin Sachs. This group, though quite young, gave an excellent program in a public service, Sunday night, May 3. The music program, guided by the Music Committee, of which Mrs. Albert Snively is chairman, under the direction of Miss Vera Laughlin, and with the choir, and Miss Mary Laughlin as pianist for the church and Mrs. Reginald Woltz pianist for the Sunday School, continues well with the best talent afforded to the church.

While our growth in numbers is not of the mushroom type, we are growing steadily. And we like to think we are growing spiritually as well. The Lord has given the Brethren Church another congregation here at Wayne Heights, of Waynesboro, Pa., and we are marvelously blessed. We hope as well to be a blessing also to the Lord and His church for it all.

N. Victor Leatherman, Minister.

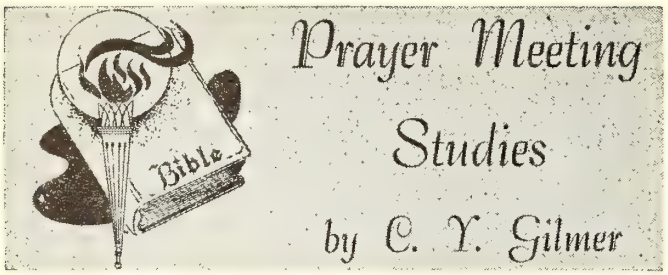
# ATTENTION:

## SECRETARIES PLEASE NOTE

**Recently you received the Statistical Report blank along with copies of the National Goals Program report blanks. The Goals Program is based upon the year ending June 30th, 1959, therefore these reports should not be filed before that time. Since none of these goals are on a District level it is not necessary that the reports be returned to the District Statisticians, but rather should be returned to the chairman of the National Goals Program Committee. The cooperation of all church secretaries and pastors in this matter will be appreciated by the committee.**

**Henry Bates—Chairman.**

**Send reports, (after July 1st), to: Rev. Henry Bates, R. D. 1, Mineral Point, Pennsylvania.**




### ARE ALL THE CHILDREN IN?

• • •

Are all the children in? The night is falling;
When gilded sin doth walk about the streets.
For, at the last it biteth like a serpent;
Poisoned are the stolen sweets.
O, parents, guard the feet of inexperience,
Too prone to wander in the paths of sin;
O, shut the door of love against temptation—
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
O, may the gates of Heaven shut about us,
With all the children in!

—Elizabeth Rosser.

THE CONVERSION OF A CHILD is of the greatest importance in the sight of the Saviour (Matt. 18:10). Never let the golden hours of youth be wasted (Eccl. 12:1). Then, too, children oftentimes die (2 Kings 4:18-20). Childhood and youth is the golden harvest time for soul winning (Psalm 34:11). It is then that they are so apt to find God (Prov. 8:17). Time and again children have proved themselves to be good soul winners and useful workers for Christ (Isa. 11:6).

A misspent youth makes evil days (Eph. 5:16), whereas those who are converted in childhood make the best Christians (2 Tim. 3:15). Conversion in childhood prevents a wasted life (Psalm 39:7). The Christlike Polycarp was converted at nine and died a martyr at ninety-five—a saved soul plus eighty-six years of service to Christ.

Children are a heritage of the Lord (Psalm 127:3). They have parents to bring them up in the fear of the Lord (Eph. 6:4). God has laid solemn responsibilities upon parents that through parenthood He might obtain a godly seed (Mal. 2:15). To neglect the children's spiritual welfare is to despise their souls (Matt. 18:10). They are capable of conversion (Mark 10:14) for:

"Only the childlike find the way
Into the realm of perfect day;
No other wisdom 'neath the skies,
Will ever open our blinded eyes.

"Only the childlike find the door
Into the fold when tempests roar,
Where safely rest the sheltered sheep,
Tho' icy blasts o'er the mountains sweep.

"Only the childlike rest secure,
Held by the anchor safe and sure,
When on the waters dark and deep,
Trusting the Hand that will ever keep."

Let teachers of children know that it is the H Spirit who by convicting of sin, righteousness, and ju ment leads children to saving faith (John 16:8-11). the Word of God be used for conviction, conversion regeneration (1 Peter 1:23; James 1:18). Let the evil sin and its punishment be plainly seen (Psalm 34:16, 2 Be honest about the deceitfulness of sin (Heb. 3: Rom. 6:23). Teach the absolute necessity of the n birth (Psalm 34:18), and be sure to teach the happin of the Christian life (Psalm 32:1, 2). Teach that sal tion is the free gift of God's grace (Eph. 2:8), and t godliness accompanys salvation (v. 9). Teach child Christian morality (Psalm 34:12-14).

"Jesus, take this heart of mine,
Make it pure, and wholly Thine.
Thou hast bled and died for me;
I will henceforth live for Thee."

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### ADULTS ARE IMPORTANT, TOO!

THE DAY HAS ARRIVED when it is imperat that we make an all-out effort to reach adults Christ and the church. The need in the church for m active adults is so great that we can well afford to every religious and spiritual means available to acco plish this task. Little objectives and little plans will meet the need of this tremendous opportunity.

Adults are important people. All of the people do the vital jobs in the world, in the community, in church, are adult. Most of the money contributed for support of the church and its program comes from t group.

They constitute the bulk of the unreached multitu Adults represent a great evangelistic opportunity. T people who are the leaders in winning others to Chr are adults. They are our Sunday school teachers, a the people who determine the outreach of the church

Adults have needs to be met. It is recognized t there are definable stages of growth and developm with adults as in other age groups. There is a wide versity of ages, interests, and needs represented. Part ularly adults need understanding of the problems c fronting them in view of God's will for their lives. Th need strengthening of their Christian philosophy of li complete surrender and dedication to Christ in every pect of daily living.

Yes, adults are important, too! Don't believe what y hear: "They're too old to learn." "You can't teach old dog new tricks." "They're too set in their ways."

Adults can be attracted and held:

When a Sunday school is organized by a church to ist and win every adult.

When there is a class for adults for every fifteen to rty possibilities.

When classes are graded by age and kept graded by per assignment of new members and annual promo- n.

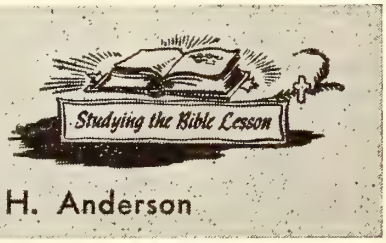
When the classes for adults are organized to do the rk of the church.

When adults have opportunity to participate in Bible dy and the work of the class.

When a church provides teachers and class officers o are church-centered in loyalties and practice.

When the adult classes are keyed to winning men and men to Christ, church membership, and Christian liv- .

Lesson Comments by William H. Anderson




**Lesson for June 7, 1959**

## DENOUNCE GREED

**Lesson: I Kings 21:1-7; 17-20**

AN IT BE THAT America is falling prey to the Almighty Dollar? Cleveland Amory, writing in rper's Magazine, depicts very vividly the sentiments so many in his parody:

"O give me a home
Where the millionaires roam,
Where the dear little glamour girls play.
Where never is heard
An intelligent word
And we round up the dollars all day."

**America is doomed the day her people lust more for LD than they do for GOD!**

### AHAB'S DESIRE

Naboth had a vineyard adjacent to King Ahab's palace. ve me thy vineyard, . . . because it is near unto my ise," said Ahab to Naboth.

But Naboth would not part with his vineyard. It was t of his inheritance, and was to be handed down to seed after him.

And Ahab came into his house heavy and displeased ause of the word which Naboth the Jezreelite had ken to him."

We have called this section "Ahab's Desire," for that's at it was. His desire turned into lust and greed, but was only desire at first.

**here is nothing wrong with possessing a desire. It is when that desire is misdirected that it becomes sin. hab's desire for Naboth's vineyard became the all- suming passion of his life. He became greedy for that which did not belong to him, and that which he had no right to possess.**

### AHAB'S CHILDISHNESS

Like a little child who could not have his own way, Ahab began to sulk and to pout. "And he laid him down upon his bed, and turned away his face, and would eat no bread."

Ahab's conduct revealed his true character. It also bears out the truth that his desire for the vineyard had soon turned into lust and greed.

### JEZEBEL'S ACTION

"But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?"

Ahab then related his story to her. "And Jezebel his wife said unto him, . . . I will give thee the vineyard of Naboth the Jezreelite."

Her diabolical scheme was this: she would have Naboth accused of blasphemy and stoned to death! It was not difficult for the queen to buy two witnesses. The deed was done, and Naboth's vineyard was confiscated!

### GOD'S JUDGMENT

Isn't it strange that people think God is blind to their devious ways? **No act of injustice, or violence, or unrighteousness, or sin ever goes undetected by God. Neither will any sin ever go unjudged!**

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, . . . And thou shalt speak unto him . . . "

What was God's judgment?

1. "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."
2. "I will bring evil upon thee, and will take away thy posterity."
3. "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel."

**Greed always consumes!** It should behoove each of us to listen carefully to the Word of the Lord concerning this matter:

> **"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content"** (I Tim. 6:6-8).

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## MILLIONS OF POUNDS OF LUTHERAN RELIEF SUPPLIES ABOARD FIRST SHIPS THROUGH ST. LAWRENCE SEAWAY

More than four million pounds of supplies from Lutheran World Relief were aboard the first U. S. trans-Atlantic flagship to pass eastward through the St. Lawrence Seaway. Scheduled to sail May 2 from Milwaukee and May 5 from Chicago, the steamship **Extavia,** of the American Export Lines, carried 3,816,000 pounds of powdered milk and 60,000 pounds of clothing for Yugoslavia and 280,000 pounds of corn meal for Austria. The **Extavia,** a 16 and one-half knot cargo ship, sailed from Naples late in March on its inaugural voyage from the Mediterranean to Chicago and back to the Mediterranean via the new Great Lakes-St. Lawrence Seaway route.

Later in the month, the **Extavia's** sister steamer, the **Exceller,** will transport 185,000 pounds of powdered milk headed for Austria, and 2,825,000 pounds of the same commodity for Yugoslavia, for use in Lutheran World Relief's supplementary feeding programs in those countries.

Also traveling through the new seaway during May will be LWR goods totaling 2,600,000 pounds of food surpluses and 60,000 pounds of clothing bound for Germany on foreign flagships. The foods include government-donated milk, cornmeal and flour. "The employment of vessels to carry cargo on the Great Lakes makes for substantial economy in our freight transportation costs," it was said by Mr. Carl Lorey, administrative secretary of LWR. (Lutheran World Relief is the material aid agency for the eight church bodies participating in the National Lutheran Council and for the Board of World Relief of the Lutheran Church—Missouri Synod.)

* * *

## "LOUD AND LONG" ARGUMENT FORECAST IN WASHINGTON PAROCHIAL FARE GRANTS

Action that would have set a national precedent for parochial school transportation out of public funds has been tentatively deferred by a House District subcommittee. Two bills that would have provided subsidized bus fares for all school children in the District of Columbia have been under consideration. Chairman D. R. Matthews (D., Fla.) said the subcommittee voted unanimously to table the measures. On the other hand, Roy O. Chalk, president of the D.C. Transit, has not given up and expressed the opinion that the measures would be called up again and "after being argued loud and long" would be passed.

At the present time the District of Columbia Transit, as a part of its franchise, carries all school children at half fare. Chalk contends that the company is losing money with this arrangement and he is asking for a g ernmental subsidy to make up the difference betw school fare and regular fare.

There is no public school transportation system in District of Columbia. Many private schools prov their own buses, but many parochial schools use the D on the same basis as pupils in the public schools. Rel ious groups, including Melvin Adams, associate secret of the Seventh Day Adventist Religious Liberty Assoc tion, and C. Emanuel Carlson, executive director of Baptist Joint Committee on Public Affairs, opposed bills on the ground of violation of separation of chu and state.

A solution to the District of Columbia school transp tation problem that will preserve the principle of se ration of church and state has been offered by a Bap leader. C. Emanuel Carlson, executive director of Baptist Joint Committee on Public Affairs, in a let to the chairman of a House District subcommittee sp against two bills in Congress that would use tax fu for the transportation of parochial as well as pul school pupils. He also offered a simple solution to problem, which, if followed, would eliminate the chur state problem involved.

The proposed bills would subsidize the DCT comp for carrying all school children. At present DCT car school children at half fare. The company wants Congr to pay the other half. Carlson proposed that Congr appropriate additional funds to the public school bud of the District of Columbia, that the public schools co then issue bus transportation cards to its pupils, that the public schools could make arrangements w DCT to pay the difference between school and regu fares.

In his opposition to the school transportation bills C son pointed out: 1) the measures would involve the penditure of tax funds for agencies not under public c trol; 2) a pupil's travel to a religious school is a re ious activity; 3) use of tax money for such purpose a form of coerced religious participation by the taxpay and 4) such action on the part of Congress for the I trict of Columbia would no doubt be used as a preced for similar provision throughout the United States.

* * *

**HARRIMAN, New York**—Participants in a confere here heard that the New York metropolitan area is: " greatest missionary opportunity in the world" and t Protestant churches are not doing enough to meet challenge. "In the 22-country area of metropolitan N York there are 7,230,000 persons who have no r tionship to any church or synagogue," the Rev. Dan. M. Potter, executive director of the Protest Council of the City of New York reported. "W 2,700 Protestants moving into the area each mo and 1,300 moving out, there is a net Protestant incre of 1,400 each month," Dr. Potter continued. Altho this would be the equivalent of one new Protestant chu of above average size each month, he said, few newc ers are being reached.

Among other facts resulting from a recent sur according to Mr. Potter: Of 34 persons in the leaders of city departments only three are Protestants. Of judges only 11 are Protestants. Of the top 22 positi

the city's Department of Public Welfare only one is led by a Protestant and all policy decisions of this de-rtment are made by members of one church.

ASHINGTON—Hearings on bills relating to the pro-bition of serving alcoholic beverages to passengers on rcraft in flight were scheduled for May 14, 15. The bcommittee on Transportation and Aeronautics of the mmittee on Interstate and Foreign Commerce of the ouse of Representatives conducted the hearings. The ls considered are H.R. 169, 1075, and 3716. The bills ovide that "no air carrier shall sell or otherwise fur-sh to its passengers any alcoholic beverage (including er and wine) for consumption while in flight within e United States." Rep. Oren Harris (D., Ark.) is chair-an of the House Interstate and Foreign Commerce Com-ittee, and Rev. John Bell Williams (D., Miss.) is the airman of the subcommittee on Transportation and eronautics. Williams is the author of one of the bills which hearings are being held.

N FRANCISCO—Miss Evelyn Muhlenhard of the nerican Lutheran Mission told this story to Associated ess reporters recently: Somewhere over a dense New inea jungle, a little missionary supply plane flew on a -minute trip into the highlands from Lae. In the course their flight, the plane's crew dropped two bags. "One g contained rice," said Miss Muhlenhard, and "the other about 25 pounds worth of Australian shillings. Both gs burst and scattered over the wild terrain. During e heavy rain season, the rice sprouted on the warm lsides and we heard the natives were amazed at the dden windfall of rice where none had grown before. e next word from the Kukukuku area was that the tives are still waiting for money trees to sprout!"

LOUISVILLE, KENTUCKY—A Duke University theological professor told an audience here that "Protestant clergymen make either second-rate ministers or second-rate husbands" and suggested a celibate clergy. A married minister may do a "first-rate job" in his parish, Dr. James T. Cleland admitted, but "if he does . . . his wife and family will have to take a second-rate place." An unmarried minister can be more independent in "speaking forthrightly on some matters" and need not have his "major loyalty" to the church conflict with "minor loyalties," he said. Dr. Cleland, who is also dean of the Duke Chapel, said Protestants ought to "think seriously" about encouraging an unmarried clergy, although he expressed the fear that "many congregations would not stand for an unmarried minister." Dr. Cleland, 55, was formerly soccer coach at Duke. He is married, but has no children. "I'm happily married," he said, "but my wife has had a rough time. Sometimes I don't think I'm fair to her."

---

I read an article recently about a metal called permaloy. It is a highly magnetic substance, but it acts in a strange way. When pointed in certain directions, it has no magnetic power. But when it is placed in direct line with the magnetic pull of the earth, its power is very strong. The same is true in our own lives. When we are out of line with the magnetic pull of Almighty God, we have no strength and we lose our grip. That is when we are frustrated and feel discouraged. But when our lives are lined up in right relationship with God, we have the ability to reach out and to conquer life.

Charles L. Allen in ALL THINGS ARE POSSIBLE THROUGH PRAYER (Fleming H. Revell Company).

## TAKE A WALK AROUND YOURSELF

When you're criticizing others and are finding here and there,
A fault or two to speak of, or a weakness you can tear;
When you're blaming someone's meanness or accusing someone of pelf,
It's time that you went out to take a little walk around yourself.

There's a lot of human failures in the average of us all,
And lots of grave shortcomings in the short ones and the tall;
But when we think of evils men should lay upon the shelves,
It's time we all went out to take a walk around ourselves.

We need so often in this life this balancing of scales.
This seeing how much in us wins and how much in us fails.
Before you judge another—just to lay him on the shelf—
It would be a splendid plan to take a walk around yourself. —H. W.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## DOWN IN THE VALLEY, THE VALLEY SO . . .

"LOW"?? Not true, but rather "chilly, rainy and cloudy —but still very beautiful and most hospitable." I'm refering to the wonderful **Shenandoah Valley** where I spent the week of May 10-17 holding Youth Clinics and preaching in our Brethren Churches.

Special appreciation is to be expressed to **Rev. and Mrs. Robert Hoffman** (Maurertown, Virginia) and **Mr. and Mrs. Dan Logan** (Harrisonburg, Virginia) for housing and several meals. And also to **Dr. and Mrs. John Locke, Mr. and Mrs. Mark Logan and Mr. and Mrs. Everett Rodgers** goes "thanks" for sharing their hospitality at mealtime.

Rather than giving a day-by-day travelogue this time, suffice it to say that Brethren Youth attempted to aid these local churches with their youth programs by conducting one and two sessions in each: **Maurertown, Bethlehem, Mt. Olive and Liberty.** The explanatory meetings were received quite well by both youth and adults as features of the total Brethren Youth Program were emphasized. It is our hope that the information presented might be helpful in the youth work in the future programs and activities of the churches.

**Sideline Comments on Virginia Excursion**

That home-made ice cream was surely tasty at Mt. Olive on Friday night after the program.

When **Rev. Hoffman** and I attended the Maurertown "Mother-Daughter Banquet" a problem arose — who should be "Mama" and who "Little Girl." Regardless, both parties looked nice in their neatly-ironed pinafores.

Much praise is given to **Liberty** and **St. Luke** Brethren Churches for continuing their work faithfully even though they are only able to have preaching services once a month.

Why don't fish bite better for preachers on Monday afternoon?

The best way to see Shenandoah Valley hillsides is on horseback.

It's hard to beat the wonderful hospitality of the Brethren in Virginia.

## "Funds For Foenix"—$5,050.50

The National Youth Project Money will be received on Saturday morning of National Conference (August 22). Finish raising the money now! Then be sure that someone from your church is present to add your gift to the total. If no one from your church is going to attend, mail the amount ahead of time to Brethren Youth and mark it "project."

## "Funds For Foenix"—$5,050.50

## Did You Miss "IT"—Dated May 9th?

The May 9th issue of **The Brethren Evangelist** w given by the Publication Board to present the progr and needs of National Brethren Youth. For this servi we thank all parties concerned.

But if you missed reading the May 9th issue—all printing was in vain. We trust that you will understa the great needs of advancing the Brethren Youth Boar work and want to help by contributing to the M BRETHREN YOUTH OFFERING. If you have not gi through your local church, you may send your gift rectly to Brethren Youth, Ashland College, Ashland, Oh Thank you very much.

## SOUTHEASTERN DISTRICT RALLY

### St. James, Maryland

ONE HUNDRED TWENTY-THREE Brethren Yo and advisors registered for the Spring rally at St. Jan on May 16th. Contained in the program were recreati singspiration, announcements of coming district yo activities, a playlet by St. James, a delicious banqu and the evening vesper service. Several young people t part in the program: **Donna Boyer** was the princi reader for the playlet and **Terry Litten** conducted District Business session.

The evening speaker was **Rev. Joseph Clem,** assist pastor and director of youth activities for the Hage town Christ-Reformed Church. In speaking of "Time" reminded us to "WATCH" Our:

Wants
Actions
Tongue
Company
Hands

The young people of the S. E. District are looking f ward to the activities planned for them at District C ference in Washington; summer camp, National Yo Conference, and at the Fall Retreat over Labor Day we end.

**"Hear Sheldon Clements at National Youth Conferenc**

## District Conferences are for You!

All four of the District Conferences this summer **Indiana, Southeastern, Ohio and Pennsylvania**—h planned special features for the young people. Th range from devotional speakers to hikes and banquets

Also, each conference will conduct the District Spe Contest to determine their contestant for the Natio finals in August.

**You won't want to miss your District Conference t year. Check on the dates again. Plan to attend. Then go, go!**

NEXT WEEK

**"The Crusaders are coming, hurrah, hurrah."**

# The Women's Corner

by Helen Jordan

## THE VALUE OF A SMILE

NEVER BE STINGY with your smiles. The good that they can do for yourself and for others is far-reaching.

Smiling at a person who is troubled or feels lonely or friendless can be worth a great deal more to him than you may be able to realize. Usually it will make such a person feel less alone in the world, and it may give him new strength to work toward overcoming his problems.

You may feel that you do not know just the right thing to say to express your feelings to one who is troubled and needs your friendship. Often a smile that implies, "I understand, I want to help you if I can; I am here if you need me, I am your friend," is of more value than any words.

Smiling is contagious. Few persons fail to return a friendly, cheerful smile. Make it a point to smile at everyone you meet and to accompany the smile with a pleasant, cheerful greeting. Soon everyone around you will be smiling, and you will be surrounded by good cheer and friendliness.

Smile, whether you feel like smiling or not, and you may be surprised at how soon you will be feeling better.

Among other wonderful things that it can accomplish, a smile can win a new friend, help to heal a wound, influence a prospective employer in considering an application, dispel anger, lighten cares, and improve a bad disposition.

Smiles are priceless things, and yet they cost nothing to give or receive. Distribute them freely and receive the tremendous rewards that are sure to follow you wherever you go.—Selected.

# WITH THE LAYMEN

## ATTENTION: BRETHREN LAYMEN

**A change in the Constitution of The National Laymen's Organization of the Brethren Church.**

**Article V—Committees:**

**A—Nominating Amended as following:**

**"The nominating committee shall be a special committee of one (1) member from each district elected at the first session of the annual meeting. Thay shall submit names for the various offices as provided in this constitution. They shall submit at least two names for each office."**

**This amendment will be voted on at General Conference.**

**National Laymen Secretary,**
**Isaac B. Litton.**

## INTERESTING ITEMS

(Continued from Page 2)

SOUTH BEND, INDIANA (ARDMORE). Missionary Day was held on May 19th, with Missionary Glenn Shank as afternoon and evening speaker.

CERRO GORDO, ILLINOIS. Mrs. Duane Sholly writes: "On April 12th, our Sisterhood girls held their public service. Mrs. Arvel Landis, of Decatur, Ill., came and showed slides of her recent trip to Europe. A potluck dinner was enjoyed at noon, and then Mrs. Landis presented the remainder of her slides.

"On May 6th, the Mother and Daughter potluck supper was held at our high school lunch room. About 76 mothers and daughters were present. We enjoyed a short program, with some mothers reading poems and the girls providing special music."

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey reports the baptism and reception of five new members recently.

Ashland Pre-Seminary student Ronald Miatke, whose home town is Milledgeville, was guest speaker in the Milledgeville church on April 5th.

LANARK, ILLINOIS. Members of the Junior Choir of the Milledgeville church were guests of the Lanark church on May 17th. This choir of over twenty voices presented several numbers in the service.

## A BUSY BUSINESS MAN'S PRAYER

**Take my wife, and let her be**
**Consecrated, Lord to Thee.**
**Take her moments and her days,**
**Leave me mine for my own ways.**

**Take my weekly offering**
**That so grudgingly I bring,**
**Yet report as ten per cent**
**So that more will be exempt.**

**Take my voice and let me pray**
**Sundays—maybe twice that day;**
**Otherwise, O Lord, let mothers**
**Handle prayers for me and others.**

**Take my children; show them how**
**Respect is due me here and now;**
**Make them do just what I say,**
**Not to follow in my way.**

**Finally, Lord, at end of life**
**Make me faithful as my wife,**
**That together we may be**
**Ever, only, all for Thee!**

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# The Brethren EVANGELIST

Official Organ of The Brethren Church



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"The WORD was made flesh, and dwelt among us."

John 1:14


Vol. LXXXI June 6, 1959 No. 23


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. The Laymen's Public Service is scheduled for June 21st.

ST. JAMES, MARYLAND. Brother Freeman Ankrum is the scheduled speaker for the Baccalaureate Service for the graduating class of the Williamsport High School. The service is to be held in the Williamsport Lutheran Church on the evening of June 7th.

John Huff of Hagerstown, was the guest speaker in the St. James Church on May 12th.

JONES MILLS, PENNA. (VALLEY). One new member was received into membership on May 17th.

CONEMAUGH, PENNA. Brother Walter C. Wertz, President of the Pennsylvania District Sunday School Board, has supplied the Editor with the note that the Pennsylvania Camp Rally was scheduled for the evening of June 5th, at Berlin. A banquet was to be held in conjunction with the Rally. We are sorry the announcement did not arrive in time for advance publicity.

AKRON, OHIO (FIRESTONE PARK). The Sisterhood Public Service is scheduled for the evening of June 21st.

LOUISVILLE, OHIO. Scheduled to speak in the Louisville Church on May 17th was Rev. Don Davis, of Canton.

NEW LEBANON, OHIO. A scheduled event of the evening of May 26th was the Father and Son banquet.

The public service of the Junior and Senior Sisterhoods was held on May 31st.

ASHLAND, OHIO (GARBER MEMORIAL). Brother H. William Fells reports baptismal services the afternoon of May 24th. Eight new members were received into the church at the evening service.

WILLIAMSTOWN, OHIO. The W. M. S. presented their public service the morning of May 24th.

ELKHART, INDIANA. The Laymen's public service is scheduled for June 7th.

GOSHEN, INDIANA. Congratulations to Brother and Sister Spencer Gentle upon the arrival of a new member of their family on May 26th. The new arrival has been named Kevin Lee Gentle; he checked in at 7 pounds, 11 ounces.

NAPPANEE, INDIANA. Brother Virgil Ingraham notes that the Nappanee American Legion members and Auxiliary were guests of the Nappanee Brethren at wor service on May 24th.

TUCSON, ARIZONA. The Mother and Daughter quet was an event of May 15th.

## COMING EVENTS

NEW PARIS, INDIANA. Dedication of the Church—June 14th, 2:30 P. M.—Professor J. Ray Kl ensmith, Speaker; Dr. E. M. Riddle, Pastor.

NORTHEASTERN OHIO JUNIOR RALL

Smithville Brethren Church

Saturday, June 6th—10:00-2:15 D. S. T.

35c noon meal

Camperee for all Juniors, 7-12 years of ag

## This 'n' That

By the Editor

NEXT WEEK

BARRING ANY unforseen difficulties, next we issue of THE BRETHREN EVANGELIST will special 24-page two-color issue, as authorized by Publication Board of the Brethren Church, to give Brethren an idea of what a combined publication c look like.

It will contain sections devoted to the Woman's look, The Brethren Laymen, and The Brethren Y magazine, PLUS the regular features of the pre EVANGELIST.

Brethren will recall at last General Conference t was some desire on the part of some of the delegate look in the direction of combining all Brethren pub tions into one magazine. The Publication Board ag to have a SAMPLE ISSUE prepared so that all c have an idea of what such a magazine could be like. special issue was to appear sometime before the con Conference.

We are publishing it for you at this time so that will have time to study the program and suggestions p to coming to General Conference in August.

LOOK FOR IT, NEXT WEEK!—W. S. B.

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## Evaluating Our Church's Program

WITH THE COMING of the first of June, there is the realization that another denom-ıational fiscal year is rapidly drawing to a close. ince last August, each denominational board has ome before the church in an appeal for an of-ering to carry on their work. We do not have ıe figures as yet to determine whether or not has been a good year for the denominational gencies, but reports at Conference in August ill reveal that. One thing is certain, not one of ıe denominational agencies needs help any less ıis year than previously. Inflation and higher rices affect them, too.

We do not know what the statistical reports ill reveal as to our numerical growth this fiscal ear. That information, too, will be available in ugust. If reports which come to the Editor ean anything, there have been many additions our church memberships this year. We fear, ıough, that through removals by death, letter, ıd by that ever-present roll revision, our gains ight again be offset by our losses. Whatever ıe totals, it bears out that a church must add to s membership 10 to 15 per cent each year in or-er to offset its losses. Net gains in membership ust be above this percentage.

Then there are the indefinable gains or losses. re we more spiritual, or less, than we were a ear ago? Is the passion for witnessing to those ıtside of Jesus Christ greater or less than a ear ago? Are our worship services more rever-ıt or less so than a year ago? Do we love to ad and study God's Word and pray to Him more less, than a year ago? Is our zeal for Chris-ın living according to God's standards more werful, or less, than a year ago?

These, and many other questions could be ked. They represent the criterion by which ogress or loss can be ascertained. They become ident in the strength of our approach to the cial and moral problems surrounding us today.

How do we stand on observance of the Lord's ıy? Are we on record as opposing many of the things going on in our country which are in violation of a Christian observance of the Day? How do we stand on the matter of horse racing and other forms of gambling which unchristian forces are seeking to more firmly establish in our way of life? Has the liquor industry felt the force of our church's weight against the advertising and sale of intoxicating beverages? Does our President know that we are opposed to the wasteful expenditures of billions of dollars for space programs which are beyond the comprehension and realization of man?

Do our community leaders know how we feel about parents who let their children run the streets, who do not exert any form of discipline upon them, or who turn them over to the city or county to be kept at public expense? Yes, these things are taking place, and along with other activities which space forbids us mentioning, are a threat to the welfare of our society.

Our forefathers promoted a better way of life. They sacrificed, prayed and worked to produce a nation where peace, liberty and happiness could be enjoyed. What they have given us, we hate to see destroyed by those who, for selfish ends, seek to dissipate our natural wealth, our human energies, and human self-respect.

So, as we shall shortly seek to calculate what has been accomplished financially and statistically in our denomination, let us not overlook the gains or losses which cannot be put on paper—the spiritual. Let us likewise remember that to fully evaluate our church's program we must determine what we have done in these areas where society is either blessed or neglected by what we have or haven't done. Great blessing comes to those who work for the glory of God and the good of man, first to witness to the saving grace of our Lord, and then to present to them a way of life which will help them to live better, happier and more graciously among men, under God.

W. S. B.

# "Speak unto the Children of Israel, That they go Forward!

THIS IS THE ORDER to the Brethren Church that came ringing down the ages as the command of God to His people. Moses, as leader of the Israelites, stood on Egyptian soil, the dirt of his enemies. A great barrier of water was before them, fear and dismay had taken possession of the people, and Moses did not know what to do; he set his face toward God and prayed. In answer there came the command: "SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD." That is the only direction that God leads, always forward; retreat always means sin in the "camp" and the turning of the back on God; standing still means apathy and finally a slow death. The program of the world is "Forward, March!" It is the pulse beat of life, the throbbing impulse of all red blood.

The Brethren Church stands today upon a new threshold of conquest and opportunity to do her greatest work for God. The world is bleeding, torn with strife; the wail and moans and groans and pleadings of the oppressed, swell into the voice of thunder. The ideals and theories of earthly sages have been broken as a potter's vessel! Civilization has failed, and education and culture have been unable to stem the flood of horror and disaster; there is only one remedy; that remedy is THE GOSPEL OF JESUS CHRIST.

Our work is the greatest in the world; our message, the Gospel which had been entrusted to us, is the one solution of human problems and deliverance from sin and death. Not to discharge our responsibilities would be treason to God and criminal to our fellowmen. The imperative of our work demands that we summon our sum total of talents, money and gifts, and energize these wi consecration and dedication to God, and thr into His great work the energy of soul, body a mind to the accomplishment of great things.

The IFS and CAN'TS, forget, as the gar of Egypt, and spell the DOS and CANS with ca ital letters. There must, of necessity, be obstacl but no barrier can stop the onward march God's people if they exercise faith and obedier in him; **GO FORWARD IS THE WORD.**

"According to your faith, so be it unto you," the law of spiritual power as declared by Chri. No life is larger than its faith; no man acco plishes more than his faith claims. BIG THIN DEMAND A BIG FAITH. Much depends in wl direction we are looking for support and dir tion. If our faith is merely in the human, have reason to despair, but if it is God-ward, is at our command. Then, "ALL THINGS A POSSIBLE TO HIM THAT BELIEVETH."

"Without faith it is impossible," is a part an inspired sentence, which closes by saying " please God." The task before us demands first all a large faith in God, which will lead us to st out and drop our nets into the deep. Our age largely faithless; men seem willing to exerc faith in everything else in the world and ta big chances, rather than in God and His Wo Jesus, looking down through the ages, sa "When the Son of Man cometh, shall He f faith on the earth?" This gift we can all exerc and claim; it is free as the air, and is an unc querable power.

"This is the victory that overcometh the wo even your faith." IT IS THE MISSING LI

etween God and man, and is charged with eaven's dynamic of power. It is the only medium f God's touch; if the wire is broken down or rounded, everything is dead at our end of the ne. Let us connect up with God that we may eceive His inflow, that there may be the outlow and overflow.

No work of God has ever been accomplished vithout faith; no man has ever walked with God vithout it; spiritual life becomes stagnant and ead when faith is not exercised. Let us unite n the one prayer, **"LORD, INCREASE OUR 'AITH."**

If I were asked to give a slogan for efficiency nd service in our work, it would be "Back to hrist and His program." The twentieth century hrist and the twentieth century church as poplarly proclaimed are largely the production and eduction of purely human thinking, with no tonement for sin. The man, Jesus, idealistic; a nessenger declaring God's love and an example or man. This is a character salvation, based on nan's works. (So says the modern man).

Back to Christ as the only deliverer from sin nd judgment, who in His own body bare our sins n the tree, and died for our sins according to ne scriptures. Back to Christ who said, "Except man be born again he cannot see the kingdom f God." Back to the gospel of regeneration and ustification through the blood of Jesus Christ.

Back to Him who said, "I have power to lay own (my life) and I have power to take it gain." And who came forth from the dead with ne keys of hades and the grave; the resurrecon and the life.

Back to the life of love, service and ministry f our Lord. Back to the simplicity of His teachgs. **Yes, back to the literal Jesus, and literally llow in His steps, literally do the things He**

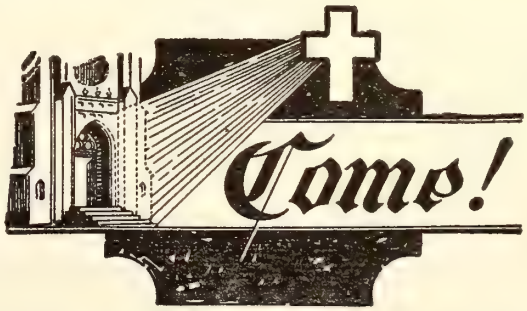
**commanded, and literally believe what He claimed for Himself; back to what He did and taught.**

Back to the program of work that Jesus gave—spirit-born men, spirit-filled and spirit-led. **We must first stand at the cross, the empty tomb, and bow in Jerusalem's upper chamber, before a Pentecost.**

Back to the recognition of the person of the Holy Spirit, His work and power. Yes, back to the instruction of **"Go ye into all the world." Back to Christ and His program to succeed.**

**Editor's Note: We plan, occasionally, to bring messages from Brethren leaders of years ago as they were presented to EVANGELIST readers of their era. Messages which taught, which inspired Brethren of years ago, yet messages with a living, vibrant teaching and challenge for our modern day. Such a one is this message by the late Dr. W. S. Bell, written at a time (1917) when the Brethren Church was embarking on a special emphasis program of advancement. Can any of us doubt its adaptableness to our present era? W. S. B.**

Attend Church
regularly
every Sunday of
the year



# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## LETTER FROM BISCHOF

**(Received at the office in time for Board meeting)**

C.B.M. Uba
May 7, 1959

Dear Clayton, Dale and Ida:

It seems as though I have received three letters from you quite recently, but I haven't been able to drop you a line. There have been so many places to visit and so much work to get done that this is the first day I've spent at Uba for a week. Tomorrow I must make another trip to Garkida to take some visitors back; from there they will go on to Jos and on their way to other parts. The visitors are Mr. and Mrs. Ora Huston. He is in charge of the Volunteer and Conscientious Objectors' work in the Brethren Service.

This letter is partly an explanation regarding the move we will be making to Gulak at the end of this month. People often write asking why we are being moved and why we aren't going back to Mbororo. Some even write as follows: (Such a letter came just this week) "We always enjoy reading the reports of your work that appear in our paper. I can't say that I understand it all, as I thought we were to have a work in Africa that would be strictly up to our people to handle, but it seems as though we have very little to say about it." I know that you all likewise have many such questions. The problem is to know how to explain the way the work is a cooperative venture and that we missionaries of the Brethren Church have equal position, vote and decision in the way the program is carried on. Also we are eligible for the various committees—I have even served on the Field Committee (Executive Committee) on the field for three years and help make the decisions.

In case any of you are wondering why we are going back to Gulak, here are some of the reasons:

1—There is a shortage of staff on the field. This month Biebers, Petres, Pfaltzgraffs, Royers (at Waka) Woodwards (at Waka), Baughmans at Garkida are all going on furlough. In fact, four families are leaving Garkida. Since Bowmans know Bura, it was felt that they should go to Garkida to fill the gap there.

2—With Bowman leaving Gulak someone needs to go there. Grimleys will return to Uba in July; Bea and I are familiar with the work at Gulak; we know the language.

3—About our return to Mbororo—neither of us knows Higi. We have not learned Hausa enough to carry on the work. There is no need for two evangelists on the station, and Chuck is doing a good job working as the evangelist. If I did go there, I wouldn't have much to do. He is also working on the Higi language. If we went to Mbororo, there would be only about 1/3 the work for me that the would be at a station where we know the language.

4—We will still be stationed near the Higi area; fact only about 16 miles from Mbororo.

5—As a member of the Field Committee, when it w necessary to move the Bowmans, I could see no alterr tive but to move Bea and myself back to Gulak, becau we are needed there and, not knowing Higi or Hau we wouldn't be of much value at Mbororo. My persor feeling is that I am not much interested in returning a station where I must learn another language. I wo far rather see a new couple come out from our chur and learn the Higi right off after Chuck has it writt down. Too much time and effort are lost by a missiona having to learn more than one language. (In learni more than one language you usually end up having slight knowledge of them, but constantly mixing then

6—The Sterns have been assigned to Mbororo, not

**questions and answers about ....**

BRETHREN HOME MISSION
PROGRAM FOR PROGRESS
REVOLVING FUND

Q—HOW MUCH MAY I LOAN TO THE FUND?

A—Sums of $100 up are acceptable, and loans above $100 are preferred in multiples of $100; such as $200, $300, $500, $1,000, etc. The B. H. M. Revolving Fund not only affords an excellent place to invest personal savings but is also a wise place to invest reserve funds of various Church organizations such as W. M. S., Laymen, S. M. M., and Youth groups on the local, district, and national level. Churches accumulating building funds would be using good judgment by placing their funds in the B. H. M. Revolving Fund until they are ready to use the money for construction. By investing building fund monies and reserve funds of various nature in the B. H. M. Revolving Fund, the church or organization would be assured of having their money returned on date specified in addition to helping some other Brethren church by making loan funds available. Let's unite ourselves as Christians determined to see the Brethren Church move forward for Christ by uniting our talents, our financial resources, and remembering one another in prayer.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

vork the Mbororo area—that is handled by Kraft—but to ıccomplish these things:

Have Kraft teach them Hausa; work together with Chuck in developing some courses of study for the evangelists as well as ministers and pastors; work mainly as an Eastern Area Supervisor of Leadership training; ıe will be working out from Mbororo Station to the other hurches and stations having ten days to a month leadrship training courses.

I hope this somehow explains the reason for the move. only wish that people at home would realize our main urpose here: It is the winning of souls, not the establishment of a Brethren Church or a Church of the Brethren n Nigeria. Rather, it is to build a strong African church vhich has the same beliefs that our two churches have n America—Triune Baptism, Threefold Communion, etc.

If the Board has any questions and you would care to end them to the Field Committee or to me, we will try o answer them.

In Christian love,
Bob

## ACHIEVEMENT IN CHURCH EXTENSION

Believing that such a program is essential to the propaation of our faith and our denomination, the Brethren Iissionary Board continues to promote church extension. 'he wisdom of such a program becomes apparent as we vitness the inauguration, growth, and maturity achieved y our mission churches. Such has been the case in our 'ucson Church—for which we are grateful, and of which 'e are pardonably proud.

### Tucson, Arizona

The Tucson Church, which was organized in 1951 with ew more than a dozen members, now lists well above 00 on its roll. They have gradually assumed all of the astor's support, which the Missionary Board originally rovided; they have twice enlarged their building; and s a final evidence of their maturity, in January of this ear they purchased from the Missionary Board the paronage which the Board had provided for their use when he work was begun. They are now "on their own."

### Program

During these eight years of progress from infancy, ırough youth, to adulthood, this church has maintained fine relationship with the entire denomination, supportıg the various boards and their programs. They have ponsored an excellent camp program for the young peole; they are already launching out into missionary ffort, having sent representatives and shared their pastor ı a survey of the field at Phoenix—they are enthusiastic roponents of a new Brethren Church in that area. In rief, they are endeavoring to pass along to others the elp which they received.

The Tucson Church and its pastor are to be comıended for work well done. Also to be commended are l the faithful Brethren people with a vision for home issions and church extension who have helped support ıis work. May we continue to possess the vision and ıirit of sacrifice needed to produce many more of such ıurches.

## ORDINATION SERVICES FOR RICHARD ALLISON to be held Sunday, June 14, at Milledgeville

ORDINATION SERVICES for Richard Allison will be held in his home church at Milledgeville, Illinois, on Sunday evening, June 14th, at 7:30 o'clock. The service of Ordination will be in charge of Pastor H. H. Rowsey. Rev. Spencer Gentle will bring the ordination message.

Richard Allison is a junior at Ashland Theological Seminary, and is serving as pastor of the North Georgetown, Ohio, Brethren Church. He, along with his wife, the former Emily Heide, of Milledgeville, and their four sons, make their home in Ashland, Ohio.

## Spiritual Meditations

**Rev. Dyoll Belote**

### SHOEMAKER, MINISTER, HOUSEWIFE, BY THE GRACE OF GOD

**In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . . Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." Zechariah 14:20, 21.**

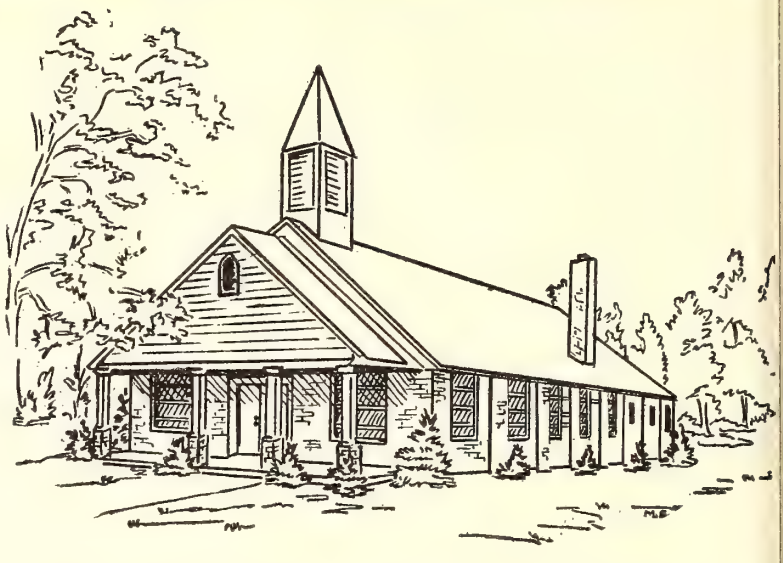
IN A LITTLE BOOKLET entitled "Hiram Golf's Religion," the very first chapter has for its title, "Shoes and Sermons."

A new minister has come to the little village where the plot is laid, a new minister has come to town and is making a call on Hiram Golf, the village shoemaker. The shoemaker is the village philosopher, and spoke at some length on the dignity of labor. The minister had listened to the old gentleman, and at the conclusion of the shoemaker's remarks remarked that he was glad to see a man who could use the humblest of vocations for the glory of God.

The minister's reply stirred the aged philosopher and he responded with the assertion, "There ain't no such thing as a humble vocation . . . You are a minister by the grace of God, Ain't that so?" "Yes, I hope so," replied the minister. "Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit in the hereafter as you will for makin' good sermons."

Herein is a bit of homely philosophy that carries a needed lesson. Too many look upon their own task as a drudgery, or the tasks of others as menial and despicable, instead of honorable and dignified, if they are performed in the fear of and for the glory of God. The man hanging the bells on the horse in preparing it for service is serving God as truly as the preacher praying in his pulpit.

# GEORGETOWN, DELAWARE, DEDICATES NEW CHURCH

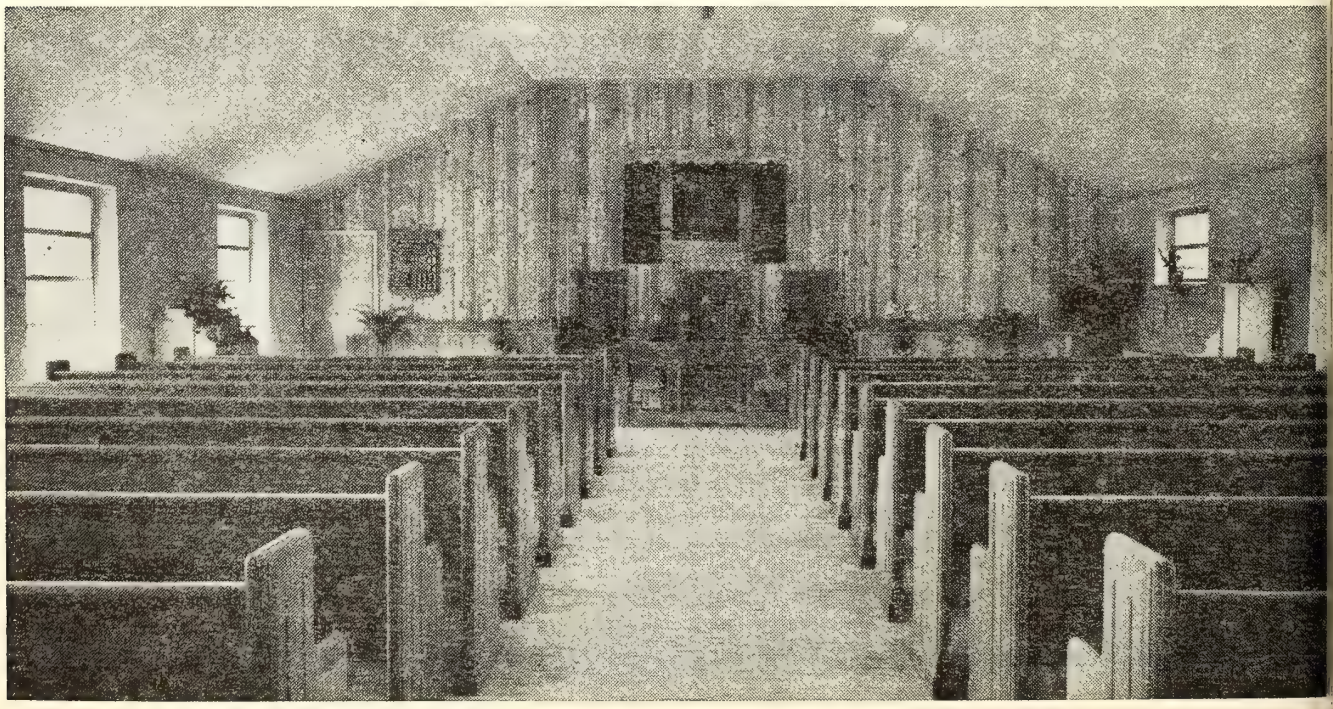


IT WAS A HAPPY TIME for the members of the Mt. Olivet Brethren Church on Sunday afternoon, March 15th, when we dedicated our new church building to the Lord. Dr. Joseph R. Shultz from the Washington Brethren Church was our guest speaker. Elder William A. McDaniel, Church of the Brethren (who is serving as our pastor), and Elder S. E. Christiansen, both helped in the service. We had special music from the Church of the Brethren, Farmington, Delaware; our own Youth Ch and members of other churches. The sanctuary was fil with our friends and relatives, and we believe every enjoyed the service.

That evening we started our ten day Revival Serv We selected our own pastor, Brother McDaniel, to be evangelist. We prevailed upon Brother Shultz to s over for the first service; we received an uplifting m sage. We are grateful to the Washington Brethren giving us the privilege of having Brother Shultz with and for his inspiring messages.

On Monday evening, Brother McDaniel continued w the evangelistic services. Brother Christiansen states t it would have been difficult to have gotten an evange

The picture is of the church auditorium. We have four Sunday School rooms in the back divided by folding doors. There are two rooms off the vestibule in the front of the church.



o serve us any better. The members stood by their pas-or from the first service unto the last. The attendance vas good through the whole service. The delight of our Pastor was to lift "The Word of God" before the people nd present God's Beloved Son, as God's only means or Salvation, given in the Scriptures. The sermons were nteresting and Spirit uplifting, which made the hearers ome back night after night. There were eight that came orward for the first time. Six of these were baptized April 1st. There are three more waiting baptism when onditions so allow.

We closed our special services with the Love Feast on April 5th, with 35 attending. Several were absent due o illness.

We delight in sending the news of the Dedication and Revival Services. If any of the Brethren are visiting the Eastern Shore, be sure to look us up.

Mrs. Clayton R. Bryan,
Corres. Sec.

## What's Doing in the Churches

### NORTH LIBERTY, INDIANA

We held our Revival in November. Had 10 confessions nd all were taken into membership. Rev. Thomas bap-ized the County Line minister and wife, Rev. and Mrs. Charles Perrin, Sunday, April 19th. Rev. Perrin made is confession under Rev. Thomas's preaching several ears ago.

The Father and Son Banquet was held the last week f April. The Mother and Daughter Banquet was held Friday, May 1st with the men of the church serving the inner.

Our new building is nearing completion now. Have the ursery and five class rooms and two washrooms ready or use and expect to have the basement completed soon. The work has been done by faithful workers in the church.

Rev. and Mrs. Thomas are in Pittstown, New Jersey or a two-week Revival Service.

Mrs. Arno E. Reed, Corres. Sec.

### NORTH GEORGETOWN, OHIO

National Family Week was observed May 3-10 by many hurches across our land. The North Georgetown Brethren Church participated in this national observance. The theme or 1959 chosen by the National Sunday School Associa-ion, was "Millions for Christ Through the Home."

The North Georgetown church is pleased to have among hose attending several families that comprise a four

generation family of regular worshippers. The accompanying photograph pictures representative members of five families who are children, grandchildren, and great-grandchildren of Mrs. Adella Harlan. Beside her are her two daughters, Mrs. Glen Stoffer on the right and Mrs. Wesley Stoffer on the left. Immediately behind Mrs. Harlan are three of her grandchildren; Mrs. Wilfred Mercer, Mrs. Ray Ernst, and Mr. Orlan Stoffer. At the extreme right and left of the second row and at the right of the front row are three of Mrs. Harlan's great-grandchildren; Wanda Mercer, Donna Stoffer, and Mary Ernst respectively.

A message by pastor Richard E. Allison, entitled "The Christian Home" delivered at the worship service on May 3, began the observance of National Family Week at North Georgetown. The full schedule of activities was closed by the pastor's message "With His Mother's Crown" on May 10.

### PASTOR NEEDED

The College Corner Church, Wabash County, Indiana, will be in need of a pastor after September 1st.

We solicit correspondence from anyone interested in this charge. Please direct the same to Mr. Lee Ridenour, Wabash, Indiana, R. R. 3, a member of the pastoral committee.

Mrs. Herman Hood, Church Sec'y.

. . . the church has had to contend with rubbish all through its history: the paganism and superstition of the vast Roman Empire, the mythology of Greece, false philosophies, traditions, prejudices, and spurious religions have littered her path all through time. All these, and more, have constantly sought to keep back the building of the walls. But through all the years, God has matched the rubbish-makers with excavators, and all through church history God has produced His men who would deal with the rubbish ruthlessly and fearlessly. From the time of Paul we hear that triumphant cry, "Let's clear everything out of the way and get through to God!"

Alan Redpath in VICTORIOUS CHRISTIAN SERVICE
(Fleming H. Revell Company).

Program of the

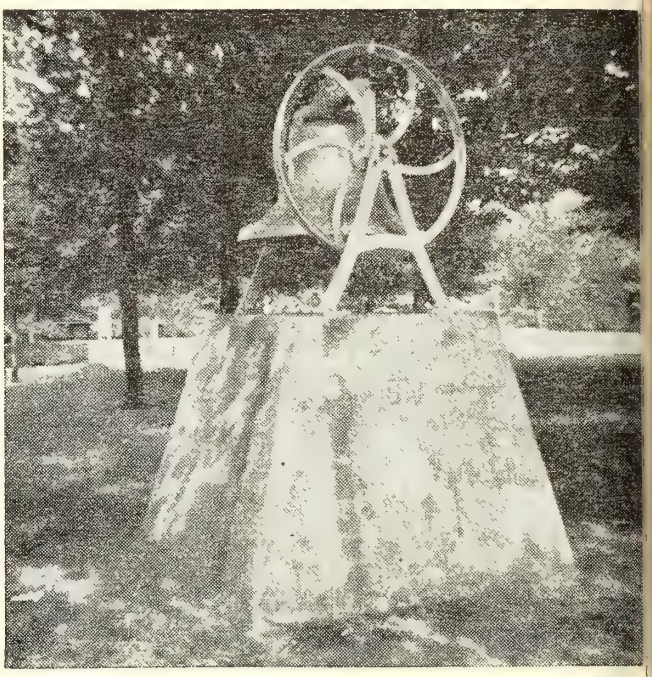
# SEVENTY-SECOND CONFERENCE

of the

# INDIANA DISTRICT BRETHREN CHURCHES AND BIBLE CONFERENCE

**June 15th to 18th, 1959**

The Brethren Retreat
Shipshewana Lake, Indiana



CONFERENCE THEME: **"Reaping the Harvest"**

CONFERENCE TEXT: **"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35b.**

## INDIANA CONFERENCE ORGANIZATION

Conference Moderator .....J. D. Hamel
Vice Moderator .....Virgil Ingraham
Secretary-Treasurer .....G. Bright Hanna
Ass't. Sec'y.-Treas. .....Horace Huse
Statistician .....Mrs. William Meinke

Music Directors—Rev. and Mrs. Phil Lersch
Ashland, Ohio

## THE PROGRAM

### Monday Evening—June 15

7:30- 8:00 Devotional Service
Music
Scripture and Prayer .....J. D. Hamel
Appointment of Credential Committee
Appointment of Committee on Committees
8:00 Hymn
Conference Sermon — "These Challenging Years" .....Virgil Ingraham

### Tuesday Morning—June 16

7:15 Breakfast
8:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
8:30- 9:20 Brethren Youth with
Rev. and Mrs. Phil Lersch
9:30 Conference Prayer Period ....William Co
10:00 Announcements
Moderator's Address .....J. D. Ham
11:00-11:45 Music
Bible Lecture—"Raising Our Sights"
J. Milton Bowman
12:00 Dinner

### Tuesday Afternoon

1:00- 2:00 S. M. M., Boys' Brotherhood
1:30- 2:30 Scripture and Prayer ....Claud Studebake
First Business Session:
Report of Credential Committee
Report of Ministerial Delegates
Report of Conference Treasurer
Report of Statistician
2:30- 3:30 District Mission Board
3:45- 4:45 W. M. S.
5:30 Supper

### Tuesday Evening

6:45- 7:30 Vesper Service
Speaker .....G. Bright Hann
7:45- 8:15 Music and Memorials .....E. M. Riddl
8:15- 9:00 Indiana Laymen
Benediction
9:00 Brethren Youth Campfire
Speaker .....Dwayne Garret

### Wednesday Morning—June 17

7:15 Breakfast

:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
:30- 9:20 Brethren Youth with
Rev. and Mrs. Phil Lersch
9:30 Conference Prayer Period .....John Mills
:00-11:00 Announcements
A Sunday School "Did-Would Do" Session
:00-11:45 Bible Lecture—"The Harvest, but What?"
Arthur H. Tinkel
12:00 Dinner

**Wednesday Afternoon**

:00- 2:00 S. M. M., Boys' Brotherhood
:30- 2:30 Scripture and Prayer .....C. A. Stewart
Business Session:
Report of Credential Committee
Report of Ministerial Delegates
Report of Committee on Committees
Election of Officers
:30- 3:15 District Sunday School Board
:15- 4:00 Board of Trustees (Shipshewana)
:00- 5:00 W. M. S.
5:30 Supper

**Wednesday Evening**

:45- 7:30 Vesper Service
Speaker .....Smith Rose
:45- 9:00 Indiana Brethren Youth
9:00 Brethren Youth Campfire

**Thursday Morning—June 18**

7:15 Breakfast
:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
:30- 9:20 Brethren Youth with
Rev. and Mrs. Phil Lersch
9:30 Conference Prayer Period.Glenn Grumbling
:00-11:00 Announcements
Ashland College and Seminary
Dr. Glenn Clayton
Brethren Publishing Company
H. D. Hunter
:00-11:45 Bible Lecture, "How to Get Harvest Hands"
C. Y. Gilmer
12:00 Dinner

**Thursday Afternoon**

:00- 2:00 Boys' Brotherhood
:30- 3:30 Scripture and Prayer .....Austin Gable
Final Business Session:
Committee Reports: Credential, Ministerial delegates, Ministerial Examining Board, Young Men and Boys' Brotherhood, Auditing, Resolutions, Brethren Youth Board.
Time and Place of next Conference
:45- 4:45 W. M. S.
5:30 Supper

**Thursday Evening**

:45- 7:30 Vesper Service
Speaker .....Horace Huse
:45- 9:00 District W. M. S.
Speaker .....Rev. Glenn Shank, missionary on furlough

## WOMAN'S MISSIONARY SOCIETY

### THEME: "KEEPING THE FAITH"

"I have fought a good fight, I have finished my course, I have kept the faith:"—II Timothy 4:7.

**Theme Song: "A Charge to Keep I Have"**

Pianist—Mrs. Charles Gaebler, Hadassah, North Manchester
Chorister—Mrs. J. D. Hamel, South Bend

### THE PROGRAM

**Tuesday Morning—June 16**
**8:10-9:20**

Prelude
Theme Song
Devotions: "Keeping the Faith in Forbearing" Eph. 4:1-6.
Flora W. M. S.
Business
Memorial Service .....College Corner W. M. S.
Benediction

**Tuesday Afternoon**
**3:45-4:45**

Annual Tea and Program..North Manchester W. M. S. and Hadassah

**Wednesday Morning—June 17**
**8:10-9:20**

Prelude
Theme Song
Devotions: "Keeping the Faith in Daring" I John 5:1-5.
Tiosa W. M. S.
Business:
Election of Officers
Recognition of Banner Societies
Project Offering .....Burlington W. M. S.

**Wednesday Afternoon**
**4:00-5:00**

Prelude
Theme Song
Devotions: "Keeping the Faith in Caring" .. Gal: 5:1-6.
Nappanee W. M. S.
Work Shop: .....Mrs. Donald Kollar, South Bend
Benediction

**Thursday Morning—June 18**
**8:10-9:20**

Prelude
Theme Song
Devotions: "Keeping the Faith in Preparing" Eph. 6:10-18.
County Line W. M. S.
Business
Installation of Officers .....Mrs. Russell Rodkey
Benediction

**Thursday Afternoon**
**3:45-4:45**

Prelude
Theme Song
Devotions: "Keeping the Faith in Sharing" James 2:14-20.
Ardmore W. M. S.
Speaker .....Mrs. Glenn (Jean) Shank
Benediction

**(Continued on Next Page)**

**Thursday Evening**
**7:45-9:00**

Prelude
Theme Song
Meditation: "Keeping the Faith in Declaring"
Rom. 10:6-15.
Mrs. William Meinke
Special Music .....Trio, South Bend
Speaker .....Rev. Glenn Shank
Benediction

## SISTERHOOD OF MARY AND MARTHA

**Theme: "As a Girl Thinketh"**

Pianist—Margaret Kindley, North Manchester
Chorister—Joann Miller, Elkhart

### THE PROGRAM

**Tuesday—June 16**

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium

**1:00- 2:00 P. M.**

Song Service
Greetings from District Officers
Devotions ..... Flora
Special Music .....Dutchtown
Message: "Positive/Negative equals General Attitude"
Mrs. Dorman Ronk
Business—Appointment of Committees
S. M. M. Benediction

**9:00 P. M.**
Brethren Youth Campfire

**Wednesday—June 17**

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium

**1:00-2:00 P. M.**

Song Service
Devotions .....Huntington
Special Music .....Corinth
Message: "Witnessing/Inactivity equals Spiritual Growth"
Mrs. Phil Lersch
Business Session—Election of Officers
S. M. M. Benediction

**5:00 P. M.**
Weiner Roast

**7:45-9:00 P. M.**
Indiana Brethren Youth Session

**9:00 P. M.**
Brethren Youth Campfire

**Thursday—June 18**

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium

**12:30 P. M.**
"Lakeside Service"

Song Service
Devotions .....Warsa
Special Music .....Bright
Ingathering of Project funds .....Joann Slabaug
Consecration prayer .....Mrs. Clarence Kindl
New Project .....Joanne Ingraha

**1:15 P. M.**

**Annual Luncheon for S. M. M. girls and patronesses**

"Praise God From Whom All Blessings Flow"
Special Music .....Ardmo
Panel: "Pros/Cons equals Church of Tomorrow"
Margaret Kindley, Pam Miller, Joann Slabaug
Joanne Ingraham, Martha Rose
Installation of Officers—Mrs. William Meinke, Pre
W. M. S.
S. M. M. Benediction
(Table decorations and favors—Goshen)

## MINISTERIUM PROGRAM

**Tuesday, June 16—8:10 A. M.**
"The Recruiting of Ministers for Our Church"
(Round Table Discussion)

**Wednesday, June 17—8:10 A. M.**
"The Minister and the Use of His Time"
Professor Paul Miller, Goshen College

**Thursday, June 18—8:10 A. M.**
Devotions and Business

## BOYS' BROTHERHOOD

**Tuesday—June 16**

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. Speaker .....Glenn Grumbli
9:00 P. M. Brethren Youth Campfire

**Wednesday—June 17**

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. Speaker .....John Mi
7:45- 9:00 P. M. Indiana Brethren Youth Session
9:00 P. M. Brethren Youth Campfire

**Thursday—June 18**

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. Speaker .....C. Y. Gilm

It is said that one day Tolstoi came to view a pictu of the Last Supper which an artist had painted. Aft looking at it for a while, Tolstoi's face seemed to sh disappointment. The artist anxiously asked the reas and Tolstoi said, "You don't love the central Figur "What makes you think I don't?" asked the artist. T stoi replied, "If you did, you would have painted H better."

How are you and I portraying the central Figure the picture of our lives?

Zula Evelyn Coon in WORSHIP SERVICES FROM THE HYMNS.
(Fleming H. Revell Company).

# A Charge To Keep I Have

## John Golby

'HE BRETHREN are charged with their share, individually and collectively, in the upilding of God's Kingdom. Isaiah set a shining ample in answer to the Lord's query, "Whom all I send, and who will go for us?" in Isaiah 8, when he said, **"Here am I, send me."**

God simply chose men for His plan, and its wer has captured their interest and loyalty roughout the centuries—until today they **must** sume the greatest missionary responsibilities at have grown throughout the years. It is our st privilege and obligation to win souls for rist in our effort to fulfill the Great Commisn. This cannot be done completely by sending meone else, even as Moses replied to the Lord: h, my Lord, send, I pray, some other person."

Pontius Pilate made history by washing his nds of his responsibility, but that history has t been complimentary to him. This proves that do not wash our hands of Christ; we are her for Him or against Him.

The one sin that is altogether too prevalent lay is the sin of omission, rather than that of nmission. James 4:17 tells us "Therefore to n that knoweth to do good, and doeth it not, him it is sin."

Our mission program—home and world—is king great strides forward presenting a time-challenge to the brotherhood which requires cooperation of all the Brethren. The program made up of local congregations and they in n are composed of individuals who must **catch l keep** the spirit of missions to support and intain this growing program. This should be lected in our all-out earnest efforts toward the entire program of the Brethren Church; and **are committed to a continual growing pro-m.**

Fou will agree that if all the Brethren were ners our financial problems would vanish. (Mal. 3:10—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, pour you out a blessing, that there shall not be room enough to receive it.)

Stewardship—which includes our time, talent and material blessings—is a necessary characteristic of an effective Christian, and when he is not faithful in his stewardship, these blessings are withheld and the cause does not prosper.

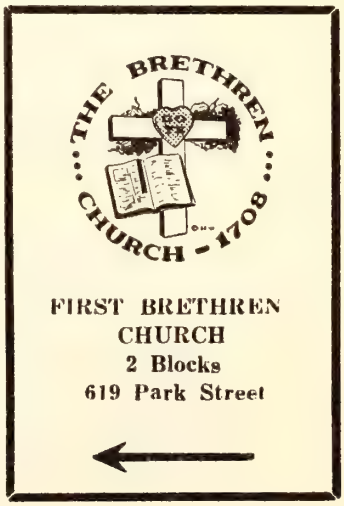
Let us be enthusiastic about our Christianity. Enthusiasm is one of the most appealing attributes of any successful venture. Certainly our sojourn here on earth is our greatest venture, since it embodies life eternal, and we should endeavor earnestly to make it a successful one.

Remember, of course, that this cannot be done of ourselves, but by a closer walk with God. (Colossians 3:23—And whatsoever you do, do it heartily as to the Lord, and not unto men.)

**BRETHREN ROAD SIGN "COUNT-UP"**

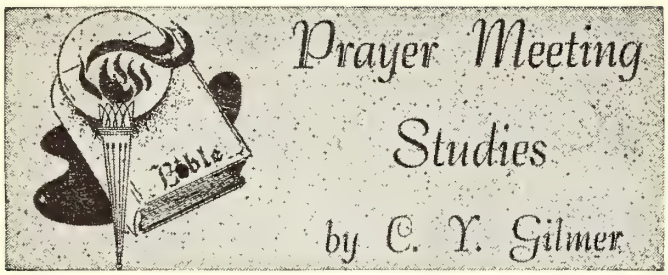
**Ordered: 133**

**Needed: 67**




**Note the Increase—**

**Let's have some MORE!**




### "AS A CHILD"

Small hand clasped tight in prayer,
A curly tousled head bent down
Untouched by vain or evil thoughts,
Fit surely for a heavenly crown;

Small lips that stumble over words,
Small knees so quick to kneel;
Large eyes so full of faith and trust
Sensing a love we do not feel.

"Suffer them to come unto Me,"
Said a Shepherd with tender love,
"Forbid them not . . . " and as they kneel
He watches them from Heaven above.

—J. Skipper.

WHILE IN A HOUSE in Capernaum one day Jesus asked His disciples the nature of their disputation on the way (Mark 9:33). It is not good to engage in anything which would make us ashamed to face the Lord (Mark 9:34). They needed to have the childlike heart (Matt. 18:3). To become childlike (not childish) one has to be newborn, born of the Spirit (John 3:6,7), be given a new heart, mind, disposition (Ezek. 36:26), created anew, not made over (2 Cor. 5:17). Then one will not be obsessed with worldly greatness but have the humility for true greatness (Matt. 18:4; 20:27). The child "in the midst" of them was typical of little ones who believe in Christ (Matt. 18:2, 3). Such can certainly be saved if adults can (Matt. 18:4). Therefore, let no one hinder the children from coming to Christ (Matt. 19:4).

Unaccountable children are safe by the blood of Christ (1 Cor. 15:22; 2 Sam. 12:23). An accountable child, if taught (Psalm 34:11), could easily know as much as did the penitent thief (Luke 23:39-43), as the sinful woman in Luke 7:44-50, and other examples who were only briefed before genuine conversion. It is a great sin to suspect the piety of a child with an abhorrence (Matt. 18:6, 7).

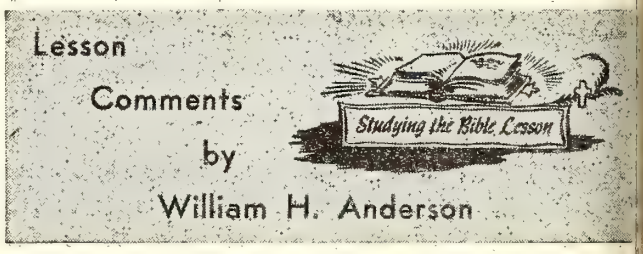
Said a precious little laddie
To his father one bright day,
"May I give myself to Jesus,
Let Him wash my sins away?"
"Oh, my son, but you're too little,
Wait until you older grow,
Bigger folk, 'tis true do need Him; but
Little folk are safe you know."

Said the father to his laddie
As a storm was coming on,
"Are the sheep all safely sheltered,
Safe within the fold, my son?"
"All the big ones are, my father,
But the lambs, I let them go
For I didn't think it mattered;
Little ones are safe you know."

Oh, my brother! Oh, my sister!
Have you too made that mistake?
Little hearts that now are yielding
May be hardened then—too late.
E'er the evil days come nigh them
"Let the children come to Me,
And forbid them not," said Jesus,
"For such shall My Kingdom be."

—Selected

Remember the little Samuels and Timothies who ea came to know a Saviour's love (1 Sam. 3:15; 2 Tim. 3:1 Let us not defeat their guardian angels (Matt. 18:10) forbidding their following their Saviour and doing as has bidden them!




**Lesson for June 14, 1959**

### ACROSS BORDERS

**Lesson: II Kings 5:1-15**

THE BOW STRINGS of the world are taun stretched over the racial problem. In such days need to ponder seriously the words of Billy Graham:

"In regard to racial peace, let me say that for t Christians there is no race problem. The ground is le at the cross and there are no second-rate citizens w God."

**Our lesson tells of a man who stepped across rac borders and found God!**

### A GREAT NEED

"Now Naaman, captain of the host of the king Syria, was a great man . . . and honourable, . . . a migl man in valour, but he was a leper."

It mattered not how great and important Naaman w Above and beyond all his outstanding characteristics see him as a man of great need.

Leprosy! No other word struck such terror to the hea His case was hopeless. So far as men were concern nothing could be done for him.

Naaman's leprous condition is a type of man's ho less, helpless condition because of the disease of s With all of man's brilliance and wisdom he can find cure for this dread killer.

### A FAITHFUL WITNESS

But there was one person in Syria who did not consi Naaman's condition hopeless. An unnamed, Israelite, sl girl!

Though far away from home and country, this little iden still remembered that God's power operated in s prophet Elisha. "Would God my lord were with the ophet that is in Samaria! for he would recover him his leprosy."

**f those afflicted with the disease of sin are ever to ar the cure that is to be found in Jesus Christ, they l have to hear from us! We are God's witnesses! Are faithful to the task?**

### A TREMENDOUS REQUEST

'And the king of Syria said, Go to, go, and I will send etter unto the king of Israel . . . saying, Now when s letter is come unto thee, behold, I have therewith t Naaman my servant to thee, that thou mayest re- er him of his leprosy."

**The sinner seeks help from many sources. He does not lize that GOD is his only hope!**

### A DISTRESSING SITUATION

'And it came to pass, when the king of Israel had d the letter, that he rent his clothes, and said, Am I d, to kill and to make alive, that this man doth send o me to recover a man of his leprosy?"

### A BELIEVING PROPHET

'When Elisha the man of God had heard that the king of aël had rent his clothes, that he sent to the king, say-, . . . let him come now to me, and he shall know t there is a prophet in Israel."

**Elisha knew God had put him in Israel to manifest His ver and might.** Here now was an opportunity to re- l the power of God to an unbelieving Syrian.

(Continued on Page 17)

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### CAMP BEGINS!

THIS WEEK ANOTHER SEASON OF SUMMER CAMPING BEGINS. In Florida, our newest district camp gets under way this week—June 7 to 12. One sometimes wonders whether the expense of time, money, and effort is worth the results. If you are of such an opinion, please consider the following facts.

Last year each of 1,051 campers received approximately twenty hours of Bible training. This is more training than would be received in twenty-six Sundays of Sunday school lessons.

Last year 105 young people accepted Jesus Christ as their personal Lord and Savior.

Last year 307 young people rededicated their lives to the Lord, once again promising to live day by day as He would have them live.

Last year 102 young people pledged themselves to some type of full-time Christian service.

Figures do not tell everything, but they do give us an indication of whether our church camps are of value.

In the next two months nine district camps will be held and more than 1,000 young people will be contacted for Jesus Christ. Won't you find the dates of the camp in your district and then encourage the young people in your church to attend.

# BRETHREN SUMMER CAMPS sponsored by the Sunday School Board

**MP PINNACLES (Southeastern) W. Va.**

YOUNG PEOPLE .....JUNE 28-JULY 5
JUNIORS .....July 5-11

**MP JUNIATA (Pennsylvania) PENNA.**

SENIORS AND YOUNG ADULTS ...JUNE 21-28
JUNIORS .....JUNE 28-JULY 3

**MP SHIPSHEWANA (Indiana) INDIANA**

YOUNG PEOPLE .....JUNE 21-27
SOUTHERN INTERMEDIATES.JUNE 28-JULY 4
SOUTHERN JUNIORS .....JULY 5-11
NORTHERN INTERMEDIATES .....JULY 12-18
NORTHERN JUNIORS .....JULY 19-25

**MP WYANDOTTE (Mid-West) KANSAS**

JUNIOR .....JULY 19-26
SENIOR .....JUNE 26-August 2

**CAMP BLACKHAWK (Central) IOWA**

JUNE 29-JULY 4

**CAMP BEREA (N. California) CALIF.**

JUNE 14-21

**EL RANCHO CORONA (Arizona) ARIZONA**

JUNE 21-27

**FLORIDA CAMP (Florida) FLORIDA**

JUNE 7-12

**CAMP _____ (Ohio) OHIO**

SENIORS .....JULY 19-26
JUNIOR CAMP 1 .....JULY 26-AUGUST 2
INTERMEDIATES ..... .....AUGUST 2-9
JUNIOR CAMP 2 .....AUGUST 9-15

## FIVE STATEMENTS ABOUT THE OHIO CAMP FOR OHIO BRETHREN

1. **Workmen are building** showers, toilets, a dining room, chapel, cabin, and a lake at the Ohio Camp.
2. **It costs money** to build showers, toilets, a dining room, chapel, cabin, and a lake at the Ohio Camp.
3. **It is now time for the 1959-1960 "Call";** to figure your apportionment, take your enrollment times $1.35 per member and send to Forest Albright, treasurer, R. D. 5, East Buck Road, Alliance, Ohio., **PLEASE** (see statements 1, 2)
4. **Dedication is July 5,** 1959 at 4:15 E. S. T. If you want to help get the camp ready—**plan a work day.** Call Elmer Frank at 2345 Nashville, or write Lakeville, Rt. 1.
5. **Thank you,** in advance, for sending in your apportionment in June.

P. S. Individual gifts would help—dollar bills are welcome.

### ALABAMA SCHOOL CHILDREN BEING USED TO PRE-TEST NEW NATIONAL TV PROGRAMS

School children of Alabama will help determine program content for national television audiences of a proposed religious television series for children. "Run Away Home," the first of the series, was shown over the Alabama Educational Television Network last May 14, from 9:30 to 10:10 A. M. The program originated at Auburn and was carried by stations WTIQ, Munford, WBIQ, Birmingham; and WAIQ, Andalusia. The children were tested to discover what type of a moderator they liked the best —a minister or a professional actor. They were asked such questions as: If you belonged to a club, which one of these men would you most like to have for your leader? If you were bothered about something, which would you rather talk to? And, which man would you rather have for your teacher? About 1,000 third, fourth and fifth grade pupils in Montgomery, Opelika, Auburn and Mobile were tested. Teachers and principals were briefed on how to administer the tests.

Conducting the study was Mr. Jeff Whatley, a native of Opelika and a graduate of Auburn College in 1958 with a degree in psychology and speech. Mr. Whatley conducted the study for the Methodist Television, Ra and Film Commission of Nashville, Tennessee. "R Away Home" was a half-hour, dramatic program ab Tommy aged 8, who feels neglected when a new baby rives in his family. He feels unwanted and unloved— only by his parents, but also by God and decides to r away. The introductory film was produced to illustr the format and to gather additional data on the re tions of children. The series is planned to interpret children, in terms of their experiences and understa ing, the heart of the Christian faith. No conclusions a result of the experiment have been released by M Whatley.

* * *

### TENNESSEE PASTOR GETS FREE NYC TRIP RESULT OF NOTE CAST INTO THE SEA

A bottle that drifted from the mid-Atlantic to Azores island in 81 days will become a ticket for a o week expenses-paid visit to New York for a Protest Episcopal clergyman from Memphis, Tennessee. The S men's Church Institute of New York, sponsor of a "m sage bottle contest," announced that the Rev. M. Ri ard MacDonald, pastor of Grace-St. Luke's church Memphis, had won.

The contest began last fall at the general convention the Episcopal Church in Miami, Florida. Mrs. Agnes White, a member of Mr. MacDonald's church was one 416 visitors to the institute's booth at the convention w signed a "bottle message." The messages were plac in bottles and dropped into the Atlantic at Lat. 40 c grees N Long. W from the American Export Line's E cambion last December. The messages said the first s

be returned to the institute's headquarters at 25 South reet, New York City, would make a trip to New York ssible for some pastor. The finder would receive an ginal seascape by Linwood Borum. Thus far 16 bottle ssages have been returned from the Azores. A fisher-n on the island of Fayal sent in Mrs. White's Message, ning the seascape for himself and the trip for Mr. cDonald.

The institute is the world's largest shore center for ive merchant seamen. In extending the award to Mr. cDonald the institute's officials said: "We drew sup-t from people all over America in maintaining a pro-m that benefits the lives of seafarers all over the be. We are pleased at the opportunity your visit will e us to send a first-hand account of our work back the people of Tennessee."

## SHOULD I FORCE MY CHILD TO GO TO SUNDAY SCHOOL?

**by J. Edgar Hoover, of the F. B. I.**

Shall I make my child go to Sunday school and urch? Yes! And with no further discussion out the matter. Startled? Why? How do you swer Junior when he comes down to breakfast Monday morning and announces to you that is not going to school any more? You know! nior goes. How do you answer when Junior nes in very much besmudged and says, "I'm t going to take a bath." Junior bathes, doesn't ?

Why all this timidity, then, in the realm of s spiritual guidance and growth? Going to let n wait and decide what church he'll go to when 's old enough? Quit your kidding! You didn't it until you were old enough! You don't wait til he's old enough to decide whether he wants go to school or not—to start his education. u don't wait until he's old enough to decide ether he wishes to be clean or dirty, do you? you wait until he's old enough to decide if he nts to take his medicine when he is sick? Do ı?

What shall we say when Junior announces he esn't like to go to Sunday school and church? at's an easy one to answer. Just be consistent. l him, "Junior, in our house we all go to church l Sunday school, and that includes you." Your nness and example will furnish a bridge over ich youthful rebellion may travel into rich and isfying experiences in personal religious living. The parents of America can strike a telling w against the forces which contribute to our enile delinquency if our mothers and fathers l take their children to Sunday school and rch regularly.

## Sunday School Lesson Comments

(Continued from Page 15)

### A PROUD SOLDIER

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

What had occasioned Naaman's anger? Elisha the prophet sent his messenger to tell Naaman he would be healed if we would "wash in Jordan seven times."

Naaman was not accustomed to being treated in this fashion! The prophet did not even bother to see him! Naaman had it all worked out, how he would be healed. But Elisha's plan was different!

**So many times the unsaved stumble at the simplicity of God's cure for sin.** "Believe on the Lord Jesus Christ, and thou shalt be saved," seems too easy. **They would prefer to find a cure some other way. But there is no other way!**

### A WONDER-WORKING GOD

"Give Naaman credit; he conquered his rage, his pride, his vanity. Proud soldier that he was, he went down to Jordan, and entered its waters. Seven times he 'dipped himself,' and he came out of the waters healed. And he bowed to Israel's God—he and his whole company. His soul knew restoration, as well as his body" (Frank S. Mead).

"And he (Naaman) returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel."

**Would to God that every sinner be washed in the blood of the Lamb, and find the soul-cleansing that Christ can bring!**

# ATTENTION:

### SECRETARIES PLEASE NOTE

**Recently you received the Statistical Report blank along with copies of the National Goals Program report blanks. The Goals Program is based upon the year ending June 30th, 1959, therefore these reports should not be filed before that time. Since none of these goals are on a District level it is not necessary that the reports be returned to the District Statisticians, but rather should be returned to the chairman of the National Goals Program Committee. The cooperation of all church secretaries and pastors in this matter will be appreciated by the committee.**

**Henry Bates—Chairman.**

**Send reports, (after July 1st), to: Rev. Henry Bates, R. D. 1, Mineral Point, Pennsylvania.**

# ANNOUNCING--The 1959 B. Y. SUMMER CRUSADERS

ON SATURDAY, May 23rd, all sixteen of this year's BRETHREN YOUTH SUMMER CRUSADERS came to Ashland College for special training under the direction of **Miss Marjorie Ford** of the Scripture Press Foundation.

Final assignments were given at this time and Bible School materials were handed out to these teachers. Miss Ford gave an excellent presentation of how to use the materials and she spoke on the purpose of any Bible School work.

At the evening supper meeting, **Professor Charles Munson** gave a challenging message on the importance of SUMMER CRUSADING and what the Crusaders must do in their work to make it important. Several stayed overnight and attended services at the Park Street Brethren Church on Sunday Morning. We feel sure this special training will help them to do a better job of teaching this summer.

So that you might remember the Crusaders specifically in prayer, the following information about home towns and assignments is given:

PERU, INDIANA—June 1-14
**Sharon Lewis** (Tiosa, Indiana)
**Janice Steffen** (Goshen, Indiana)
**Judy Steffen** (Goshen, Indiana)

CERRO GORDO, ILLINOIS—June 1-12
**Pat Higgins** (Goshen, Indiana)
**Martha Rose** (Bryan, Ohio)

CUMBERLAND, MARYLAND—June 14-26
**Carol Grove** (Johnstown, Pennsylvania)
**Martha Rose** (Bryan, Ohio)

DAYTON, OHIO—June 14-26
**Pat Higgins** (Goshen, Indiana)
**Lois Shanholtz** (Linwood, Maryland—Ashland College)

KRYPTON, KENTUCKY—June 1-20
**Judy Kerlin** (Goshen, Indiana)
**Mary Rose** (Bryan, Ohio)

LEVITTOWN, PENNSYLVANIA—June 22-28
**Judy Kerlin** (Goshen, Indiana)
**Lois Staley** (Hagerstown, Maryland)
**Janice Steffen** (Goshen, Indiana)
**Judy Steffen** (Goshen, Indiana)

LINWOOD, MARYLAND—June 22-July 3
**Sharon Lewis** (Tiosa, Indiana)
**Mary Rose** (Bryan, Ohio)

KRYPTON, KENTUCKY—June 28-August 15
**Carol Grove** (Johnstown, Pennsylvania)
**Judy Kerlin** (Goshen, Indiana)
**Shari Linton** (Lanark, Illinois)
**Carolyn Logan** (Harrisonburg, Virginia)
**Martha Rose** (Bryan, Ohio)
**Lois Staley** (Hagerstown, Maryland)

CLEVELAND, OHIO—West Side Communi House—June 22-August
**Alma Custer** (Berlin, Pennsylvania—Ashland Colleg

MESA, ARIZONA—July 12-August 8
**Lois Berkshire** (Tyner, Indiana—Ashland Colleg
**Ann Lindower** (Ashland, Ohio—Ashland Colleg
**Susan Miller** (Goshen, Indiana—Ashland Colleg

DUTCHTOWN, INDIANA—July 19-30
**Pat Higgins** (Goshen, Indiana)
**Mary Rose** (Bryan, Ohio)
**Janice Steffen** (Goshen, Indiana)
**Judy Steffen** (Goshen, Indiana)

These are the churches being served by o SIXTEEN Brethren Youth SUMMER CRUSA ERS. When all the tabulations are complete, the are the encouraging facts:

| | |
|---|---|
| Number of Crusaders | 16 |
| Number of Churches | 10 |
| Number of States | 7 |
| Weeks of Service | 104 |

# The Women's Corner

by Helen Jordan

)RAYER IS A POWER that is above any human power available. Just as oxygen is necessary to keep us ive physically, so is prayer necessary to keep us alive iritually. As the poet says: "Prayer is the Christian's tal breath." Vigorous health comes from deep breath- g and spiritual good health comes from much praying. is the channel through which we commune with God, d through which His power flows into our lives. ayer can heal the sick, bring relief, and comfort the wnhearted. When everything else is gone, the power prayer is at your side.

Abraham Lincoln once said, "I have been driven many nes to my knees by the overwhelming conviction that had nowhere else to go. My own wisdom, and that of about me, seemed insufficient for the day." Even the eat statesman Lincoln realized that he could do nothing his own. His power was in the hands of God, and no- here else could he receive strength and power than rough prayer.

Jesus, the Son of God, prayed often and always in the ce of life's crises. He prayed all night before he chose e twelve disciples. If He needed to pray, how much ore we need to exercise this privilege to seek God's wer through prayer!

### PRAYER

Prayer is like a spirit
  Hovering near our heart
With its joy upsoaring
  Soothing every dart.

Prayer is like a sunset
  Which impels the eye,
Opening such vastness
  That we outward fly.

Prayer is like a mountain
  Towering and steep—
Only by hard climbing
  May our vision sweep.

Prayer is like the ocean,
  Fathomless to sound,
But yields to patient searching
  Of its depths profound.

Prayer is like a painting
  Grand in line and hue—
Before it long we linger
  Import to construe.

Prayer is like sweet music
  Faint, then crashing near,
Swelling into meaning
  To the yearning ear.

Prayer is life and motion
  Catching step with God—
Weaving mighty patterns
  On our earthly sod.

—Sarah Ashby Heassler

Mrs. Marlin McCann,
Ashland, Ohio.

# Laid to Rest

ARTZ. Mrs. Annie Elizabeth (Powles) Artz, age 68, passed to her eternal reward, May 13, 1959. Member of the First Brethren Church, Hagerstown, for 46 years. Services by her pastor, the undersigned. Burial, Rest Haven Cemetery, Hagerstown.

George W. Solomon.

### BIBLE BRIEFS

One of the most important Bible Society efforts for the future of India was the distribution in 1958 of the Scriptures to matriculates and graduates which amounted to 42,692 free copies of the Gospels and Acts and New Testaments and Psalms, an increase of more than 7,000 over 1957. This distribution, begun in 1954, was of great importance to the late General Secretary Premanand Mahanty, who said in regard to this program: "This is the age of youth, for India has taken on a new lease of life to fill a new place in the world. The future of the Church lies largely in the hands of young men and women who from their earlier years have been fed with the Bread of Life." The program has now been extended to all educational institutions.

Talking Book Records for the blind distributed last year by the American Bible Society numbered 45,468. Distribution of both records and embossed Scriptures registered an increase of nearly fifteen percent over the previous year. In response to urgent appeals two large shipments of Braille paper were delivered by the American Bible Society to the Bible Houses in Japan and Korea for local printing of Scriptures in Braille.

A Bible in every Christian home became the goal of the Bible Society of India and Celyon in 1955. This project is carried on in close cooperation with the Churches, and so far 18,869 homes have been supplied with Bibles and New Testaments. When families are genuinely too poor to pay the ordinary selling price of a Bible, the local church comes to their aid. When the need is beyond the capacity of the church the Bible Society helps still further with additional grants and subsidies.

Last year a major revision of the Arabic Bible was undertaken by the Bible Societies in order to put the Word of God into current Arabic idiom. Already the revised translation of the Sermon on the Mount is being circulated, although the entire project will take several years.

Brethren Historical Library
Manchester College
N. Manchester, Ind.

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Vol. LXXXI June 13, 1959 No. 24

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# Moments of Meditation

## A LIVING SERMON

I'd rather see a sermon than hear
one any day
I'd rather one would walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear;
And the best of all the preachers
Are the men who live their creeds,
For to see the good in action
Is what everybody needs.
I can soon learn how to do it
If you'll let me see it done
I can watch your hands in action
But your tongue too fast may run.
The lecture you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act and how you live.

—Selected.

* * *

A careful study of the Scriptures reveals the astounding fact that probably more than 50 percent of the record of all that Christ said and did was directed at everyday problems, attitudes, afflictions and eternal well being of individuals. His was a personalized ministry.—R. H. Kells.

## THE LORD'S DAY

W. F. Williams

Did you ever stop to think
When Sunday comes around,
How glad your pastor is
If in your place you're found?

To see his people each Lord's day
Makes glad the pastor's heart,
Strengthens and inspires him
His message to impart.

To bring the message that he brings
Takes study, time and prayer,
And after he has done all this
We surely should be there.

To get the word that God gives him
And let it be our guide,
'Twill help us live a better life
And spiritual strength provide.

If we would help our pastors,
This one thing we must see;
Unless there is some good reason
There will be no absentee.

—Selected.

* * *

## WAS IT I?

Lord, was it I who turned away
The stranger asking for bread,
Too selfish to share that which remained
After I had been fed?

Lord, was it I who plainly saw
A stone in someone's way,
And never tried to push it aside,
Thinking I'd reap no pay?

Lord, was it I who shut my hand
When the blind man shuffled by,
Failing to give and help him live
Years that in darkness lie?

Lord, was it I who did not spend
A portion of leisure time
Easing the strain of someone in pain,
Or asking thy peace divine?

—Selected.

The moments of falling asleep ar
awakening are beautiful if they a
filled with prayer.

* * *

## PATIENCE

Susanna Wesley was very tho
ough in everything she undertoo
One day she was teaching little San
uel a lesson, and he was very slo
in learning it. So she drilled hi
over and over again until he ful
understood it.

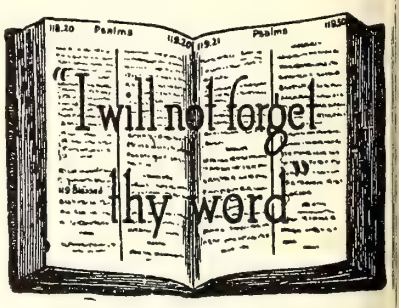
While she was thus engaged, M
Wesley said to her, "Why, my dea
do you sit there teaching that du
child that lesson over for the twe
tieth time?"

Mrs. Wesley calmly replied, "B
cause the nineteenth is not enough

—Selected.

* * *

"No time to pray!"
'Mid each day's dangers, what r
treat
More needful than the mercy seat?




All we have saved, when we com
down to die, is what we have give
to the service of God and the goo
we have done for others. That
what will yield big interest.

—Pilgrim Holiness Advocate.

* * *

One thing is certain—Jesus ca
not bless that which is not given t
Him.

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
Rev. H. Francis Berkshire, Church Methods
Rev. Woodrow B. Brant, Brethren Beliefs
Rev. J. D. Hamel, Evangelism

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# An Explanation:

# The Suggested "Unified" Brethren Magazine

## by the Editor

BRETHREN are to be commended in looking ahead in ıe matter of Brethren publicaons. Nothing is static, and if ıange is not evident in forard progress, there must cerıinly be regression or stagnaon.

For some time there has been ı interest in what we will call the present for purposes of lentification, A "Unified" eekly magazine for the Brethen. With the present **Brethen Evangelist** as a base, this ew publication has been sugested to include all Brethren eriodicals, namely **The Woıan's Outlook, The Brethren Layman,** and **The Brethren outh.**

Progress has been made to ıe place where it came up on ıe floor of General Conference ıst August. The end result of ıose deliberations was that a sample issue" of a combined ublication be prepared within ıe year, to give Brethren an lea of what could be done in ıis area of advancement.

As a result, the paper you ow hold is that "sample." The ditor of Publications has had ıe cooperation of the various ditors: **Mrs. Clarence Fairınks** of The Woman's Outlook, **loyd S. Benshoff** of The rethren Layman, and **Rev. Phil Lersch** of The Brethren Youth. These have furnished the materials which we have used in making up the pages representing their publications.

Readers should bear in mind that this special issue is but a suggested pattern. There is nothing final as to style, size, number of pages, or number of pages allotted to each participating magazine. It is not even to be assumed that such a unified magazine is really assured.

The three-page allotment for each participating magazine and the 24-page total layout is just a suggested format in order to give you an idea of what a unified magazine could be. The final format could easily be 20, 24, 28 or even 32 pages—revenue, labor and equipment being available.

Three general styles of layout are used. **The Woman's Outlook,** we have set up in the standard 2-column, with one page in three columns. **The Brethren Layman,** we have set up in 3-column style. **The Brethren Youth** is shown in a variation of column sizes and the use of two-color work. Any variation of these styles (and many others) could be used in any future unified magazine. (Two-color, as we have used it in this special issue is not practical, nor financially feasible, under the present set-up in our regular weekly issues of the **Evangelist.**)

We recognize that there are problems. The W. M. S. for instance has been used to having a complete program materials magazine to take to their monthly meetings, likewise the Sisterhoods and Signal Lights. Dividing the materials into four or five weekly issues each month would present a problem at meeting time. Printing all of the materials in one issue has both merit and drawbacks.

It should be remembered in further deliberations on a unified publication that the factors of cost of materials, time and equipment will play a controlling part. We will let these matters for the Publication Board to present. Sufficient to say that aging and overtaxed printing equipment must be reckoned with in any increase in printing service to the Brethren Church.

Problems in effecting a combined publication for the Brethren are not insurmountable, and we believe that with the passage of time, and with an earnest endeavor and zeal on the part of all, a great, new Brethren magazine will evolve. To this end we seek both to pray and to work. W. S. B.

# The Editor's Pulpit

## Interpreting Our Faith

A GENERATION of Christians which saw Christ and knew Him personally, was challenged with His admonition to go into all the world with the Gospel. Each succeeding generaation of believers has so likewise been challenged. Paul declares that he was not ashamed of the gospel, for, he says, "it is the power of God unto salvation." The entire New Testament is filled with the admonitions and teachings which Christians are to follow. Men have been challenged since the days of our Lord on earth, to accept the Christian faith, and to follow in His way.

The faith of the early believer, and of countless numbers since then, was more than a profession of faith in the Lord. A mere acceptance of a doctrine or creed, a mere assertion of a belief, would not have caused the things which happened in the early Church when the apostles, missionaries and believers went everywhere preaching the Word.

No, the early believers were changed. They lived differently, living for Christ instead of self. They abstained, remembering that fleshly lusts war against the soul. They caused a stir among men. The book of the Acts is a marvelous account of the way in which the early Christians proclaimed the Word of the Lord. Changed lives, martyrdom, persecutions, and glorious victories for the gospel, are all recorded therein. It is said of them that they literally turned the world upside down. Could any mere profession of faith, or ascribing to a creed, produce results like that?

Interpreting our faith must basically, and first of all, include the affirmation and acceptance of Christ as the Son of the Living God, as the one and only Atonement for sin, and a promise to follow in His way, being obedient in following the doctrines and ordinances of the Church. It must also change our lives! We must be born of the Spirit, and then become new creatures in Christ Jesus. **If our faith does not change our lives, it is not a real faith!**

The faith of the Gospel which Christ urged His followers to proclaim is our faith in God IN ACTION. First of all, our dedication of God. "A to Jesus, I surrender; All to Him I freely give. Next, there must be our alignment to the Churc and its program. We cannot help but wonde concerning the so-called faith and profession c some when little or no support of the work c the church is rendered by them. Finally, we mus project ourselves into service for Him. Fait without works is dead.

Projecting the interpretation of our faith int the practical aspects, is a point too often missec We are often glad to praise the Lord in the sanc tuary, yet reticent to honor Him in the marke place, the school, in society, in the home. Yet i **is true that the moral tone of society is deter mined by our outlook and action on the issue facing us today.** We are confronted each day b many enterprises and forces seeking to destro the basic principles of our nation. Let not on of us be led astray—our nation was founded o Christian principles. Democracy is Christianit in action. We must constantly guard agains those forces whose aim is to destroy both th nation and our faith.

What then, are our attitudes and action o (for instance) Sunday observance, Worldl amusements, the alcohol question, Non-Christia religions, Race relations, Purity of family rela tionships? and many others. Are we uniting ou efforts with other Christians on these matters The "ivory tower," isolated faith of the Christia is for the dark ages. Today, we must be men an women of action, facing up to the problems con fronting us.

**Our faith, then, is interpreted best by wha happens to other people when we are with them** Christ was among men—yet He never sacrificec a principle, or left anyone destitute who actu ally wanted help. We are to proclaim the Gospel but let's be sure it is the gospel which save through Christ, and which helps humanit through the application of God-given tenets o righteousness, morality, purity, decency and self-respect. W. S. B.

# Items of General Interest

The "Interesting Items" column is compiled each week the Editor from the supply of bulletins, cards, letters d notes sent to him by Pastors and Church Correspon- nts.

* * *

MAURERTOWN, VIRGINIA. Mrs. Mark Roller was e guest speaker at the Maurertown Mother and Daugh- r banquet on May 13th.

OAK HILL, W. VA. The Laymen have completed an- her project, that of concreting the floor of the church tchen. Tile is to be laid by the Laymen on the floor.

Brother Robert Madoski was the speaker at a special rvice held in the Mossy Brethren Church the after- on of May 31st.

Brother Madoski was devotional speaker over radio OAY the week of June 1st to 5th.

An over-all attendance gain of 26% in 1959 over 1958 reported for the Oak Hill morning worship services.

TERRA ALTA, W. VA. A ten-day revival service, with other Cecil Bolton, Jr., of our Cameron and Quiet Dell urches as Evangelist, began at Terra Alta on May st.

SERGEANTSVILLE, N. J. Mrs. Lawrence Emmons, cretary of the Sergeantsville Church, writes: "Re- ntly the members of the First Brethren Church called their pulpit the Rev. Charles Bader, of Johnstown, Pa. v. Bader recently graduated from the Christian Mis- nary Alliance School of Nyack, New York.

"Rev. and Mrs. Bader have two daughters, Linda, ed 10, and Cheryl, aged two. They will soon take up sidence in the parsonage in Sergeantsville, N. J."

WASHINGTON, D. C. Newspaper Artist and Christian man, Dave Warstler, was the guest speaker in the ashington Church on a recent Sunday evening, pre- nting an illustrated Bible message.

MASONTOWN, PENNA. During the painting of the ctuary of the Masontown church, services are being d in the local Fireman's Hall.

Baptismal services for three were scheduled for the ening of June 4th.

Brother David Rambsel, as of date May 31st, notes t Sister Elverda Rambsel, is a patient in the hospital Uniontown. Let us remember her in prayer.

CAMERON, W. VA.—QUIET DELL, PENNA. The M. S. of both churches held their combined public ser- e on June 7th. Missionaries Glenn and Jean Shank re scheduled guests.

DAYTON, OHIO (HILLCREST). Brother Percy C. ler notes that several of the women of the Dayton urch have been conducting Sunday School classes each nday during May for children at the Miami Valley spital in Dayton. Five of the ladies have been engaged this work.

LOUISVILLE, OHIO. Mrs. Ralph Blackburn of the East Goshen Friends Church was the scheduled speaker for the Junior and Senior Sisterhood public service on May 31st.

ASHLAND, OHIO (GARBER MEMORIAL). Ashland Seminary student, Kent Bennett, will serve as associate pastor of the Garber church, June 15th through August 1st, while Pastor and family, Brother H. William Fells, travels to California and back, visiting our Brethren Churches enroute.

NORTH MANCHESTER, INDIANA. Brother C. C. Grisso supplied the pulpit of the North Manchester Church on May 31st.

Brother Henry Bates closes his pastorate at North Manchester as of June 7th, and will commence his work with the Vinco (Pennsylvania) Brethren immediately following.

BURLINGTON, INDIANA. Burlington Brethren Church Secretary, Mrs. Henry Baily, writes: "We are looking forward to June 7th, when Rev. Elmer Keck will be with us as our pastor.

"We have been fortunate in having Rev. Burton Patrick to fill the pulpit from time to time.

"Rev. Clarence Stewart conducted our spring communion for us in a very impressive way.

"We had 81 mothers and daughters at our recent Mother and Daughter meeting. The young people were in charge of the service on May 17th. The W. M. S. held their public service on May 31st, with the missionaries, Glenn and Jean Shank, with us the same day."

# COMING EVENTS

DISTRICT CONFERENCES

SOUTHEASTERN—At Washington, D. C.
June 16th and 17th

* * *

INDIANA—At Shipshewana Lake, Indiana
June 15th through 18th

* * *

OHIO—At Smithville, Ohio
July 14th through 17th

* * *

PENNSYLVANIA—At Masontown, Pennsylvania
July 20th through 23rd

* * *

GENERAL CONFERENCE

Ashland, Ohio
August 17th through 23rd

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**OHIO CAMPSITE DEDICATION**

**At new campsite**
**Sunday, July 5th—4:00 P. M. Fast Time**

# EVANGELISM

by Rev. J. D. Hamel

# Personal Evangelism - - -

## WITNESSING and WINNING

IN THE GOSPEL OF LUKE we read in the 19th chapter, the 10th verse of how the Son of Man is come to seek and to save that which was lost. In this portion of Scripture we have the tremendous idea right away of what God intended us to do in this world of lost men; and when we think of that, we need to know the minimum requirements, according to the Word of God, that God expects if we are to be soul-winners. Too often we are prone to exalt training and talents, equipment and methods. I realize that all of these are necessary, and that they are all good, but they can never take the place of the Holy Spirit power! God uses three instruments in the winning of souls: the Word of God, the Holy Spirit, and the redeemed life. The Spirit of God is eternally faithful to the Word of God. The Word of God is constant and will never change; "Though heaven and earth may pass away, my word shall never pass away." The variable quantity is this redeemed life which God has ordained to tell forth the gospel story, that men might be saved.

We are never effective witnesses until we have been fully convinced that those outside of Christ are truly lost, and sometimes, you know, I wonder in the very attitude that we seem to have toward men that we meet and talk to, do we really, honestly believe that they are lost?

I read a story not very long ago about two men who had been reared in the same town. One became a minister of the gospel; the other became a very eminent attorney. The minister invited the attorney to go up to a cabin on a lake for a week with him, to renew their acquaintance. The attorney, an unsaved man, accepted the invitation. The next to the last day of their vacation, as they were sitting there talking, the attorney turned to the minister and said, "Friend, do you honestly believe that all men outside of faith in Jesus Christ are lost?" The minister said, "I certainly do." "But you call me a close friend," asked the attorney, "one whom you have high esteem for and consideration?" The minister said, "I do." "Then," said the attorney, "I don't believe a word of it. I am a man without Jesus Christ; you have known that I am not a Christian for these days that I ha been with you. I've given you opportunity after opp tunity to speak to me about my soul, and I have not hea one word from you in relation to it. You have been afra to talk to me about the need of my own soul. Therefo upon that premise, I do not believe that you think th a man without Christ is eternally lost."

As you analyze your own minds and hearts do you ho estly believe in the light of that kind of a picture th a soul without Jesus Christ, living in America, or a place in the world, do you honestly believe that they a lost? Have you inquired to find out if they know Jes Christ as their personal Saviour?

I believe there is a real relationship to our witnessi to what we think of the "lostness" of men. I have admit that the fact that drives me and drives me is t realization that so many of the people whom I meet daily life are without the knowledge of Jesus Christ a that they are hopelessly lost and undone. They are b wildered and know not where they go; but believe m friends, they are waiting to listen if you and I will only t them. If you tell them only that it is a sin to smoke, drin curse, or lie, they know that; you do not have to t them, they know that! If you go to them and say th you have something to offer them, someone who c change their lives and give to them a reality that y believe in and know and trust, that Jesus Christ h given you a new life and you have Him within yo heart, that "you know whom you have believed and a persuaded that He is able to keep that which you ha committed unto Him," then that lost sinner will list to you.

WE NEED TO KNOW THAT ALL MEN WITHOU CHRIST ARE LOST, AND THAT "THE WAGES O SIN IS DEATH." We need to know and remember Jes Christ is a Saviour who will save all men who will ca upon His name and come unto Him. And then we nee to remember that the Holy Spirit will be in the ones wh receive Jesus Christ as their Saviour. We need to kno these things. The Word of God is the sword of the Spiri

ıt we do not need to know a hundred verses. We ave met certain individuals who say, "You must know ıese verses and these and these because you might meet ›mebody that you will have to argue with." All we need › know, Brethren, is that God didn't make us attorneys ›r Him; He made us witnesses! On that premise, when ›u start to argue with someone you have lost their ır and you have gone into the place of egotism on the ısis of the knowledge of what you think you have. How any times have you had the experience of meeting ›meone who has really cut you down when you ap-›oached him or her? Then you have gone home and ally studied; you learned your verses and then you ent back with the idea of "mowing" that person down, › to speak. You went and were a complete failure. Why? ou had no love in your heart to win that lost soul. You ent only out of egotism of your own ability to make ıat one realize he was wrong, instead of going with a ›art that reached out and said, "Listen, I have a Saviour ıat saved me; I was once a lost sinner, too."

Some of the best soul-winners I have ever seen won eir first soul before they had memorized their first verse Scripture. There was a deep sorrow for sin and there as a deep satisfaction in Jesus Christ. You don't have tell a woman how to know whether a man is in love ith her, and a man doesn't have to be told how to ask woman to marry him, because he loves her. This holds ue when it comes to the matter of gospel witnessing, o. If we love the Lord enough, we are going to tell meone about Him!

We must be convinced of the truth that men without ›sus Christ are lost and going to hell, but it is not ıough to know the truth, we must obey. "To as many received Him to them gave He the power to become e sons of God." We must not stop on the basis of "do ›u believe?" We want to know, "Are you ready to re-ive?" We have run into that again and again, in our inistry, people believing without receiving. We need to ıow the fact and the truth that all men can be saved ho will call upon the name of Jesus Christ AND RE-EIVE HIM AS SAVIOUR, but the price of rejecting im is death, eternity in hell.

I wonder how many times we have gone by without even a word of witness and persuasion to some poor sinful soul. Sometimes it is so easy to pass by. However this matter of witnessing is not a complicated thing; it is to become a way of life. It is to become the outpouring of Jesus Christ and His love for a lost world as we go forth giving out that which we have experienced in Jesus Christ. No good salesman goes out and tells a woman, "I have an article here that I'm selling but it isn't very good and I wouldn't advise you to buy it." By our very attitude again and again, brethren, that is just the way many of us approach people with the gospel.

WITNESS, you know, is the key word in the New Testament. It occurs 175 times, and the fact and truth of the matter is, we can't preach just any place but one can witness any place! We can't preach just any time, but one can witness any time. Men are born one by one; men die one by one; and, brethren, men are saved one by one. We reach them with the gospel one by one.

Witnessing and winning. Now there is a difference and it has to be recognized or you can become very discouraged. Now, witnessing prepares the way for soul-winning; remember that. We do not win all that we witness to. God's people have always been in a minority. God in Christ started with a minority with the disciples around Him. We can win only those whom the Holy Spirit has convicted of sin and been able to show the Saviour, Christ the Lord.

There are two kinds of conviction of sin that I want to bring to your mind—that of conscience, and that of the Holy Spirit who brings repentance unto salvation. If you think you can win souls by sitting down and staying in somebody's home for two or three hours and wearing them down until they'll try anything to get you out of the house so that they can go to bed, you are mighty mistaken. The Holy Spirit brings conviction!

While we are thinking of this matter of conviction, I shall never forget an experience I had recently concerning two church women. They had a real burden to see their husbands saved. I looked at the women and asked each in turn, "How are you living? Are you acting like a Christian? Are you living like a Christian? Does your husband see Jesus Christ in you? Are you a nagger, or an unkempt person, or are you careless about the home? What about your tongue when you talk to other people about him?" These ladies hung their heads in shame and said, "No, we haven't been living like that."

Brethren, how can we expect to see any desire on the part of people to accept Jesus Christ as their Saviour when they can't see Christ in us? There is a difference between witnessing and winning. We have to witness to the truth of the Gospel that God lives within every man that is redeemed. I don't think God excludes anyone from that redemptive plan of winning others to Jesus Christ, after knowing the Saviour as your own.

When we think of this matter of will and conscience we think of the Holy Spirit. The Holy Spirit brings repentance and salvation, and believe me, there had better be repentance. I'm not interested in how many I can get forward. There are too many psychological converts throughout the country and in our churches who have

(Continued on Page 9)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## MADE ANY COOKING POTS LATELY?

Anna Mary Hess

HAVE YOU TRIED making any clay cooking pots lately?

The scientific and hygienic reasons for using stainless steel cooking ware have not yet reached the folks here in the African bush. Neither has the use of aluminum nor enamelware made any great dent in their cooking equipment. Not to mention the use of electrically controlled skillets or electronic ovens. And anyway, in the final analysis, one wonders just how well all of this would adapt to a stove consisting of three stones.

Cooking with rounded clay pots, however, is just the thing for the type of food cooked here and the place used for cooking. Nestled firmly between three stones, with the bottom just touching the wood fire, these clay pots act as a quick and efficient conductor of heat and in just a short time the food is boiling merrily.

But have you ever tried making clay pots?

Since clay pots are the principal cooking ware here, and since the making of them is quite an art, we here at Girls' School decided we would make some. What a time!

In the morning of the day we had crafts class, we measured some clay into a large pan and covered it with water. By 10:00 A. M. the clay was nice and soft, and we, all clothed in dirty clothes, were ready to begin. Each girl had brought an old cooking pot as a mold. We each took a handful of clay and kneaded it like bread, continually mixing it with some very fine clay until it was the right consistency. We then rolled it into a ball and began to shape it with the palms of our hands over the bottom of the other cooking pot they had brought. After it was evenly shaped and about one-fourth of an inch thick, we smoothed the outside with water and set it in the sun to dry. About fifteen minutes later the clay had dried sufficiently so we proceeded with our pots. The shaped clay which now looked like a bowl, was taken off the pot and was ready for the top rim which is more narrow. We rubbed the clay with small pieces of gourd or stick trying to form a neck on the bowl by rubbing the edges in toward the center. An additional piece of clay was then rolled into a snakelike affair and coiled around the top. This was pushed upward and outward forming a flange around the top. Again the whole pot, inside and outside, was rubbed with water to make it smooth. Special attention was paid to the top, smoothing and re-smoothing it, and then finally rubbing it with a wet green leaf. And so our pots were finished.

Proudly we set them to dry, all slick and shiny, looking like the real thing. The next day, however, told a different story. Eagerly we went to see our pots a there they stood—a sorry sight! Some had cracks ru ning up and down, others had cracks running crosswi and some had fallen apart completely.

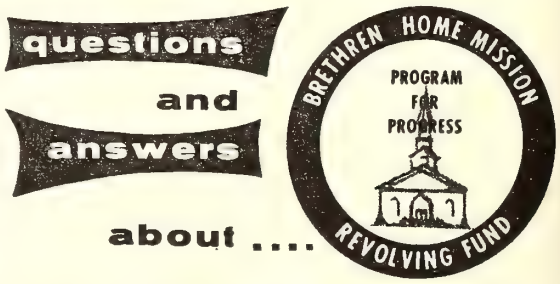
"What happened?" I asked the girls.

"The clay was no good," came the reply.

The next day was Sunday and in our prayer meeti we sang, "Have Thine own way, Lord. Have Thine ov way. Thou art the Potter; I am the clay." As I san I couldn't help thinking of our cooking pots all stan ing sadly in a row. But then I thought, how like tho cooking pots we humans are. The fault did not lie wi the girls who made them, for they had done an exc lent job of shaping and molding them. The fault was the clay. Good cooking pots can not be made with po clay. Neither can God mold good lives if he has po clay. The song says God is the potter, we are the cla He is the one who does the molding. What kind of cl are we?

The potter uses only the best kind of clay. It mu be pliable so that it will take whatever shape the pott

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**




Q—WILL A JOINT NOTE BE ISSUED?

A—Upon request, a note will be issued to two persons. If desired, a "survivorship clause" may be inserted to give full survivorship rights to the note to each of the persons named in the note. Such a note would be drawn in this manner: "To John Doe and Mary Doe, or the survivor of them as joint tenants and not tenants in common with rights of survivorship." Generally speaking, most notes are being issued as follows: "John and/or Mary Doe." Persons expressing their desire to loan money to the fund are given a form on which they furnish us with information necessary to make out a promissory note.

Why not drop us a card TODAY requesting our booklet "Questions and Answers about . . ." which will answer many of your questions about investments for Christ in the B. H. M. Revolving Fund, a PROGRAM FOR PROGRESS.

ants it to take. He watches carefully for bits of stone other foreign objects for, if left in, these would cause aws. The rough edges need to be rubbed away. No one ill buy a pot which does not feel smooth. A good cook-g pot must stand the test of the fire. Until a clay t is burned in the fire, it is of no use for it will leak; d who wants to cook with a leaking pot? And, finally, good cooking pot has a clear ring if snapped with the gers.

Again I say, what kind of clay are we? Are we pli-le in the potter's hand? Do we allow the stones and purities to be taken away so that no flaw remains? re we willing to have our rough edges smoothed? Do stay together in the fire of discipline or do we come art as a poor cooking pot does? And what happens hen we are snapped by criticism or ridicule? Do we ve off a clear ringing sound of Christian witness?

The making of clay pots holds little appeal to a 20th ntury American. Nor is the outcome of 14 broken pots a classroom in Africa such a great calamity in a world led by the hydrogen bomb. BUT what the Divine tter is able to do with human clay is of the greatest portance—not only in the 20th century but for all ne.

# Spiritual Meditations

**Rev. Dyoll Belote**

## CAN YOU WAIT?

**"In your patience possess ye your souls." Luke 21:19**

"CAN YOU BE PATIENT?" Unless you are living the e of a hermit, you are ever and anon meeting and as-ciating with other individuals. And where there is the sociation of individuals there is the likelihood of an casional crossing of wills. And here comes the neces-y of patience—on the part of all parties concerned. metimes slowness of motion or/and of thought and eech in others tests our nervous system. And again ere are those who are opinionated and tend to insist on the "alone" correctness of their personal views of questions and problems of life. And some way we l that we cannot accept their Interpretation of life's uations, and how to present our own views without tagonizing them is the problem. Can you "in patience ssess your soul,"—and control your tongue? If it is a tter of right or wrong, and we KNOW the RIGHT, n we should speak. Patience in choosing the right mo-nt to speak may be a virtue however.

Sometimes we find ourselves where all we can do is AIT. But hospital and illness waiting need not be ssed in futile anxiety and fretfulness. They can be the asion for sharpening our spiritual insight and devel-ng sturdier souls. They can give us a better under-nding of the patience and forbearance of God. If we uld stop to think how long God has waited for men to ept His way; of how patiently He has dealt with hu-n folly and rebellion, we should be led to exercise a ater measure of patience on our part.

They also serve who only stand and wait."

## PERSONAL EVANGELISM—WITNESSING AND WINNING

(Continued from Page 7)

done nothing more than turn from sin and never received the Saviour. Somebody has persuaded them with "All you have to do is quit sin." A person is condemned because he does not have Jesus Christ as Saviour. He is not condemned because of his sin. He is condemned already; he hasn't a Saviour! It is not a psychological something which makes you all of a sudden turn from sin, but it is getting someone, Jesus Christ, within your heart.

That is what you have to make people see, that it is not something on their own. How many times people tell us that they can't live a Christian life. No one can! The miraculous life can only be lived by the miraculous person of the Holy Spirit within the believer's heart. And so when we witness, we want to understand the difference between witnessing and winning.

Brethren, there are literally millions of people in the United States that are waiting to hear that first message of the gospel. Our present population is 172,000,000 but our social statisticians estimate that we will reach nearly 200,000,000 by 1970. And recently the National Industrial Conference in Washington projected its guess into 1996 when it foresees nearly 300,000,000 living in the United States, almost twice our present population! If these estimates are anywhere near accurate, the church of Jesus Christ is on the threshold of her greatest evangelistic opportunity in America. In fact, evangelism is not only an opportunity, it is a necessity. If the church fails to be aggressively evangelistic, this coming population tidal wave may be increasingly pagan and turn the clock of Christian progress backward in our land. A new day has dawned in evangelism—one we hardly dared dream could be possible ten years ago. Open doors confront the church everywhere—on university campuses, in business, in political life, in the use of such media of mass communication as television and current literature, and in the willingness of the man on the street to listen.

It goes without saying that our evangelism must reach beyond an initial commitment to Christ and aim for the maturity of Christian character emphasized in the New Testament. The good news of the Gospel refers not only to that from which we have been saved but that for which we have been saved. Only this kind of evangelism will be adequate for the spiritual needs of America and its unborn generations.

Beloved, when it comes to this matter of witnessing and soul-winning, there was not any other way that God in Christ Himself could reach men or the disciples than that He went to them as sheep without a shepherd, with a message of redemption. PEOPLE TODAY ARE WILLING TO LISTEN!

South Bend, Indiana.

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Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

# CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

## "NO PROBLEMS --- JUST PEOPLE"

SOMEONE HAS STATED that "There are no problems, just people." This may be paraphrased to state "There are no problems, just MINISTERS."

In a recent survey of 4,000 Protestant ministers distributed across the nation, the Minister's Life and Casualty Union of Minneapolis discovered some very significant facts among the clergy. Ninety-nine percent of those polled were in active ministerial practice. Forty-five percent of them were under 40 years of age while another thirty percent ranged between the ages of 40 and 50 years. Seventy-five percent of them were less than 50 years of age.

Looking toward retirement and financial security the survey showed that 82 percent of them were covered by Social Security while 83 percent participated in a denominational pension plan.

Fifty-one percent indicated that "finances" was a very real problem in their family life. Among this group seventy percent considered the college education of their children as a potential financial threat. Forty-four percent felt that their earnings were inadequate for living expenses while forty-eight percent felt their earnings were adequate.

It is interesting to know that this survey indicated that a large majority of the ministers felt that their members showed eagerness and willingness to work in the church. One-third of the ministers indicated that there seemed to be a resistance on the part of their memberships to make a proper contribution.

The survey revealed that most congregations provide a house for the minister. And the consensus revealed that these houses were well maintained, modern, and contained sufficient room space.

The ministers who were polled showed a tendency to look upon the church office work with "something to be desired." Apparently there is much room for improvement in the matter of church office, office work, staff, and capabilities of employees. It was indicated that office equipment was not adequate, or poorly cared for.

Twenty-six percent of those polled felt that their car allowance was adequate. Fifty-nine percent felt that their allowances for attending conferences, professional meetings, etc., was inadequate or non-existent.

"Too much administrative work!" This was the expression of fifty-two percent of the ministers. On the contrary, the survey showed that churches make too litt demand upon their pastors for personal counseling. Th seems to indicate, (1) That a general interest in counse ing is developing, (2) That there is a lack of confidenc in the pastor's ability to counsel in personal problem (3) That church members go to other sources for cou seling or, they do not feel the need for personal cou seling.

Pastors who served churches with smaller budgets an size indicated an insufficient amount of time for leisu activities. It is common thought that pastors with larg budgets and church memberships should have more tim for leisure activities. This is not necessarily so. The pa tor with a smaller church is continually striving to bui up the congregation, and budget. He has much less staf most of the work falls upon his shoulders. He has le opportunity to delegate the work to committees and i dividuals. He has as much need, if not more, as the pa tor with the large congregation. Sixty-five percent of th pastors felt that their leisure time was inadequate; onl thirty-four percent felt that their leisure time activiti were adequate.

Three major problems which affect the pastor's wor were indicated: (1) Demands placed on his time, (2 Parishioner's service to the church, (3) A split betwee shortage of good leaders and church office staffs.

The salary range of the survey extended from belo $3,000 to over $10,000. Ten percent of the pastors r ceived less than $3,000 a year. Fifty-two percent receive between $3,000 and $5,000, while another twenty-eig percent received from $5,000 to $7,000, and four-tent of one percent received more than $10,000 a year. Eight three percent indicated that their income was not su plemented by other work.

The survey indicated interesting data on the size of th pastor's families. Twenty percent indicated they had n children. Twenty-seven percent had two children, nin teen percent had three, and sixteen and a half perce had only one child.

While the survey indicated no significant differenc between denominations, it would be interesting to kno the status of Brethren pastors in comparison to this su vey.

(Used by special permission of the Ministers Life an Casualty, Minneapolis, Minnesota)

# What's Doing in the Churches

## NORTHERN INDIANA MINISTERS MEET

The Northern Indiana Ministers and wives met at the eegarden church, Monday, May 18th, for a dinner meet-g. Reverend and Mrs. Hays K. Logan were the hosts. heir most loyal congregation provided the portions which re usually assumed by the Pastor and wife. One good rother even presented the delectable steaks for the din-er. It was all appreciated. There were 17 present, which as less than usual. Some business was presented, reports ı the sick and announcements concerning two dedica-ons coming soon. The Grumblings of Milford invited the roup to meet with them for the next meeting. Date to e announced later.

In the absence of the Secretary, the President reports.

E. M. Riddle, New Paris.

## FORT SCOTT, KANSAS

The Fort Scott church had the wonderful privilege of aving Glenn "Doc" Shank with us the evening of April 9th.

The congregation was appreciative and attentive to hat he had to say about the work in Nigeria. I believe e were all convinced that money given to Brethren Vorld Missions is a wonderful investment!

The church here wishes the Shanks a hearty "God Bless ou" and a very rich harvest of souls for Christ in Ni-eria, in the years to come, if the Lord tarries.

Ralph Barnum, Corr. Sec'y.

## MAURERTOWN, VIRGINIA

A number of things have happened at Maurertown that ıight be of interest to the Denominational family. Sev-ral months ago the church was very fortunate to be ble to purchase some additional land which will be used ) increase our parking facilities. When this project is ompleted it is estimated that it will double our present arking area.

Just previous to Easter a new "Rex Rotary" mimeo-raph machine was given to the church by one of the ımilies of the church. Following that the church pur-ıased a new typewriter. We now have fine, new equip-ent for the church's mimeographing needs.

There were 198 in Sunday School on Easter Sunday. his is one more than the Sunday School enrollment. he average morning worship attendance has increased steadily during the last eight months and the evening worship attendance has more than doubled in attendance. We certainly appreciate the way that the people are responding to our enlarged program. God has been leading and He deserves the credit for the gains that have been made for the Kingdom.

Twenty-five Sunday School teachers, workers, and officers are enrolled in a Sunday School Teacher-Training program with an average attendance of over twenty. We are in the seventh week of this program at this writing. We are using the book, "New Training For Service," by Sharp. Since this is the first training program of this type we feel that this is a very fine group.

The Sisterhood Public Service was held on the evening of April 5 with Veda Liskey as the speaker. There were 110 present for this very fine program of colored slides of our African work.

Dr. J. Garber Drushal visited the Maurertown Church in the interests of the Ashland College program on April 19. In the evening, Dr. Drushal spoke for the Laymen's Public Service. The people were glad to meet Brother Drushal and he was much appreciated.

A Youth Clinic was held on May 10 and 11 with our National B. Y. Director, Rev. Phil Lersch, in charge. The B. Y. Public service was held on the evening of May 10 with a number of our young people taking part. There were also 16 present from the Liberty Church as our guests for the evening. On Monday evening Rev. Lersch met with the advisors of the youth plus other interested adults.

Holy Communion was observed on May 17. This was one of the largest Communions in recent years with 136 signed communicants. There were over 145 present for this sacred service.

Daily Vacation Bible School is set for June 3-12 and plans are rapidly being completed. A number of young people as well as adults are planning to attend District Conference in Washington.

Robert L. Hoffman.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 136**

**Needed: 64**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

**Goal: 200**

# The Woman's Outlook

## PURPOSE AND PLANS

THE WOMAN'S OUTLOOK, a monthly magazine devoted to the women's work in the church, was first published in December of 1912. The purposes of the publication were to unify the work of the women and to provide material for the monthly devotional programs. These monthly programs supply material for the meetings of the Woman's Missionary Society, for the Senior Sisterhood, for the Junior Sisterhood and for the Signal Lights organizations.

In this one publication complete devotional material is provided for the children, the girls and the women of the Brethren Church. In addition to the program material printed in **The Woman's Outlook,** helps are given for personal devotions for the current month, the projects of the organizations are discussed, and monthly challenges and inspirational messages from national officers are printed. The Financial Secretary's reports and the reports of the district conferences and rallies are printed when they are made available. The reports from the local societies give helpful suggestions and unify the work of the W. M. S. Each month news of those servin on the mission fields is printed along with othe material of a missionary or inspirational nature The complete names and addresses of all nationa and district officers are printed at least twice year and the complete minutes of the W. M. S and S. M. M. national conferences and the goal are printed each year.

After the general conference last fall, Mr Benshoff discussed this trial issue of the combined publications and indicated that probabl three pages in it would be designated for the material printed in **The Woman's Outlook.** To compl with his request, material for the three pages ha been supplied from the June issue of **The Outlook** In a combined magazine where part of **The Outlook** material would be submitted weekly, thes program outlines would be followed in subsequen issues with the topics and poems supplied fo each organization's monthly program. The othe information usually printed in **The Outlook** woul be used during the month in space remaining i our designated pages.

Mrs. Clarence Fairbanks,
Editor of **The Woman's Outlook**

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## Devotional Program

GENERAL THEME: "The Staff of Life"

BIBLE STUDY THEME: "Bible Treasures"

**Call to Worship**

"Come unto me, all ye that labor and are heavy laden, saith the Lord, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Amen.

**Hymn**

**"God Will Take Care of You"**

Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

**Chorus:**
God will take care of you,
Through every day,
O'er all the way;
He will take care of you,
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you.

**Devotions**

Scripture: Titus 2:1-14

Poem: "A Prayer"
Prayer Circle

**Topic**

"Tried By Fire"

**Poems**

"Glory to Them"
"When Wilt Thou Save The People"
"The Master's Man"

**Hymn**

**"Jesus, Thou Divine Companion"**

(Tune: "Love Divine")

Jesus, Thou Divine Companion,
By Thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for Thy daily food,
By Thy patience and Thy courage
Thou hast taught us toil is good.

Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness,
Done to man is done to Thee.
Jesus, Thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.

**Bible Study**

"All Ye That Labor"

**Closing Meditation**

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

For labor, the common lot of man,
Is part of the kind Creator's plan;
And he is a king whose brow is wet
With the pearl-gemmed crown of honest sweat.

Some glorious day, this understood,
All toilers will be a brotherhood,
With brain or hand the purpose is one,
And the Master-workman, God's own Son.

**Benediction**

# Senior Sisterhood Program

**General Theme: "Signposts for Christian Living"**

**June Theme: "Soft Shoulders"**

**Memory Verse: Proverbs 18:24**

**ymn: "He Is So Precious to Me."**

o precious is Jesus, my Savior, my King,
is praise all the day long with rapture I sing;
o Him in my weakness for strength I can cling,
or He is so precious to me.

**horus:**
or He is so precious to me,
or He is so precious to me;
'is Heaven below my Redeemer to know,
or He is so precious to me.

praise Him because He appointed a place
'here, some day, thro' faith in His wonderful grace,
know I shall see Him—
nall look on His face,
or He is so precious to me.

**rayer**

**ible Study**

**ripture:** Ecclesiastes 11:9; 12:1, 13, 14.

**ecial Music**

**opic:** "Soft Shoulders"

**ymn: "He Is Able to Deliver Thee"**
is the grandest theme
iro' the ages rung;
is the grandest theme
or a mortal tongue;
is the grandest theme
iat the world e'er sung,
Our God is able to deliver thee."

**iorus:**
e is able to deliver thee,
e is able to deliver thee;
io' by sin opprest,
Go to Him for rest;
"Our God is able to deliver thee."

'Tis the grandest theme,
Let the tidings roll,
To the guilty heart,
To the sinful soul;
Look to God in faith,
He will make thee whole,
"Our God is able to deliver thee."

**Benediction.**

**Business:** Heave ho! All aboard! We're heading for our district conferences. Do you have your delegates selected? Your statistical blanks are on the way to you. If for some reason you don't receive yours by June 25, write to Carol Berkshire, Tyner, Indiana. Don't fail to report because societies not reporting hinder their district in meeting one of the district goals. Look through your section of **The Outlook** for points of interest to you—"Patroness' Corner, and Traveling Officers."

# Junior Sisterhood Program

**General Theme: "Bible Women"**

**June Theme: "Sarah"**

**Memory Verse: Proverbs 18:24**

**Hymn: "He Keeps Me Singing"**

There's within my heart a melody
Jesus whispers sweet and low,
Fear not, I am with thee, peace, be still,
In all of life's ebb and flow.

**Chorus:**
Jesus, Jesus, Jesus,
Sweetest name I know,
Fills my ev'ry longing,
Keeps me singing as I go.

Soon He's coming back to welcome me
Far beyond the starry sky;
I shall wing my flight to worlds unknown,
I shall reign with Him on high.

**Bible Study**

**Special Music**

**Scripture:** Genesis 18:9-14.

**Favorite Choruses**

**Prayer**

**Topic:** "Sarah"

**Hymn: "Only Believe"**

Fear not, little flock,
From the cross to the throne,
From death into life
He went for His own;
All power in earth,
All power above,
Is given to Him for the flock of His love.

**Chorus:**
Only believe, only believe;
All things are possible, only believe;
Only believe, only believe;
All things are possible, only believe.

Fear not, little flock,
Whatever your lot,
He enters all rooms,
"The doors being shut;"
He never forsakes,
He never is gone,
So count on His presence in darkness and dawn.

**Benediction.**

**Business:** Last chance! The ZERO hour is quickly approaching! Do you have all your goals up-to-date? Statistical blanks are on their way to you for the annual time of accounting. If you haven't received yours by June 25, write to Carol Berkshire, Tyner, Indiana. If you are an active society and don't report, that hurts your district in meeting the district goals.

# Signal Lights

**Prelude:** "O For a Thousand Tongues"

**Call to Worship:** "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." (Psalm 92:1)

**Songs:** "Jesus Loves Even Me"
"My Bible and I"

**A Story Jesus Told:**
**The Wise Man and the Foolish Man**—Matthew 7:24-27.

**Song:** "The Wise Man and the Foolish Man"

**Memory Scripture:** "Be ye doers of the word, and not hearers only." James 1:22.

**Hymn of the Month:**
**"O For a Thousand Tongues"**

O for a thouand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

My gracious Master and my God,
Assist me to proclaim,
To spread thro' all the earth abroad
The honors of Thy name.

You will want to have the words to this hymn written where all the children can see them. Explain any unfamiliar words to them (such as: Redeemer, triumphs, gracious, assist, proclaim, abroad). Listen to the music before singing the song together.

**Missionaries to Argentina: The Solomons**

The eight Solomon children laughed merrily as they came into the house for supper. The farm is a busy, beautiful, happy place to live. Kenneth, who has five sisters and two brothers, knew it was important for him to do his share of the chores. Besides that he had a paper route and earned his own spending money.

There was time for Ken to be alone—to gaze at the beautiful Pennsylvania mountains around him and wonder about our mighty God who made them, to look at the growing crops and think how God planned seedtime and harvest. There was time to think about Uncle Ted (most people called him Reverend Arthur Baer) and the fun they had when he came to visit. Uncle Ted and Reverend Dyoll Belote helped Kenneth to understand how important it is for each one to find and do the work God has for him.

Sundays found the Solomons in their places in church. Week days the children went to school. After high school Ken was in the Navy for a year and a half. Then he was a painter for a year. Still he thought about God's goodness to us and at last he knew God wanted him to be a minister. So he entered Ashland College. There he met Jeannette DeLozier.

While Ken had been growing up on the farm near Uniontown, Pennsylvania, Jeannette had been growing up in Ashland, Ohio.

Those of you who have a baby at home know just how excited the DeLozier's were when Baby Jan arrived. The older children, Arthur and Dorcas, helped Mother take care of the new little one. Many times when Mother wa busy they would show her the pretty rattles and mak her laugh. Yes, they loved their new sister.

Do you know one of the first places Jeannette went To church. Even while she was a tiny baby her famil took her to church.

Her father was a professor at Ashland College. Man Sundays the family went with him to some of the Breth ren Churches near Ashland, and he would have charg of the services.

Jeannette grew up serving God in many ways—sh sang in the church choir, played in the Sunday Scho orchestra, and belonged to the Sisterhood of Mary an Martha. Perhaps it was while she was helping her Si terhood roll bandages for the missionaries to use tha she first began to wonder what God wanted her to do.

There were sad days for Jeannette, just as there ar for you. The saddest was when she was twelve years ol Her Daddy died. Although she couldn't help but wonde why he had to go, this made her feel even closer t God and His wonderful Heaven.

After she was graduated from Ashland High School an Ashland College she taught school.

Jeannette DeLozier and Kenneth Solomon were mar ried in 1951. They knew God wanted them to be mission aries in South America. They prayed, worked, studie and learned the Spanish language. On October 30, 195 they landed at the airport in Buenos Aires with thre year old Timothy Lee and one year old Rebecca Sue.

They are our newest missionaries. Let's help them te the people about God through our Three T project—tim tracts and Testaments for Argentina. And don't forge some day God may want **you** to be a missionary for Him

**Poem: God is Always Near**

It is so good to know
Wherever I may go,
God is always near.

At home or far away,
All through the night and day
God is always near.

**Friendship Circle of Prayer:** Let us thank God for ou churches and Bible schools. Let us ask Him to be wit Rev. and Mrs. Solomon, Timmy, and Becky as they te the Argentine people about Jesus and His love.

**Handwork: A House of Palestine.**

Each child will need a small box. (A shoe box will b fine.) Help each to cut a door and a window in the side Fold a strip of construction paper accordion fashio and paste or tape it to the side for the outside stairway The children may cut trees and flowers from magazine and paste on the sides of the house. While they are work ing they might like to sing again "The Wise Man an the Foolish Man."

**Business:** Roll Call
Secretary's Report
Report of Doing Without Boxes
Other business

**Benediction.**

**(This material would be continued in next week's issu of the combined publication.)**

# The Brethren Layman

THE COPY CONTAINED in these sample pages is like the young lady's wedding dress, "Some old, some new," and is so by permission of the Editor of Publications. Each month, "The Brethren Layman" has tried to present: An Editorial, a message from our National President, an outline of a good Laymen's meeting, a message from one of the ministers, a Boys' Brotherhood page, a report from our Secretary, and news from the field. It has carried each month a very attractive art cover, and has been printed by the National Religious Press of Grand Rapids, Michigan. It is in its 12th year of publication. F. S. B.

## BRETHREN LAYMEN FAVOR MERGING OF PUBLICATIONS

FLOYD S. BENSHOFF, Editor,
The Brethren Layman.

THE NATIONAL LAYMENS' Organization, (N.L.O.) of The Brethren Church, in regular session on Thursday morning of the 1958 conference at Ashland, Ohio, voted to favor a merging of publications into **The Brethren Evangelist.** This unified publication would carry the news of the laymen work which the Brethren Layman now carries. We are happy to submit copy for this "sample copy" of such a venture, so that a wider, more efficient coverage of our denominational news and projects may be gained.

It has been the hope of this scribe for a long time that our people would catch a vision of the whole program of the church; indeed, the avowed purpose of the $15,000 outlay to the the new Co-Ordinating Committee, as authorized by the last General Conference is, as the name implies, to emphasize the "whole" effort of the denomination. This is not to say that we don't need specialist leadership in each field; but when I, as a rank and file lay member of the Brethren Church decide that I think so much of missions that I ignore the home base (local church), then I need to re-examine my thinking. The reverse, by the same token, is also true.

Dear reader, you may have known folks who have the where-with-all to give sizeable backing, financial and talent-wise, to all segments of the church program but who, for some reason, "Specialize," and totally forget, for instance, that we have a Brethren's Home at Flora, Indiana or that there even exists a "Laymens Movement" in the denomination. While many denominations are flirting with each other, with a view to organic union, let us give some thought to our support of the "whole" program of our church and give equitable support to all facets thereof. Remember, there are no step-children in the line-up of Brethren projects.

The unity move in publications could be a real step forward.

Johnstown, Pa.

## ARE WE EXERCISING THE FAITH WE CLAIM ?

JOHN GOLBY, NLO President

**"Lord, what wilt Thou** have me to do?" Observation and experience surely has taught us that spiritual success is actually, **faith in action or faith put to work,** and is generally followed by a material security or well-to-do-ness that is not reckoned by earthly possessions, not allowing ourselves to be possessed by our possessions.

This of course is dependent upon the choice of the particular end chosen by the individual. We as Laymen have made that choice. We have yielded ourselves to God and His teachings. But are we exercising the faith we claim? Would you say the reason we do not do more towards the furtherance of God's Kingdom, individually and collectively, is because we do not have the faith? I mean the faith

that moves mountains, the faith that makes all things possible with God, or shall we let it be said of the Laymen **"that we should have joined hands sooner?"** Ephesians 3:20 tells us, "now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

The patriarchs and prophets of old, Abraham, who went out not knowing whither he went; Isaac, Jacob, Joseph; Moses, he who stammered, yet by his faith led the greatest migration of mankind, and Joshua who carried on; John the Baptist, the Disciples and Paul, up to the modern men and women of faith who are continuing to do impossible things in His name.

In comparison, modern Communism is a philosophy of life, presently advancing by leaps and bounds throughout the entire world, because its dedicated adherents have turned to this philosophy exclusively, believing that they will rule this world as we know it in the manner they see fit.

Incidentally it seems that a great deal of missionary work is in order and can be accomplished only by those who live by faith. Is converting Communism to Christianity impossible? Certainly these Godless people are to be considered in our Missionary effort. This is an excellent way to start to exercise the faith we claim. Matt. 5:16; "Let your light so shine before men that they may see your good works and glorify your father which is in Heaven."

POWER

How mighty is Thy power, Lord,
With those who live for thee. Tearing down the bulwarks of Thine ancient enemy. Casting down vain reasonings, Destroying lies, and thence,
Bring every hostile thought To thy obedience.

Mildred Allen Jeffery

## A Reminder

TO ALL LOCAL SECRETARIES

**Noting Goal 1 on the orange goal sheets for 1958-1959—Please send your correct list of names, officers and members, mailing addresses, $1.00 dues, $1.00 magazine subscription to the National Secretary at once. ISAAC LITTON, 823 WOODLAND WAY, HAGERSTOWN, MD.**

# "An Organization for all The Laymen of the Church"

**William S. Porte,** Moderator
Washington Brethren Church

THE MISSION OF THE CHURCH is to preach the Gospel to all mankind. To make men conscious of a loving heavenly father who cares for all men. This is made possible through Jesus Christ our Lord, The Saviour of the world. Where do the laymen fit into this world program? By exercising the gifts with which their Creator has endowed each one.

We have numerous examples of laymen using their special talents for the church, in the building of the Washington Brethren Church.

It is our purpose here to point out that there are innumerable ways in which the laity can serve God and the church besides attending the worship services of the church. Because of this conviction the writer wishes here to make a plea for more flexibility in the programs and goals of the National Laymen's Organization. The needs and opportunities of the various local churches vary greatly, therefore it may be unwise to standardize the programs of the organization nationally or by districts.

The above statement of course doth not apply to the very worthwhile national projects which the laymen have financed from time to time. However could not any local project, approved by pastor and official board of a church, and successfully completed be recognized by our national organization? This would bring a larger percentage of the men of the local churches into the Laymen Movement. In a recent issue of this magazine it was shown that many of our churches had lost more Laymen members than they had gained for this year. Could it be possible that our program is too fixed ("Cut and dried") both from the standpoint of goal credits and methods of financing the organization to interest the large body of non-conformists among the men of the church? I feel confident that if the interest of the Laymen were truly aroused in the worth-while project they could be better financed by free will offerings than by any system c dues.

The National Organization woul need to make known the financial re quirements to complete each projec Then let us welcome all contribu tions no matter what the amount may be from most of the men of th church, rather than collect fixed due from a handful of members fro each local congregation. Under th present circumstances it seems to b harder to maintain membership i the Laymen's Organization than i is to maintain membership in th church. In our experience it has bee easier to enlist the interest of Lay men in the organization for the firs time.

Then to get them to renew mem bership for the second year. At th end of their first year a substantia percentage quietly withdraw. The Lo cal Organizations cannot continu these memberships because tha would cause them to miss many o the goals. So, the majority of th Local Organizations seem to be goin along with a small percentage o Laymen as members. It seems muc easier for a Local Organization t reach most of the goals with a smal number of perennial members unde the present system. Certainly w want all the Laymen of the churc to feel welcome as members of th Laymen's organization whether the can contribute much or little. Wh should any man be deprived of th fellowship of service because he ha little or no income with which to pa fixed dues?

A National Membership of 3,00 Laymen could easily complete ou National financial obligations with a offering averaging about $3.00 pe member.

Let us give ALL our Laymen a chance to share in the blessings o some definite service for the church

# News from Brethren Laymen

### COUNTY LINE, INDIANA

Our laymen recently met on two lifferent work-nights and made nany improvements on the Church roperty.

We appreciated the North Liberty aymen inviting our Laymen and vives to a banquet and fellowship vith them on February 28th.

Our Laymen were privileged to enertain the Northern Indiana District aymen here March 3rd. This is the irst time for our Laymen to do this nd we enjoyed it very much. The nen of the district expressed their ppreciation to the W. M. S. and adies of our church who served a am supper to 120 men. Following he meal, Rev. Bernard White, a colred minister from South Bend, reated his experiences of a recent uropean trip. He closed his mesage by telling his experiences beind the "Iron Curtain." We appreiated the U. S. A. more after hearng his message.

Please pray for our Laymen at ounty Line. We are trusting these ecent experiences together will trengthen our local organization to o more for the Lord.

Everett Gillis, Sec'y.
Lakeville, Indiana.

* * *

### ENNSYLVANIA DISTRICT FALL RALLY

The Annual Fall Rally was held in ne Second Brethren Church, Johnsown, Oct. 2nd. James I. Mackall, Disrict President presided. The meeting pened with songs "Faith of Our athers" and "I Love To Tell the tory." President Mackall led the nging with Floyd Benshoff at the iano. Foster Spaugy read Scripture om 1st Peter, 4th Chapter. Leroy oyer led in prayer. The special muc was a solo by Mrs. Harold Barett, titled "Jesus and His God" acmpanied by Mrs. Stahl. A fine rention.

Speaker for the morning session as Rev. Ralph Mills of Berlin who oke on the working together of inisters and laymen. He brought it some fine points on how this can accomplished, listing a number of jectives and closed in thanking the ymen for their interest and help in e work of the Church.

After the reading of the minutes of the last meeting by the Secretary, and Treasurer's report given, discussion was made on the District Project, but this item of business was tabled until the afternoon session.

In the afternoon session, songs were led by Glenn Benshoff, with Dad (Floyd) at the piano. Devotions by Orville Boyer, who read Scriptures from Matt. 28; and the 1st Psalm. The special music was by Glenn Benshoff, accompanied by Mrs. John Golby. In business session, continuation of discussion on District Project. After looking over past records a motion was made by Floyd Benshoff that we pay to the District Mission Board $500.00 from our Project savings for Church Extension work at Levittown, to be paid at the chartering of the Church. Motion passed.

A motion by John Rishel and J. G. Harkcom that a goal of $900.00 be set as the District Project for 1958-59; $450.00 to be used for the District Church Extension Fund and $450.00 for National Project. Motion carried.

After a few remarks from President Mackall the meeting was closed by Harry Berkshire, Masontown.

A fine rally with about 30 in attendance, and 12 churches represented.

Lester Leidy
Penna. District Secretary

### "BONES IN THE CHURCH"

Bones in the church we sometimes find,
I hear 'tis said, there are five different kind.
First there is the WISH-BONE type,
Who wish, but don't work for what they like.

Then there are the JAW-BONE folk,
Who with their gossip, all provoke.
Of the FUNNY-BONE kind there are more than one;
Their feelings get hurt from the least thing done.

Now the DRY-BONE Christians, need it be told,
Just never smile and are always cold.
There are plenty of TAIL-BONES, though it is odd,
Who are always arrears in their work for God.

This always should be our humble plea
That we to our church a BACK-BONE be;
For spiritual support is what we need
To help the church, God's Word to heed.

Dot Custer
Pittsburgh, Pa., First Brethren

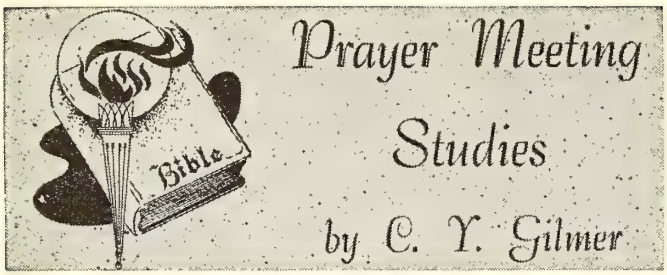
## Attention, Laymen:

**Make every effort to attend the sessions of your District Conference.**

Remember to make plans to attend the Laymen's and General Sessions of the 71st General Conference of the Brethren Church, at Ashland, Ohio, this August 17th, through 23rd.

**Strive to reach your Project goals in the near future. Reckoning time is close at hand.**

Pray, Work, Trust, Give, that the work of the NLO, your local and district LO, and your Church might go forward.




## THE BOY CHRIST

IF EVER there was a youth among men who knew the Bible it was the Boy Christ (Luke 2:46, 47). It is to that time of Christ's life and to that event that the words of Psalm 119:99 apply. The Boy Christ sitting in the midst of the doctors of the law is a favorite account (Luke 2:41-52). He had all the marks of an humble child, hearing and answering modestly and so wonderfully that His elders were amazed at what He had received from the Word of God (Prov. 1:2-6). They had never seen a child like this One before (Luke 2:52). He knew God so intimately, and the spiritual meaning of the Scriptures so well (Luke 2:40).

What an example He is to present-day young people (Rom. 15:5) in that He went about doing good (Acts 10:38)! When He was mistreated He did not retaliate (1 Peter 2:23). No wonder Paul would impress upon the young people the importance of being familiar with God's Word (2 Tim. 3:15). What we learn of the blessed Book in childhood we shall retain through the years (2 Tim. 1:5). We are not to so give ourselves to other books that we neglect the Word of God (Eccl. 12:1). See that you get some of God's good Word every day that you may come to know the secrets of the Lord by the Holy Spirit as your Teacher (2 Tim. 2:15).

No doubt our Lord as a boy grew up in a godly home (Deut. 6:4-9). As a youth He worked at the carpenter's bench with Joseph, His foster-father (Matt. 13:55; Mark 6:3). Since Joseph must have died while our Lord was quite a young man, He became the family head, caring for His mother and younger brothers and sisters (Matt. 12:47; Mark 3:32). His parents were faithful to instruct Him in matters of faith (Josh. 4:6). They saw that He had temple rites (Luke 2:27, 41). He knew that He was the true Passover Lamb and that His own blood was to be shed (1 Tim. 2:6). He understood the mystery of His incarnation (Psalm 40:7, 8; Heb. 10:7-9). We marvel how He Who was Eternal Wisdom could learn from the Word of God (Isaiah 50:4). At the age of twelve He became a son of the Law, which He came to fulfill according to the will of God (Matt. 5:17).

"With all the rest He went to school,
  But gave His lessons much concern.
And school to Him was never dull,
  He had so keen a wish to learn.

"He loved all birds and beasts and flowers
  And in the hills spent happy days
Lying unseen in cunning bowers
  Where He could watch their curious ways.

"He was great-hearted, tender, true
  And brave as any boy could be,
And very gentle, for he knew
  That Love is God's own Chivalry."

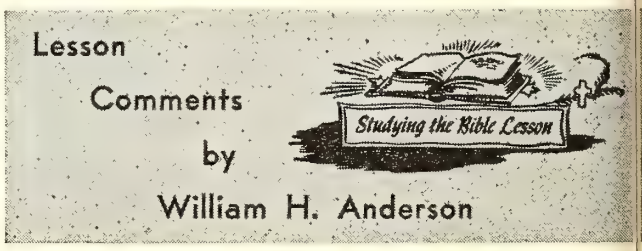
When Joseph and Mary recovered the lost Christ the temple, He virtually said, "Could you not count me doing the thing that was right?"

"And one thing I am sure about
  He never tumbled into sin,
And kept Himself, within, without,
  As God had made Him sweet and clean"
(1 Peter 2:2

Then we are struck with His obedience to His pare according to the fifth commandment (Eph. 6:1). And h through obedience He later became our perfect Redeer (Heb. 5:8). We who make slow progress in the spirit life (Heb. 5:11-14) may well take Him as our exam in spiritual growth (1 Cor. 3:1, 2).

"All boys want a leader,
  A wonderful leader, who
Will capture their hearts,
  And they follow—a glorious retinue!

"Then give to our boys this Leader
  Perfect and strong and true,
To lead them through to Heaven.
  —Has God set this task to you?"




**Lesson for June 21, 1959**

## SERVE BY SHARING

**Lesson: II Chronicles 19:4-11**

"PETER THE GREAT frequently surprised the mag trates by his unexpected presence in the cities of the e pire. Having arrived without previous notice at Olon he went first to the regency, and inquired of the goverr how many suits were pending in the Court of Chancery

" 'None, sire,' replied the governor. 'How happe that?' 'I endeavor to prevent law-suits, and conciliate t parties: I act in such a manner that no traces of diff ence remain on the archives; if I am wrong, your ind gence will excuse me.' 'I wish,' replied the Czar, 'th all governors would act on your principles. Go on, G and your sovereign are equally satisfied.' "

Those in places of authority are responsible to man a God for their conduct.

Jehoshaphat was one of the great kings of Judah. was fortunate in having a Godly father who led h aright. Asa, his father, "did that which was good a right in the eyes of the Lord his God" (II Chron. 14:2 Therefore it is not strange that Jehoshaphat also serv the Lord.

"And the Lord was with Jehoshaphat, because he valked in the first ways of his father David, and sought ot unto Baalim; but sought to the Lord God of his ather, and walked in his commandments, and not after he doings of Israel."

Jehoshaphat, although a Godly man who feared the ord, made a very serious mistake when he joined forces ith Ahab, King of Israel. Jehu the prophet strongly ondemned Jehoshaphat in these words: "Shouldest thou elp the ungodly, and love them that hate the Lord?"

"Jehoshaphat never had any intention of doing that; his only purpose in the union with Ahab was to bring peace between Israel and Judah, and protect his own kingdom. But compromise is bad protection. Men still compromise, for national safety, for business advantage, for social standing or pride, only to discover that they have surrendered too much to gain too little" (Frank S. Mead).

But Jehoshaphat's strong, spiritual character was reealed in the reform he made in the land following his istake. He endeavored to bring his people "back unto he Lord God of their fathers."

Yes, this was how Jehoshaphat revealed his true self. t is not unusual to fail. As long as man is in the flesh e will fail. **But by the grace of Almighty God he can ome back into fellowship and communion with Him.**

As part of his reform program, Jehoshaphat "set udges in the land throughout all the fenced cities of udah, city by city." This was not the first time there ad been judges, but evidently law and justice had been eglected.

The judges were instructed as to proper conduct in ffice:

. **They were to recognize that they were servants of God administering in His stead unto the people.** "Take heed what ye do: for ye judge not for man, but for the Lord."

. **They were to do their work in the fear of the Lord.** "Wherefore now let the fear of the Lord be upon you."

. **They were to know that God is always impartial and just, therefore, they must be the same.** "For there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

**Would to God that all our law officials were to heed hese admonitions!**

"Moreover in Jerusalem did Jehoshaphat set of the evites, and of the priests, and of the chief of the fathers f Israel, for the judgment of the Lord, and for controersies, when they returned to Jerusalem."

"This court in Jerusalem was a court of appeals, to which litigants in the provincial courts might turn when they felt justice had been denied. Over this court of appeals the Levites presided. The Levites, under the monarchy, were the Temple gatekeepers, vergers, sacristans, choristers; they were the priests who led the people in worship and who taught and interpreted the Law. They became, particularly in Israel, what ministers and teachers are to us today" (Frank S. Mead).

Thus did Jehoshaphat rule Judah well. He put men of igh integrity in places of authority. And God's blessing as upon king and leaders.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### UTILIZING CLASSROOM SPACE

WHEN A NEW BABY IS BORN, do the parents put him in the basement, in the attic or on the front porch, and continue to use all the rooms of the house just as they did before?

No. They make adjustments, so that the new baby will have the suitable room and the needed equipment. **Can a Christian church do less than a good family in providing for its members?**

All churches—whether they are large, small, or medium sized have one problem in common—how to make the best use of rooms and provide additional space when needed. A color filmstrip, **"Making the Most of Rooms and Equipment,"** deals with this problem and many others that are pertinent to the local church. It is available for rent from the Sunday School Board, Ashland College, Ashland, Ohio, for fifty cents.

Do you know how much classroom floor space each nursery or kindergarten pupil needs? This filmstrip will tell you that each nursery and kindergarten pupil needs from 20 to 30 square feet of classroom space, and will also show you why so much space is needed. Are your adult classes located in large comfortable rooms while the junior classes are crowded into a small space? Did you know that juniors need twice as much space as adults to be effectively taught? This is because most adult teaching is done by means of words. Their activities consist of study, discussion, thinking and planning together and then carrying through their plans in every-day life and in group service outside the classroom. This takes less classroom space.

What about the furnishings in your classrooms? What furnishings do you have for your nursery classes? Has it been carefully selected, or are your classrooms cluttered up with old furniture cast off by parishioners?

Are your chairs durable, yet light enough to move about easily? Are they the proper size for the children? Nursery children cannot sit on full sized folding chairs or on pews and be properly and effectively taught.

Rooms and equipment are necessary aids in Christian education and we need to make the most of them. **"Making the Most of Rooms and Equipment"** attempts to show some problems and solutions in properly utilizing our classroom space.

This filmstrip is divided into three parts. Part one is entitled "People Versus Space" which suggests the underlying philosophy of the filmstrip, namely, that buildings are for people. Persons are more important than buildings, so that needs of persons come first. Part two deals with suggestions for one and two room churches and part three tells how to most effectively use furnishings and equipment.

We hope you will use this filmstrip for it can be of great value to all of our Brethren churches.

## FOREIGN MISSIONARIES FIND NATIVES MISLED THROUGH SUGGESTED LABELS

Not the least of the problems encountered by missionaries seeking to evangelize among native tribes is the mutual misunderstandings that so easily occur. Two recent news items illustrate how carefully missionaries must live in the presence of those they wish to convert to Christianity.

The following story was reported in a recent issue of **The Reader's Digest** by missionary A. W. E. Newnham who wrote: "I am in the Mission Supply Store at Madang, New Guinea, and recently the senior pilot with the Christian and Missionary Alliance told me something that gave me food for thought—and stirred our store into sudden action.

"The natives near Lake Archbold are unashamedly cannibals and, he reported, they are now convinced that the missionaries are cannibals, too, on evidence observed in missionary homes. They have seen tins with a picture of a fish on the label and, sure enough, the tin contains fish. Likewise a tin of green peas has a label showing peas, and a picture of tomatoes on a tin invariably means tomatoes.

"The tinned-goods firm that supplies us has been advised that it must find some means of convincing the natives that its baby food is made **for** babies and not **of** babies."

A somewhat similar story was reported by missionary Heimbach who is serving in North Thailand. He wrote: "While no missionaries were on the station, heathen Miao broke into the house bent it seems, on finding the human flesh which the foreigners are purposed to eat. Quaker Oats tins were opened because there is a picture of a man on the outside (man meat, obviously). Once the missionaries were seen pulling human fingers out of a tin: Vienna sausages. The darkness is deep."

* * *

## RUSSIAN PREMIER SAYS JEWS ASK RETURN; CAN'T MAKE GRADE IN PRESENT-DAY ISRAEL

According to Premier Nikita S. Khrushchev, as reported in the **New York Times**, "many Jews are finding themselves in difficulties in Israel." "Many of them are asking for visas to return," he was reported to have told a group of seven Americans. The Americans were veterans of World War II who were in the Soviet Union for a reunion with the Soviet soldiers they met in the closing days of the war in the link-up of the United States and Soviet armies on the Elbe River.

The Soviet Premier also commented that a great number of Soviet Jews were craftsmen and intellectuals who would "find it difficult living in Israel as farmers." (It is not clear which Jews Mr. Khrushchev was referring to. The Soviet Union has refused to allow emigration Israel. The only significant movement from the Sovi Union was through Poland two years ago. The emigr were former Polish citizens returning from the Sovi Union under a repatriation agreement signed in Nover ber, 1956. Almost all Jews among the repatriates we on to Israel until the Poles halted the exodus.)

"Many thought that they would try to find the pron ised land and they did not find it," Mr. Khrushchev sai "Among the intellectual Jews in the country, a gre majority are critical about going to Palestine. The are no restrictions here for their talents. A large pe centage of the intellectuals in the Soviet Union are Jew many in responsible positions. They are doing everythin including work on the atomic bomb. They played an in portant role in the development of nuclear weapons. The have everything they wish."

The Premier said that before World War II there we 4,000,000 Jews in the Soviet Union and the latest censu taken last January indicated that there were now abo 2,000,000. "The rest were killed during the war," he d clared. "Bodies of many Jews were found in mass grav by the advancing Soviet armies," he said, "and the r treating Germans did not have time to burn them."

Premier Khrushchev was previously quoted as havin said that his Government was "playing with the po sibility" of permitting Soviet citizens of any nationalit to leave the country if they wished. The American ve erans met Mr. Khrushchev in the Kremlin recently wit his chief translator. When they asked him wheth Soviet Jews would be permitted to go to Israel if the wanted to, Mr. Khrushchev replied: "In general, we a playing with the possibility that in some future time w shall allow any person of any nationality to leave." Suc a move would be regarded as a major shift toward li eralization under the Khrushchev regime.

* * *

**GERMANY**—In an attempt to meet a problem caused b modern living habits, Bishop Hanns Lilje sent a lette to all church elders in his regional church (Hannover asking for prompt consideration of his previous reques that church doors be kept open during the week. D Lilje thinks it necessary to have the churches open fo private meditation each day since the room where on can "shut the door and pray to the Father in secret" i no longer available for most people. Housing shortag and lack of privacy make it a "must" for the congrega tions to provide a remedy. (Most German Protestan churches are open only for services and are closed righ afterward. Only a few have tried so far to open th doors regularly for at least some hours daily, but mos of their sextons report an increasing number of peopl making use of this opportunity. Some churches have in troduced daily morning and vesper services in an effor to meet the need).

**CENTRAL AFRICA**—The steady transfer of missio operations to control by native churches took anothe step forward in Nyasaland recently. The last eigh Church of Scotland missionaries permanently statione here have asked to be transferred to the Church of Cen tral Africa. The national church is a Presbyterian bod with a native African majority.

# The Brethren Youth

## Brethren Youth Looks at UNIFIED PUBLICATIONS

NATIONAL BRETHREN YOUTH thinks this idea of unifying all of our Brethren Church publications is a good idea—a real good one. And this is why we think so!

You've all seen the old cartoon of the two mules with a rope around their ecks, pulling in opposite directions—each to-ard a pile of hay. Neither one makes any head-ay until they pool their common sense, eat first rom the one stack together and then from the ther, and both enjoy the comfort of a full tomach. They accomplished something when, af-er talking it over (as only mules can), they de-ided to unite their efforts—and neither one sac-ificed a thing except his own bullheadedness and ome progress.

There is a strong feeling in our Church that uch more would be accomplished for the glory f Jesus Christ if we would tend to integrate and nite the programs of the various boards and or-anizations. Not only must we talk of such uni-cations. **We must act**—and **that** we have been oing through the CO-ORDINATING FINANCE OMMITTEE and the CENTRAL PLANNING ND CO-ORDINATING COMMITTEE of Gen-ral Conference. The same evidence should be hown in the mechanics of our publications—not ıst talked about. It's encouraging to see the rogress that has been made.

Therefore, we feel that it will be a good day hen the **Brethren Laymen**, the **Brethren Youth**, ıe **Woman's Outlook**, and the **Brethren Evange-st** are all under one cover.

Brethren Youth is constantly attempting to lan its youth programs and conferences in ways ıat encourage our young people to grow into the W. M. S. and Laymen's programs when they become of age. Even our conference programs—both district and national—are integrated into the planned activities of the adult sessions. This feeling of working together is good and the fruits will be gathered for years to come.

In a way, having a separate **Brethren Youth Magazine** for our youth is contradicting ourselves, and the same is true of any "one-organization" magazine. When any of us have just one magazine, "just for us," we lay ourselves and our organization wide open for **self-centeredness** of the highest class.

The Brethren Youth Board would rather think that Brethren Youth is a part of the total program. And, in this new publication, we would interest our youth in the special "youth pages" now—but in a few years they should center their attention on other pages, like the W. M. S. and Laymen have. And even now they can glance at the work of these boards. But **all the time** their reading is within the same covers and they soon realize that every organization is a definite part of the whole BRETHREN CHURCH.

These are some of the reasons why we favor the United Publications! We hope you do too.

**ON THE FOLLOWING TWO PAGES are some materials from recent issues of the BRETHREN YOUTH MAGAZINE which will give you a sample of what our Youth Pages in this new magazine might look like each week.**

## "FUNDS FOR FOENIX"–$5,050.50

### Our National Project

# Brethren Youth News

### MILLEDGEVILLE B. Y. C.

On October 26 the BYC of the Milledgeville Brethren Church gave the entire evening service.

We used the service, "Christ Calls Us," which was in one of the supplements of the Brethren Youth Handbook. The service was to have been a campfire program but we used a fire place on the stage which worked out very nicely and proved to be inspirational.

Those taking part were, **Judy Cunningham, Sharon Livengood, Trudie Merlak, Mary Jane Spaulding, Helen Sue Hawkins, Carol Lynn Peugh, Claudia Warfel, La y Alber, Gerald Deets and David Thorngren.**

**Mrs. Claude Warfe**

**FOLLOW YOUTH ACTIVITIES in the BRETHREN EVANGELIST**

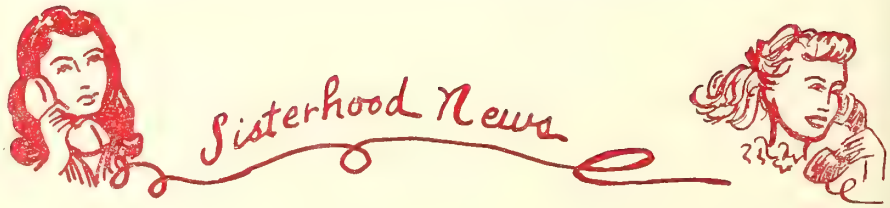
—with Stan McKim

On the evening of October 28, the Boys Brotherhood of Vinco Brethren Church, accompanied by two church laymen, canvassed the neighborhood and collected $101.67 for the S.O.S. program. The S.O.S. stands for "Share Our Surplus" and gives new health, hope and faith to millions of hungry people throughout the world, our brethren in need. For each dollar collected, 300 pounds of food can be sent overseas, through the "Church World Service."

Following the solicitation, the Sunday School sponsored a Halloween party in the Fellowship House for the Brethren Youth and their friends.

**BOYS' BROTHERHO D Meets At National Youth Conference**

**"FUNDS FOR FOENIX"—$5,050.50! OUR NATIONAL PROJECT**




—with Susan Mill

**GIRL'S SISTERHOOD Meets At National Youth Conference**

Do you keep a diary? Most girls do and it usually is great sport to look back over the years and laugh at some of the crazy things we have said and done!

As you start a new "chapter" of your life in 1959, what is going to be written? Will a Christ-like testimony be on the pages or will you be "just another teenager."

Will your spiritual diary read, "I had a wonderful opportunity to tell Janie of Christ today. She asked so many questions!"

Or does it go like this, "The kids at school asked me why I go to church and what I believe. I hurriedly changed e subject. Just didn't know what to say.

What your "chapter" will be is not p to the "preacher," your parents or a one else. It is entirely your choice d your responsibility.

Remember the S. M. M. aim. Every l is to be a living testimony for the M ter; and we are to give others in d ly lighted regions an opportunity to kn v Christ as their personal Savior. T t "dimly lighted region" may be your sch l chum's heart, your neighbors' or peo e in other lands. It is our task so let's t busy—O.K.?

## NEWSY NEW PARIS

The New Paris Youth had an attendance contest this ll. The two teams were the Rockets, Explorer and Vanıard. Points were given for each regular attendant, sitor, and new member. After six weeks the contest osed—the Explorer traveled 7200 miles and the Vanıard 7000 miles. We gained three new members. A OP party was given for the Explorer winners which cluded games with balloons that popped, refreshments pop, pop-corn, and pop-overs!

**Ann Smoker, secretary**

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## BRYAN JUNIORS

The Bryan Jr. Brethren Youth has 12 members enlled with an average attendance of 8. For our Christas party the members decided, instead of the usual gift xchange, to bring an extra 25c to be used toward the oject.

We ordered and received the Covenant early last fall d all our members have learned it. We leaders have ied to explain it in a meaningful way to these 8 year ds.

**—Mrs. Earl Rogers**

**with Gary Bargerhuff**

Jesus says in Matthew 5:14-16 that we as Christians e the light of the world and that we must let our ght so shine before men that they may see our good orks and glorify our Father which is in Heaven.

If we hide the gospel by not witnessing we deny the st and unsaved the great privilege of knowing the eterıl Christ. Paul says in II Corinthians 4:3 "If our gosl be hid, it is hid to them that are lost." And the lost ıd unsaved are the very persons that He came to save. ɔu were once among that number yourself—Remember!

Our wet-noodle witness is sure making one individual ppy. He's gathering fuel for that eternal furnace of s at an ever increasing rate while we sit around getting bad case of sprained brains trying to figure out what can do to get more money and have more fun. Every ce in a while the Lord breaks through our artificial ɔrld of fun and fantasy and asks what we are doing glorify His name, and reminds us that our lives are thing more than dim bulbs.

Our light for Christ must not only shine at church d B.Y.C. meetings, Crusaders, but in our every day nute by minute lives! To know Christ is life eternal. ıd when we compare our lifespan with eternity we find ıt we have but a few short minutes to live for Him.

—by Mrs. Betty Isenhart

## BILLY VISITS COLLEGE

"Come on Squeaky, jump in my pocket. I want to find out why some of my friends are here in Ashland College."

Squeaky jumped into Billy's pocket and settled his eye against the moth hole.

"There's Nancy Davis," said Billy, "Let's ask her."

"Well," answered Nancy thoughtfully, "I want to be a Christian teacher and a church college is the best place to go."

"I'm going to be a doctor," said Bud Peters, coming up beside Billy.

"Say," said Billy, "There's Jack Roberts. He's the star fullback on the college team. I bet you're going to be a football coach, aren't you Jack?" asked Billy.

"Wrong," said Jack. "I'm studying to be a minister."

"Wow," said Billy, "A football fullback for a preacher!" "I can understand why Nancy and Jack came here to Ashland but why did you come here Bud? If you're going to be a doctor, couldn't you go anywhere to college?" "Sure," said Bud, "but I wanted to go to a Christian College. The world needs Christian doctors, teachers, lawyers, and many other Christian workers."

"You're right," said Billy. "When I get through school, I'm coming here to this Christian college at Ashland."

## NATIONAL B. Y. CONFERENCE SPEAKER

**Sheldon Clements** will be the NATIONAL BRETHREN YOUTH CONFERENCE SPEAKER in August, 1959. This native of Ohio has lived and served the Lord in California for several years.

Sheldon has served as a Youth Evangelist and "Youth For Christ" Director for eight years and pastored a church in Turlock for two years during that time. Presently he is located in Stockton, California, for this work and he also serves on the Board of Directors for Child Evangelism in that state.

He is a man with a message for you. Hear him next August 17-23 in Ashland.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



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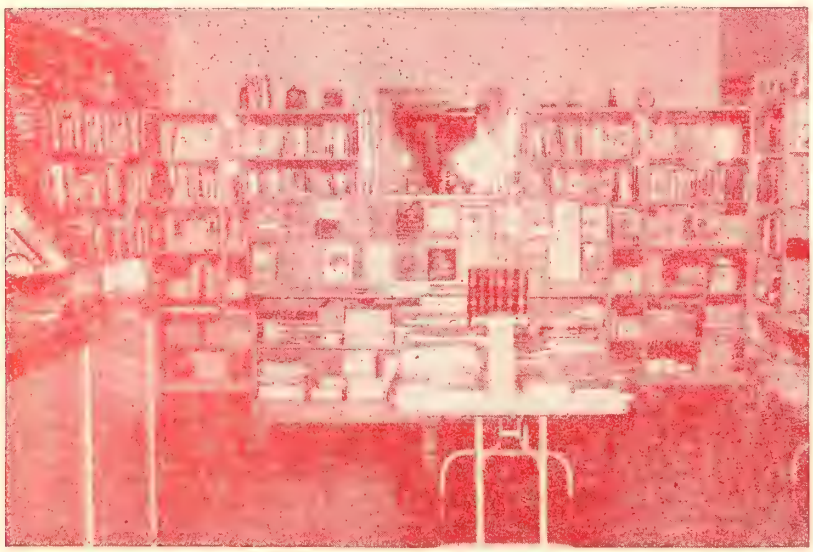
Right now we are featuring the new Berkeley Version of the Bible which is fully annotated with brief, illuminating factual, non-doctrinal notes to help you in understanding the Bible text. Dr. V. Raymond Edman, President of Wheaton College, says this is "The Book of the Ages in the language of today." This book can be had at the pre-publication price of $6.95 until June 30th; aft that date, $7.95.



We are also featuring Bret ren tracts. Most recent one "The Brethren Church," Rev. A. T. Ronk, at 10c eac one dollar a dozen; and, "Tl Message of the Brethren Mi istry," at 25c a dozen. Both these are helpful in the study the doctrines and beliefs of tl Brethren Church.

Order all your Sunday scho supplies, Bibles and religiou books from your Brethren Pu lishing Company. We are he to serve you in every way w can.

## The Brethren Publishing Company,

524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


MANCHESTER COLLEGE
NORTH MANCHESTER, INDIANA

## or Summertime Meditation

ol Siloam's shady rill
v sweet the lily grows!
sweet the breath beneath the hill
Sharon's dewey rose!

uch the child whose early feet
paths of peace have trod;
e secret heart, with influence sweet,
upward drawn to God.

u, whose infant feet were found
hin Thy Father's shrine,
e years, with changeless virtue crowned,
re all alike divine.

dent on Thy bounteous breath,
seek Thy grace alone
ldhood, manhood, age, and death,
keep us still Thine own.

Vol. LXXXI June 20, 1959 No. 25

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## In Memoriam

### ELDER G. L. MAUS

ELDER GILBERT L. MAUS, Brethren minister for nearly fifty years, was called to his final rest from his home at Denver, Rt. 1, Indiana, on May 27th, at 6:30 A. M. Funeral services were held from the Corinth Brethren Church on May 29th. Dr. Robert F. Porte delivered the message. Brother C. A. Stewart assisted in the service, and Brother C. C. Grisso gave a few comments. Interment was in Green Lawn Cemetery, Mexico, Indiana. Brother Maus is survived by his wife, Mary (Kreider) Maus. Our prayers and sympathies, along with the confident hope of life eternal, goes to the widow and other loved ones who survive. A fuller report of his life and passing, will appear shortly in the EVANGELIST.

## Items of General Interest

OAK HILL, W. VA. The Father and Son banquet is scheduled for June 22nd.

JONES MILLS, PENNA. (VALLEY). New pews were installed in the newly decorated sanctuary of the Valley Church, the last of May.

Brother Elmer M. Keck has closed his pastorate with the Valley Brethren, and has now taken up the work of the Burlington, Indiana, Brethren.

A farewell was held by the Valley Brethren for the Kecks the evening of May 29th.

MEYERSDALE, PENNA. (MAIN STREET). A special feature of the service given by the young people on May 17th was the recording of the service and then taking it to be played for some of the shut-ins of the congregation.

VANDERGRIFT, PENNA. (PLEASANT VIEW) were recently baptized, bringing the total for the ye fourteen, according to word from the Church Corre dent.

The Mother and Daughter banquet was held rec

ADRIAN, PENNA. (BRUSH VALLEY). The W. public service was held on May 31st. A Panel Discu by the members of the Society, was featured.

JOHNSTOWN, PENNA. (SECOND). Charles Hu recent graduate of Ashland Seminary, was the sche guest speaker the morning of June 14th.

Pastor Harold E. Barnett is the scheduled speake the Moxham Union Service on June 21st in the C E. U. B. Church.

Brother Barnett was the radio devotional speaker Johnstown stations the week of June 8th.

(Continued on Page 19)

## COMING EVENTS

OAK HILL, W. VA. The First Fayette County B ren Youth Rally—Saturday, June 27th, 1:30 P. M.- ternoon recreational program, evening weiner roast. election of officers and an inspirational service.

Editor's Note: The Editorial on the fa page is an outgrowth of information which come to this office from more than a few of ministers, through their bulletins, or by con sation with them. We do not have any spe church or incident in mind, and any referenc any particular incident which may be brough your mind is purely incidental. Rather, we h endeavored to picture a composite church vice of conditions which are far too numer If your church service is free from these, you most fortunate. We would be interested in hea from you on how you handled similar probl in your church. W. S. B.

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December

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CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
Rev. H. Francis Berkshire, Church Metho
Rev. Woodrow B. Brant, Brethren Belief
Rev. J. D. Hamel, Evangelism

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# The Editor's Pulpit

## The Crisis In Our Worship Services

THE ORGANIST begins her prelude for the hour of worship service on Sunday morning. ıe choir comes in on the processional hymn. ıis is followed by the Doxology, Invocation, ıd perhaps a hymn or two. Scripture read-g is followed by a hymn and a prayer. An-ɔuncements and offering come next, fol-wed by a special number, the message by the inister, the closing hymn, benediction and post-de. Another worship service has been con-ıcted. It was well conducted. Each participant d what they were supposed to do, the minister as well prepared, and gave a wonderful mes-ge. We say it was a wonderful service. BUT AS IT?

Even before the organist began her prelude, ere was the bustle and hum of voices, and of ople moving about in a visiting sort of way. ıere was the rustle of Sunday school papers. ıe tones of the organ seemed to do little save increase the volume of the conversation. Some ople were sitting quietly, reverently, seeking make contact with God whom they had come worship. Even with the entrance of the Choir, ıd the Doxology, there was still the overworked atter between individuals, as some bit of in-rmation "just had" to be exchanged. Hymn nging was done by a faithful group, and it unded good, even though some who could very ell sing, never opened a book. And then there ere the incessant chatterers who hadn't yet ıished their exchange of information.

Scripture reading and (perish the thought), ayer, were conducted with a background of ttling bulletins, Sunday school papers being ad, and still the incessant chatterers. Added ɔw, are the two young love birds, who, oblivious all around them, even though seated near the ont of the church, have now engaged their ms, drawing their heads close together, in a ıme of "mooney, mooney." A pity to make them ke time out to pass the offering plate past their ɔt in the pew.

The choir rallies to attention sufficiently well ıough to present their special number, in spite the fact that two, or more, of the ushers (or late-comers), have become engaged in a conversation in the vestibule loud enough to be heard by the minister at his place in the pulpit. Some in the audience by now have called it a day (and who of us have not been guilty of this at some time or other), and having used the choir number as a lullaby, are now letting the world know that they trust their preacher to be able to carry on to the end of the service. How they can go to sleep with all that incessant chatter from those who haven't yet finished what they started during the prelude, is beyond us.

So, the minister presents his message, while many of the teenagers spend the time reading the Sunday school papers, exchanging notes, and conducting investigations into each others purses. The preacher knows when the kids expect him to be done, for purses, papers and bulletins are cast aside in favor of looking up the closing number in the hymnal. This is automatic, and lets the preacher know that they expect him to be done in less than five minutes. (Or is it three, in your church?)

About the quietest part of the service is the "quiet music" after the benediction, as those who have used the services for anything but worship, suddenly realize that they are in church.

You say some of this is exaggerated? We say it isn't, and we also say that if members of our congregations do not soon awaken to the tragic situations present in many worship services, it will nigh be impossible to conduct a worship service as we now know it. Who gave license for conversation in a service where God said, "Be still, and know that I am God"? Who decreed that worship of God as the primary purpose of a sanctuary should be set aside, in favor of making the place a public library or an indoor lover's lane? If the worship of God is not of sufficient import to cause all to lay aside every lesser thought or action, in order to center our adoration and praise on God and His Son, then we had better close the doors, for otherwise we are guilty of gross hypocrisy, and a violation of God's law when He says, "Reverence my sanctuary."

W. S. B.

# Poor Preachin

## Pastors Need Time for Meditation or Sermons Will Suffer

AFTER THE SERVICE last Sunday morning you shook hands with the pastor at the door, thanked him for his sermon, and started for your car. After looking around to make sure only your family would hear, you said:

"Mary, it seems to me Pastor Brown's sermons are not quite up to what they were."

"Oh, no, John," your loyal wife replied, "He's not that old yet."

Before you decide to place all the blame in the pulpit, look around, Mr. Smith. You may discover that your poor preaching is made to order —your order.

To start back a ways, your minister came out of seminary well-prepared for his pulpit duties. Granted, there are varying degrees of ability and educational achievement. Nor is it pertinent to argue here that some seminaries seem eager to produce scholars rather than preachers. At the outset you will agree that your minister came to your church well trained for the job of preaching.

### Long, Careful Training

Of what did his preparation consist? His four years of undergraduate education opened the vistas of old and new culture, brought a knowledge of science and of language, as perhaps it did for you. Then in seminary he specialized in the study of theology, church history, and preaching.

Maybe you did not know that for the specific task of sermon preparation and delivery he has had long and careful training. Perhaps as early as his sophomore year in college he was a me ber of a debate team where he learned that th oughness of preparation may be the differe between sincere persuasion and artificial qua ery. In a later speech course he made a rigor study of the classics to help develop what Qu tillian called a habit of choice in language wh would enable him to become an effective speak

When Pastor Brown moved on into semin he studied homiletics for at least one year subject which deals with the specific appli tion of general speech principles to serm structure. In the better seminaries he will a have had some final practice in preaching, that upon graduation he is ready to assume challenge of regular pulpit performance.

Some laymen, perhaps including you, M Smith, have a mistaken idea about what th seven years of post-high school preparation ha achieved. Apparently some believe these ye were spent in stocking the sermon barrel, so th all a minister has to do for the next 45 ye is to dip into his seminary notes. True, he has rich storehouse of information, which natura includes some sermons, but such an accumu tion was not the primary goal of his educati His specialized training developed an awaren of the directions in which his mind and spi could grow, and improved his ability to reach th potential. He then entered a profession whi demands as much continuing study and grow as medicine or teaching. Most young men lea seminary eager to start this growth, and anxio to share the delights and rewards of this pro ress with a sympathetic and growing church.

# Made to Order

Dr. J. Garber Drushal

### Selected with Care

Then comes the experience in the congregation. What happens?

Here the minister becomes aware of the reasons why his professional colleagues, according to one national magazine, are increasingly seeking psychiatric aid for release from their frustrations. One insurance company reports that the ministry is the single profession where the life expectancy is decreasing. To be sure, many factors make up this complex problem, but the concern of this article is with what happens when the congregation puts the preacher in a box which prevents his achieving the pulpit growth he knows how to obtain.

It all starts with the pulpit supply committee as it begins its search for the new pastor. "We want a 'well-rounded' minister," is the first observation. So they take off on their snatching mission to some nearby town where they listen not only to the sermon ("Of course he must be a good preacher!") but also inquire as to the candidate's work with young people, his community activity, his ability at church management. It helps if his wife is a musician; and if both of them can type and run the mimeograph machine, truly the mantle of the apostle Paul has fallen on him to make him worthy of your call.

All starts off well. You like his sermons, Mr. Smith. They are different. They provide the central focus which the Sunday morning service demands if it is to be a major source of spiritual uplift and guidance.

Of course you expect other duties. He will need to meet frequently with all of the various auxiliaries, plus a lot of pastoral calling, especially among the faithful. Some churches automatically make the pastor the moderator or business leader of the congregation. Then he must get involved in the details of church management, including the financial development. In a building or remodeling program—apparently in a majority of churches now—he must of course take a strong lead in determining goals, methods, and what color paint to put in the nursery. Surely he must not neglect these committees.

### Many Responsibilities

The pastor is well received, so you must share him with the community. Mr. Smith takes him to the Rotary Club, where, if he is loyal at all, he must assume committee responsibilities, and perhaps major offices. The Parent-Teacher Association is vital to the local work, so, more likely at the insistence of Mrs. Smith, he must help here regularly. Developing in popularity, you may suggest even to non-members that he is **"just wonderful"** at clinical counseling, for which incidentally, he may be ill-prepared. Very soon the denominational leaders know of this upcoming young man, which means he must serve on district and national committees, for all must help the wheels turn smoothly.

By some strange coincidence, it seems it is always new duties. It becomes a continuing and growing accumulation, with few releases from outside chores.

A few years of this build-up, and you wonder, Mr. Smith, why the sermons are not quite up to par? The answer is simple. The congregation has

made so many demands upon the pastor that he has little or no time for preaching. He has been to so many committee meetings, board meetings, community activities—all worthwhile projects—that he decides that just for next Sunday he will use a sermon written in his middle year of seminary. Thereby he puts one foot on the skids, and you helped him put it there, Mr. Smith.

### Good Sermons Take Time

You protest: "The preacher should know enough to budget his time, and ration his energies." Some of your friends even insist that if he is any good, if he "has the gift," he does not need much time for sermons. Here you are making a prescription for poor preaching. Even the ministers who recognize what is happening many times feel they cannot adjust because they may be called complainers. They apparently share the view of far too many congregations that they cannot turn away any demands from the parish regardless of the inroads upon the day—a day, oddly enough, of only 24 hours for preachers. A former student of mine told of this awareness of the problem as he was completing a sermon one Sunday morning while giving the baby his bottle. Did he dare cut down the pace? He did, and the congregation continued to grow.

A minister called for an appointment with me on the rather confidential recommendation of one of his parishioners. He wanted some private instruction to help improve his sermons. After he reviewed his past training and present schedule, it was apparent he did not need instruction in public speaking. He desperately needed to get across to his congregation that good sermons take time to prepare, and quite unfairly, his members were not giving it to him. They were getting less than his best preaching because, knowingly or not they ordered it.

Here is the crux of one of the frustrations which modern community living provides for its clergymen. The college orator who spent weeks bringing his best effort to an effective speech, now finds the time he can spend on sermons counted in minutes. Little wonder he begins to feel distant from contemporary thought, even distant from his God because of too little time for his own prayer and meditation. Is there no escape, except to move to another community and start the same ball rolling again?

### Pastors Need Rest

Three ingredients for the new prescri tion are suggested, with the understanding th you, Mr. Smith, and all the other leading la men of the congregation, will initiate the admi istration of the medicine.

1. **Provide sufficient church staff.** Nee will vary from the minimum of a full-time secr tary to various types of professional worke Do not be too eager to say, "We are too sm for THAT." Take inventory now to see where y must have more workers.

2. **Check the pastor's schedule.** The Pastor Relations Committee should talk with the past regularly about the status of parish demanc Do not expect him to come begging for a ligh ened load, for he will not. More visitation? L the members help. Too many outside demand Check these at the source, for you can do th better than the minister. In this way you c support your pastor's wishes to reserve his ene gies for the tasks for which he is best qualifie

3. **Provide spiritual refueling for the Past** Twice each year send your pastor away to son retreat or conference, or just to a quiet libra for meditation and study away from your cor munity, at the congregation's expense. You d mand that the Water of Life be delivered reg larly in silver goblets each Sunday and oftene Then it is not expecting too much to let the past go to the well at some oasis uncluttered by tel phone and TV. You will be cheating yourself you count this as his vacation time. You will l cheating him if you count denominational confe ences which get bogged down in business, all t frequently taking more than they give in inspir tion. Twice to the well each year!

You may be right, Mr. Smith, that the se mons are slipping a little. You should know the that you can't have your pulpit cake, and eat u the clock hours of the pastor's week. If you a getting something less than your preacher's bes maybe it is made to your order. You and the co gregation change the prescription. You may b surprised how well your pastor can preach, an how much you will all grow in faith and work

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# MISSIONARY DEPARTMENT

SSIONARY BOARD OF THE BRETHREN CHURCH
0 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## PROGRESS AT SCOTTSDALE-TEMPE (Phoenix)

Reports during recent months show brethren in the ottsdale-Tempe area working hard to establish a urch. Contact has been made by the pastor, Francis rkshire, and some of the zealous workers with known Brethren people in the area; besides this, ose not affiliated with any church are being sought. ese people have been meeting for Sunday school and rship services in rented quarters—which are never tisfactory, at best.

Since lots have been purchased (with the proceeds of e Ten Dollar Club calls), now the Board feels that an tractive unit of a church should be erected in which ese people may begin to hold services, with the exctation that the building may be enlarged as the conegation grows. With this in mind, the Board has budted $10,000 toward such a unit (with the prospect of ,000 of the amount coming from Brethren Youth).

Anyone familiar with building costs will realize that ly very meager facilities can be secured with $10,000; nce we are hoping some group or groups—W. M. S., M. M., Laymen, to mention a few—will see the portance and promise in this new field. Mission funds hand and in prospect do not justify a larger expenure now; however, a helping hand from one of our terprising and far-sighted organizations would insure pid progress in this field where new churches are eatly needed. The local people, of course, will be giv- all they possibly can for the work.

**Who will be the first to offer help?**

Group attending services at Scottsdale-Tempe

**N DOLLAR CLUB . . . building for Christ. e you a member?? If not—JOIN TODAY.**

## MY M. Q. (Missionary Quotient)

Just as a high I. Q. (intelligence quotient) may signify capacity in its possessor to live a rich, productive life, so can a high M. Q. (missionary quotient) indicate the degree of a Christian's ability to perform his stewardship for his Lord. Let's check ours—

1. Have I given my missionary offering yet? Was it as generous as it should have been? (Remember: costs are operating at the 1959 level; our gifts should be in line with them.)
2. Have I joined the Ten Dollar Club yet, to establish new Brethren churches? Have I paid the last call—for Phoenix (Scottsdale-Tempe)?
3. Do I pray for our missionaries regularly (By name and with definite requests)?
4. Do I pray for our Missionary Board (for wisdom in directing this important program)?
5. Do I have faith in this Board whom we have elected, and do I cooperate in the program as they plan it?
6. Do I make a real effort to accumulate missionary information to increase my understanding of our work? (Churches and organizations are urged to appoint a missionary secretary who will keep a file of missionary pages from the **Evangelist**, letters from missionaries, pictures, etc.)
7. Am I really enthusiastic about missions? And do I communicate this spirit to others?

(WHAT WAS YOUR SCORE?)

### My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

# Program of the SEVENTY-SIXTH CONFERENCE of the OHIO DISTRICT BRETHREN CHURCHES

## July 14-17, 1959

## SMITHVILLE, OHIO

DAYLIGHT SAVING TIME PREVAILS

**THEME: "Imperatives for Christian Living"**
**Text: "I Thessalonians 5:17-22"**

**Tuesday Morning—July 14th**

11:00 Registration of Adults and Brethren Youth
12:00 Lunch served by the church.

**Tuesday Afternoon**

1:30 Call to Order
Song Service
Devotions .....Moderator Harvey J. Amstutz
2:00 Business Session:
Report of Credential Committee
Organization of Conference
Recommendations of Executive Committee
Election of Committee on Committees
3:00 Song
Vice Moderator's Address.....Rev. Don Rowser
3:30 Simultaneous Sessions
5:30 Supper

**Tuesday Evening**

7:30 Singspiration
Conference Offering
First Reading of Committee on Committees' Report
7:50 Ashland College Presentation
Special Music
8:30 Moderator's Address .....Harvey J. Amstutz

**Wednesday Morning—July 15th**

9:00 Prayer Service and Devotions
Led by Rev. Carl Phillips
9:20 Song Service
9:30 Inspirational Message .....Rev. L. V. King
PRAYER—"Pray Without Ceasing"
Special Music
10:15 Bible Lecture .....Rev. Charles Muns
11:00 Simultaneous Sessions
12:00 Dinner

**Wednesday Afternoon**

1:30 Song
Devotions .....Smithvi
Business Session:
Report of Credential Committee
Action on Report of 1959 Committee
Committees
Statistician's Report
Report of District Ministerial Examining Boa
Report of District Board of Evangelists
Conference Treasurer's Report
Report of Brethren Publishing Company
Report of Brethren Youth Board
3:45 W. M. S. Open Session
5:30 Supper

**Wednesday Evening**

7:30 Singspiration
Devotions
7:45 "Brethren Missions in Nigeria"
Rev. and Mrs. Glenn Sha

**Thursday Morning—July 16th**

9:00 Prayer Service and Devotions
Led by Rev. Arthur J. Tink
9:20 Song Service
9:30 Inspirational Message .....Rev. John T. Byl
POWER—"Quench Not the Spirit"
Special Music
10:15 Bible Lecture .....Rev. Charles R. Muns
11:00 Simultaneous Sessions
12:00 Dinner

**Thursday Afternoon**

1:30 Song

Devotions
Business Session:
Reading of Minutes
Final Report of Credential Committee
Election of 1960 Conference Officers
Report of District Mission Board
Camp and Sunday School Report
Auditing Committee Report
Resolutions Committee Report
Special Committees' Report
Selection of place of meeting for 1960 Conference
Unfinished Business
Final Reading of the Minutes
:45 Simultaneous Sessions (If desired, to complete business)

**Thursday Evening**

.30 Banquets
:30 Song Service
Devotions .....Robert Newcomb
Installation of New Conference Officers
:45 District Youth Night
National Brethren Youth Presentation
District Speech Contest
:45 Film

**Friday Morning—July 17th**

:00 Prayer Service and Devotions
Led by Rev. Phil Lersch
:20 Song Service
:30 Inspirational Message
Rev. Clarence S. Fairbanks
PURITY—"Abstain From All Appearance of Evil"

## WOMAN'S MISSIONARY SOCIETY

**eme: "All in one .... that the world might believe." John 17:21**

Registration: Fifteen minutes before each morning d each afternoon session.

**Tuesday—July 14**

:30 W. M. S. Opening Session
Call to Order
Welcome .....Smithville Society
Song Service—Mrs. Arthur Tinkel, Jr.—Chorister
Mrs. Robert Keplinger—Pianist
Explanation of Theme
Business
Glimpses of Other Lands ...Mrs. Kermit Bowser
Benediction

**Wednesday Morning—July 15**

:00 Song Service
Devotions
Missionary Message .....Mrs. Glenn Shank
Business
Benediction

**Wednesday Afternoon**

:45 W. M. S. Open Session
Call to Worship
Song Service
Concerning Goal No. 5 .....Dr. Glenn L. Clayton
Special Music
Speaker .....Mrs. Mason Vaugh
Business
Benediction

**Thursday Morning—July 16**

11:00 Call to Order
Devotions
Missionary Message .....Rev. Glenn Shank
Business—Election of Officers
Benediction

**Thursday Evening**

5:30 Banquet
Program .....Canton Societies
Decorations .....Gretna Society
Recognition of Banner Societies
Installation of Officers

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### POORER THAN PETTY

"LONDON BRIDGE is falling down, falling down . . . " but no Londoner falls under the doom-and-downsweep, for 'tis the pleasant lilt of nursery jingle. But cross from London Bridge to Downing Street—

"Number 10, Downing Street" . . . the very sound brings the English hush. Here is the center of British power and authority. Every Englishman verily feels that this is The Monument which shall remain forever riding high in scarlet glory over all storm and through all stress. He looks back to that moment in 1735 when the First Lord of the Treasury occupied the royal sanctuary, and looks forward into all the tomorrows.

But he is afraid to look! The building is actually more of a physical breakdown than a brilliant pageant. It has recently been discovered that the main walls are hanging on a foundation of weak, shifting dust, timbers are tearing loose, floors are falling into fatal form.

Obvious course? One brave soul has dared to say that the most economical measure would be the razing of the entire structure in view of the tremendous cost of repair. But how shall London e'er be London without the old glory of Number 10? This was the ocean of anguished cry raised against the poor man and his suggestion.

With no comment for the political, there is enough suggestion along the spiritual realm to call for attention. There is much which treasures the heart but exposed by the living Word as, "the tradition of men" (Colossians 2:8); towering tents which men have set up along the dust of their religious course, carefully cherished, even where the evidence of storm would cry otherwise. There is much bearing the tag of "faith" to outward measure, yet branded as folly by the wisdom of God according to the power of Calvary.

Men should treasure that which the Father calleth "well beloved," but the Son is reduced to second place, and that which is world treated of high price is poorer than petty before His Person and cannot abide final accounting. They who pride themselves on keen vision require internal eye-wash at the Crystal Font. How seeth thou? (Copr. ERA, 1959)

# Lord, Teach Us To Pray

By Rev. Chester Wilkins

**"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1).**

THE TEXT of our lesson on prayer is the request of the disciples after they had heard Christ praying. One does not wonder at such a request coming from the disciples. Many times they had heard Christ pray. He always got an answer when He prayed. They did not always get the answer when they prayed. For this reason they wanted some instruction in prayer, and requested, "Lord, teach us to pray" (Luke 11:1).

Without further exhortation, He began the greatest lesson in prayer. This prayer was not given as the only words to say when one comes to the Father, but rather it is an outline which should guide one in effective praying. In other words, He did not teach them at first **to pray,** but **how** to pray. If one is going to get the most from God it is necessary that he know something about the **how** of prayer. We do not mean that the newborn Christian who never has prayed before cannot get an answer to prayer. Far from that. But if he grows in grace as he should, he will learn more of the art of prayer, or the proper approach to God. After Christ teaches them **how** to pray in the first four verses, he teaches them **to pray** in verses 5-13.

In teaching them **how** to pray, He first instructs them in the proper approach to God. "When ye pray, say, Our Father." One is not go to God as a sovereign tyrant who is ready destroy one from the face of the earth because some violation of His law, but to approach H as a loving Father ready to forgive and to he with all the problems of life. "Wherefore co out from them, and be ye separate . . . and ( will be a Father unto you" (II Cor. 6:17, 1 "Like as a father pitieth his children, so the Lo pitieth them that fear Him. For He knoweth o frame; He remembereth that we are dus (Psalm 103:13, 14).

One should not only enter the presence of G as a child goes into the presence of its father, b he should go with reverence. "Hallowed be T name." Much has been said about the approa to God and that it was not so important, b Scriptural examples of prayer contradict t teaching. God listens to the prayer of the ne born babe just as the father listens to the fai or crude request, of the child that tramples his toes, and reaches up for help, But as the chi grows he expects it to make its requests mo acceptable, depending upon its maturity. T manner in which the request is made reveals t maturity of the individual. That is why the pa ent realizes that the child has not reached t age where it should have some things it desire Is this not true when it comes to many of our r quests to God? Our very approach to Him revea that we have not become quite mature enough be granted some of the things that we reques Until one feels that the presence of God is ho

nd sacred, and sometimes even awesome, he ıay be puffed up with pride at the granting of he request rather than humble and thankful.

"Enter into His gates with thanksgiving, and ıto His courts with praise: be thankful unto Iim, and bless His name" (Psalm 100:4). Solo-ıon begins his prayer at the dedication of the emple, "Blessed be the Lord God of Israel . . . " nd God said, "I have heard thy prayer." The isciples, in the hour of great threatenings for ıeir preaching in the name of Jesus, prayed, Lord, Thou art God, which hast made heaven, nd earth, and the sea, and all that in them is . . . ınd when they had prayed, the place was haken" (Acts 4:24, 31). "He that cometh to God ıust believe that He is." Your faith will be trengthened if you will take the time to consider vhat it means to hallow His name.

Not only is a right approach to God necessary, ut also a right motive as to the reason for the equest. "Thy kingdom come. Thy will be done, s in heaven, so in earth." James said that "Ye sk, and receive not, because ye ask amiss, that e may consume it upon your lusts." Some people eem to pray, "Lord, give us a revival so we can et some new members to help with the finances," r, "so we will not be so embarrassed at the small rowd," etc., etc. Such prayers God will not an-wer. They are selfish. Wives may pray, "Lord, ave my husband, it is so hard to live like this," r, "It would be so much nicer to have him go to hurch with me." This, too, is a selfish prayer. Iany missionaries sometimes make much ado bout the poverty of the heathen and pray for hem with little thought of the fact that they are ving in sin and rebellion against God. This is nproper praying. If these individuals who are ot living right were to be converted, desirable nprovement would result, but such never should e the motive of our praying.

After one has prayed, "Thy will be done," he ın properly pray for his daily needs. Some years go I went to a ministerial meeting leaving be-ind many problems unsolved and only a few dol-rs with me. As I started on the way I was much prayer, but not praying properly. When testi-ing as to how God answered prayer, I told them the meeting that I got started in the middle of y prayer, saying, "Give me, give me, help, help." es, it was all requests, but I was not getting ıywhere. I realized this and started all over by anking God for convicting me, saving and sanc-ying me, and for His wonderful leadership in my life. By the time I got to the middle of my prayer, I was praying. And God answered!

"Forgive us our sins." Notice this was not an unconverted man's prayer, but the prayer of those whom He said had their names written in heaven. The flood gates of heaven will never be truly opened to the soul unless all sins are confessed. It would be wonderful if everyone got to the place in the Christian experience that they did not need to pray this prayer, but as long as we are in this temple of clay we need to pray, "Forgive us"—forgive the short answers, the quick judgments, for not doing more to reach the lost, for withholding of our time and talents, etc., etc.

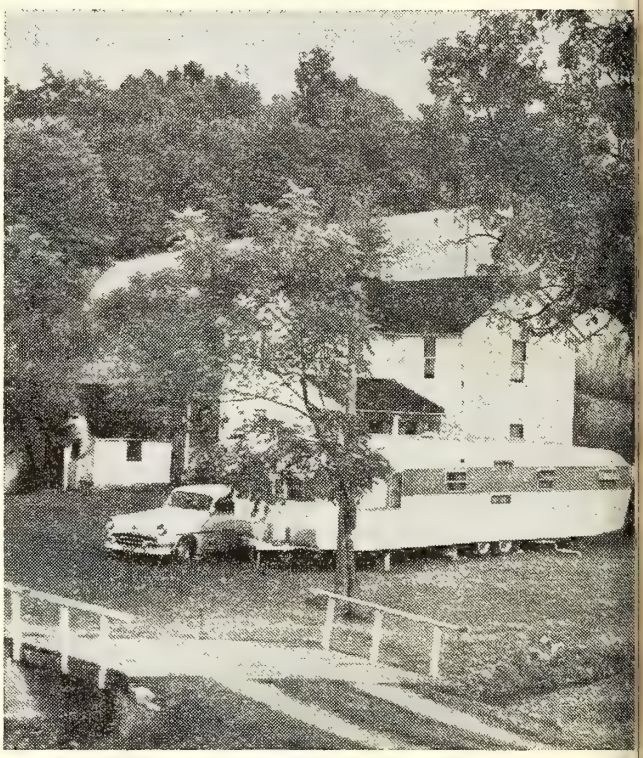
After one has come into the presence of God with praise and thanksgiving and reverence, desiring that God's will be done with a clean heart, he is in a state of heart and mind to **pray.** Here, in verses 5-13, Christ teaches them what it means to **pray.** He illustrates what importunity is by telling the story of the man who was in need and his determination to get what he needed. His need was bread. His friend had all that he needed, but it was midnight and his friend was in bed with his children. As he raps on the door the friend awakes and tells him not to bother him, for his children are with him in bed and he dare not get up and disturb them. But because of the man's continued knocking and earnest pleas, he says to himself, "That man is going to awaken everybody in the house if I don't get up and give him what he needs." And he gets up and gives him all that he asks for. Jesus is saying that there is a possibility of getting all that you need from God, if you will knock with enough earnestness and plead with faith and humility. This is not because He is a friend and lover of man but because **He is God.** We may deny Him, but He cannot deny Himself. He is God and must answer the earnest prayer of the heart. Yes, God has even answered prayer that was not according to His first desires for man, but He still is God and answers the earnest plea.

If this is what Jesus is teaching, how much might one get from God if he would both learn **how** to pray with a pure heart and then really **pray** for God's will to be done. "Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke 18:6, 7.)—Pilgrim Advocate.

# OHIO CAMP CARETAKER FEATURED IN RETIREMENT NEWS

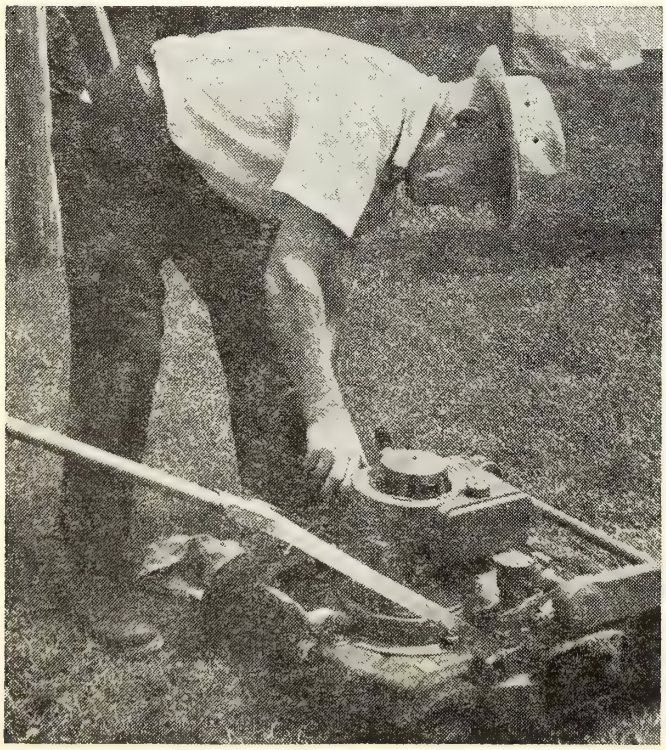
"RETIREMENT PLANNING NEWS," a nationally circulated magazine, a few months ago, ran a feature article on Elmer O. Frank and his wife, concerning the work they are doing in caring for the new Camp Site now being put into operation by the Brethren of the Ohio District.

We are reprinting it here, just as it appeared in RPN, doing so, courtesy of the Retirement Council, Inc., Stamford, Conn. The several pictures accompanying this article show the house trailer being used by the Franks, and Elmer Frank at work with the power lawn mower. Pictures are by Merril K. Johnson.



"THE ELMER FRANKS of Rittman, Ohio, are a shining example of how easy it is to slide into caretaking, once you begin to assess your abilities realistically. It took a heart attack to make Elmer slow down long enough to face his retirement opportunities. He was sixty-eight when the warning, as he regarded it, hit him. He had worked for the U. S. Post Office at Rittman for thirty-three years and fully intended to work until he dropped. But the doctor advised against going back to the post office.

"It would take months before Elmer felt really well, but if he heeded nature's warning he would have many useful years ahead. Reluctantly Elmer agreed to sl down.



"Elmer Frank had his heart attack in January. I spring he was feeling fine again and anxious to get ba to full-time living, if not a regular job. Almost pro dentially, his church came to the rescue. The Franks h always been loyal churchgoers, and they had discover in their later years that their church offered excelle opportunities for service and companionship. A year b fore Elmer's heart attack, his church bought a sevent seven acre farm on which they planned to build a you people's camp. The Franks were actively interested the project, and helped raise money for the purchase the site.

"Then the project struck a financial obstacle just the time the Franks confronted the problem of what do in retirement. Camp improvements and new buildin would have to wait until more funds were raised. Mea while the existing buildings and the grounds had to maintained. Elmer made a proposition to the chur board. He owned a modern, air-conditioned trailer. If t church permitted him to park his trailer at the camp si and hook it to the existing electrical service, he wou keep buildings and grounds in A-1 condition. The chur

ard accepted his offer gratefully, and the Franks oved in.

The "Franks' retirement kingdom is a rolling acreage hich Elmer manages to care for with ease. A power ower makes light work of keeping the grass trimmed. garden tractor turns the soil for his vegetable patch. e prunes the trees and does handyman chores around e buildings, working at his own pace. He has been le to grade the drive, plant grass where cattle once ore paths.

"Mrs. Frank has a flower bed where the corn crib and icken house on the old farm once stood. Heavy jobs e performed by volunteer crews who spend Saturdays week ends at the camp site. They don't mind taking ders from Elmer Frank who is rather a genius at orinizing the work load for minimum effort and maximum ficiency. He has learned to organize his own strength at way. His robust health proves it, and so does his termination not to go back to a desk job—ever."

# Spiritual Meditations

**Rev. Dyoll Belote**

## WHERE DO YOU LOOK FOR HELP?

**"My help cometh from the Lord." Psalm 121:2.**

ONE WRITER has said, "God is unseen and so man betakes himself to the biggest thing he can see." meway, in seeking to glimpse God, men have always ted their eyes to the mountains. And God cannot be tirely disassociated from mountains in His relations th men, for it was on a mountain that Moses received e law from God, and it was on a mountain that the ansfiguration was revealed.

The eternal dependability of God may have been sugsted by those changeless, unmovable hills. One who es where he can see the mountains day after day orks and sleeps with a consciousness that the mountain still there, and will remain there.

Our present-day lives are so pinned to the things and tty details of such living that we need to "get off the rth" where we are so confined to the near-at-hand and mmonplace. The occulist has sometimes to prescribe he far look" for patients whose sight has been fected by the close work of office or shop.

Faith in a God Who cares and who can protect and eserve life, is the only kind of faith that can give wer and poise and peace to life. And implicit faith an able and willing heavenly Father, in the reality a God who can preserve and prolong our lives is the preme secret of a happy and fearless life.

## PASTOR NEEDED

The First Brethren Church, Roanoke, Indiana, will be need of a pastor after August 10th.

Rev. Robert E. Hawk is resigning, as he has been inrmed that he would be assigned a church of his own nomination.

Miss Janet Zent, Church Sec'y.
Roanoke, Indiana.

## GROWING OLD?

Growing old, but not retiring,
For the battle still is on;
Going on without relenting,
Till the final victory's won.

Ever on, nor think of resting,
For the struggle rages still,
And my Shepherd still is with me,
And I seek to do His will.

Years roll by, the body weakens;
But the spirit still is young;
Breath of God—it never ages—
Is eternal, ever strong.

Rather, year by year it strengthens,
Gaining o'er the things of sense;
By Thy Spirit, lead my spirit,
Savior, till Thou call me hence.

Things of earth decrease in value,
Brighter shines the light above;
Less the power of human hatred,
Sweeter far the Savior's love.

Let me tell it to the needy,
Far and wide Thy worth proclaim;
That my closing years may praise Thee—
Glorify Thy blessed name.

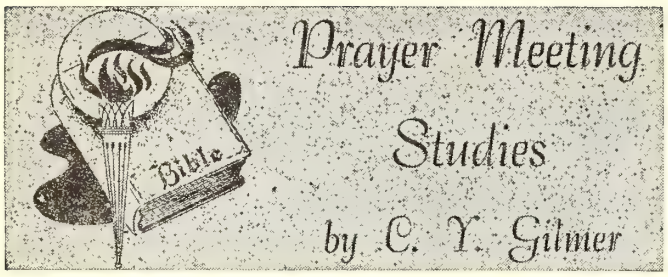
Let me labor in Thy harvest
More than ever in the past,
Reaping in what Thou hast planted
Till I dwell with Thee at last;

That before Thy throne eternal
I may have some fruit to bring,
Not my work—the fruit of Calvary,
All Thine own, my Lord and King.

**The Vindicator.**

When an Indian Brahmin, having turned to Christ but having retained nevertheless a feeling of superiority over certain people, was in a crowded bus when it overturned, he suddenly discovered that his life was bound up with the lives of others. His comfortable smugness having been reduced to nonsense, he was ready to be brotherly toward any man. Later he remarked with a smile, "It took a wreck to remake me."

Paul R. Rees in THE ADEQUATE MAN
(Fleming H. Revell Company)




### THE CHURCH OF MY DREAMS

This is the Church of my dreams:
The Church of the warm heart,
Of the open mind,
Of the adventurous spirit;
  The Church that cares,
  That heals hurt lives,
  That comforts old people,
  That challenges youth;
That knows no division of culture or class,
No frontiers, geographical or social;
The Church that inquires as well as avers;
That looks forward as well as backward;
  The Church of the Master,
  The Church of the people,
  High as the ideals of Jesus—
  Low as the humblest human;
A working Church,
A worshiping Church,
  A Church that interprets the truth in terms of the truth—
  That inspires courage for this life and hope for the life to come.
A Church of courage,
A church of all good men,
The Church of the living God—John Moore.

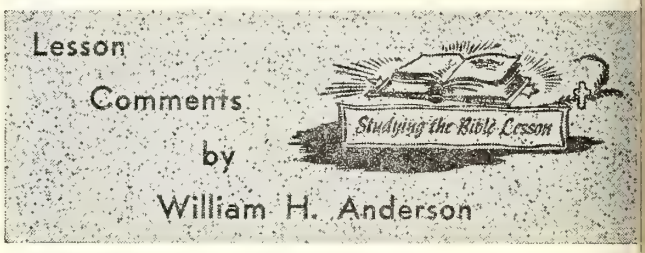
MANY EARNEST SOULS are laboring to have a church with a regenerate membership, new creatures (2 Cor. 5:17), washed white (Titus 3:5), made useful to Christ (Eph. 2:10); a Church founded upon Christ (Eph. 2:19-22); a Church whose membership keeps faith by regular church attendance (Heb. 10:25); a Church in which the members actually worship God (Rev. 22:8, 9); a Church well engaged in serving and sharing (1 Cor. 12:21, 25, 26); a Church whose members are winsome and loving (Eph. 4:15; 3 John 12); a thinking people (Rom. 12:3; Phil. 4:8); a Church with a vision of forging ahead (Prov. 29:18; Acts 16:9; 26:19).

God has a dream for His Church: submissive to Christ as her Head (Eph. 2:22-25); a Church that is constantly sanctified and cleansed by the Word (v. 26); a Church with such purity of life that it might be worthy of His love (v. 27); a Church of intimate relationship with Christ (vs. 30, 32); a Church that is moved by the impulse of Divine Love (Gal. 5:13); a Church of good fellowship (Heb. 13:1) and harmonious co-ordination (1 Cor. 12:25); a Church that has the mind of Christ (Phil. 2:5); a Church that practices Christian forgiveness (Matt. 18:15-17); a Church committed toward Christlikeness (Phil. 3:12-14); a systematically and sacrificially giving Church (1 Cor. 16:2); a Church active in winning the lost (Acts 1:8); a Church that loyally and joyfully observes the sacraments (1 Cor. 11:24); a Church given to prayer, devotion and study of the Word (1 Thess. 5:1 Acts 17:11); a Church prepared and adorned for h Bridegroom (Rev. 21:2).

"Where they teach and preach and practice
  That the Lord still answers prayer,
Where a poor and needy brother
  Meets with sympathy and care.

"Where they like tossing the Gospel
  In the hymns of yester-year,
And the promise of His coming
  Many souls are holding dear.

"There's no temple we can build Him,
  There's no masonry or art
Where the Lord will make His dwelling;
  His abode is in the heart."




**Lesson for June 28, 1959**

### NATIONS NEED RELIGIOUS LEADERS

**Lesson: II Kings 11:4, 9-12, 17-19, 21; 12:2**

OUR LESSON deals with the influence a God priest had upon a young king. Out of **Better Hom and Gardens** comes this story:

"I wondered, at first, why my kitchen queen was si naling me out of the room just when I was getti somewhere lecturing Junior and his buddies abo temptations that would beset them, such as smokin But once alone with her in the kitchen, I found ou

" 'What you tell them," she suggested, 'would in press them more if you'd take your pipe out of yo mouth' " (Burton Hillis).

Is this not the reason why Christians exert such litt influence upon others? The unsaved are waiting to s what we **do**, not **listen** to what we **say**!

An understanding of the background setting for th lesson is essential for a proper understanding.

"Joash . . . was a boy lifted to a throne followi a priest-inspired revolution . . . He was a child of ci cumstances, the first circumstance being that his fat er's sister . . . Jesosheba, married Jehoiada the hi priest and saved the boy—the only child of King Ah ziah to be saved—from the murderous hand of Que Athaliah, who did her best to wipe out the royal far ily. Hidden in the temple for six years by Jehoia and his wife, he is brought out and crowned king on when Jehoiada's revolution puts Athaliah in her grav (Frank S. Mead).

Read the entire account as given in II Chronicles 22-2 Wicked Queen Athaliah thought she could retain t

rone for herself. Little did she realize that God had dained that David's throne would never lack a king. od preserved the Godly line through which the prom-ed Messiah would one day come.

In order to thwart the queen's plan, Jehoiada the iest, and his wife, hid the baby king for six long years! Now the time had arrived for Joash to ascend the rone of Judah. Acting in utmost secrecy, the Godly iest set a close guard around the palace. "And the ard stood, every man with his weapons in his hand, und about the king, from the right corner of the temple the left corner of the temple, along by the altar and e temple."

So well did Jehoiada's plan work that the queen did t even suspect a plot was being formed against her. was quite a jolt to her when she saw the king she ought had been put to death at her command. She was t to death because of her premeditated murder.

Joash was seven when he began to rule. Under the reful guidance of the good priest many reforms were rried out. "And all the people of the land went into e house of Baal, and brake it down; his altars and his ages brake they in pieces thoroughly."

Unfortunately, all this did not last long. "And Joash l that which was right in the sight of the Lord all his ys wherein Jehoiada the priest instructed him." While e priest was there to guide and instruct, Joash per-rmed his duties well. But at Jehoiada's passing, the ngdom began to decline rapidly. Idolatry was rampant; npromise became the order of the day.

"Now this is a sad story. It shows the miserable end of one who did well for awhile, and who promised n the beginning to always do well. So long as he was under the spiritual influence of Jehoiada he did well. The entire story shows that Joash never reached the stage and experience in life where he became settled n what was right. He had no convictions for the right n himself. Without a strong spiritual leader he was a weakling." (W. S. Hottel).

# unday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### V. B. S. FOLLOW-UP

VACATION BIBLE SCHOOL is ended. The closing program is over. The last pupil has gone home. Now at do you do? Do you breathe a deep sigh of relief l say, "Thank heaven that's done; no more Bible school il next year?" If that is your only reaction you'd ter take another look, for Vacation Bible School is successful unless the results are followed up and served.

n other words, V. B. S. is not an end in itself; it is y a means to a greater end. The ultimate purpose it is to bring boys and girls into a personal knowledge Jesus Christ as Savior and Lord; to train them and build them up in the Christian life; and to strengthen and enlarge the church and its work.

How can the results of V. B. S. be followed up and conserved? Here are a few ways of giving your V. B. S. lasting value.

1. Give the pastor the names and addresses of all pupils who made decisions for Christ during the school. Give the Sunday school teachers the names and addresses of all boys and girls who should be in their classes but are not.

2. Unreached families with a child in V. B. S. should be contacted by special follow-up visitation teams, Sunday school teachers, and the V. B. S. workers.

3. Try to enlist all V. B. S. pupils in the total program of the church. Give them special invitations to such groups as Sisterhood, Brotherhood, and Brethren Youth Crusaders.

4. Songs, memory work, and other lessons learned during V. B. S. should be integrated into the Sunday school program. Remember that Sunday school and V. B. S. are working for the same goals; they are not competing organizations.

5. A complete descriptive and statistical report should be presented in writing to the committee or board of Christian education, to the Sunday school executive committee, or to the church official board. This report should be just as comprehensive as you can make it and should be deposited in the permanent files or minutes for reference in future years.

6. Start at the conclusion of this summer's V. B. S. to plan for next year. Write down your ideas while they are still fresh in your mind. Note especially things that should be repeated next year, mistakes to be avoided, and new items that might be helpful.

7. Start a teacher training class for the workers from the Vacation Bible School. By giving additional instruction to the new helpers and assistants from V. B. S., your Sunday school can acquire some valuable new teachers. If there is no other way to do it, let them meet in a special class during the Sunday school hour for three months to be trained by the pastor.

Whatever you do, don't stop with the close of Vacation Bible School. That is only the beginning of greater things to come. Use V. B. S. as a foundation on which to build growing Christian lives for the glory of our Lord.—by Jerry Flora (reprint)

One morning as Dr. Wilson was walking down elm-lined Third Avenue in Wilmington, he met his friend and parishioner, Dr. Bellamy. "Bellamy, listen to this. After breakfast, Tommy came to my study and exclaimed excitedly, 'Eureka, Eureka!' I said, 'Eureka what?' 'I have found it! While reading that book you gave me, **The Institutes of the Christian Religion** by John Calvin, I found I have a mind—a mind that can think.'" Eventually, the mind of Thomas Woodrow Wilson was to formulate a new order, the League of Nations, and "turn the world upside down."

Elisabeth Logan Davis, FATHERS OF AMERICA (The Fleming H. Revell Company).

## ROMAN CATHOLIC POPULATION IN U. S. AT NEW HIGH; THIRTEEN YEAR TREND RAISED TOTAL TO 39,505,475.

The Roman Catholic population of the U. S., Alaska and Hawaii increased by 3,481,498 last year, bringing the total to 39,505,475. This total, according to the new, 1959 edition of **The Official Catholic Directory,** includes Roman Catholic families of the defense forces as well as the diplomatic and other services overseas. It represents an increase of 12,787,132, or 47.8 per cent, over the 26,718,343 Roman Catholics reported ten years ago. The directory also revealed in its 10-year report that "for the 13th year in succession," the number of converts entering the Roman Catholic Church each year exceeded 100,000 and that during last year 140,411 became Roman Catholics, which brought the total conversions to 1,301,-335 in the 10-year period.

Thomas B. Kenedy, editor of the directory, in an editorial, cited the growth of the church during the reign of the late Pope Pius XII. Its United States communicants increased in the 19 years from 21,406,507 to 36,-023,977 or 68 per cent. Other increases in that period related to the larger number of seminaries, amounting to 246 per cent; seminarians, 221 per cent and converts, 213 per cent.

For the first time, 2,000,000 persons were listed by the Military Ordinariate as the number of Catholics under the jurisdiction of Cardinal Spellman as Military Vicar. Contributing also to the recent increase were "substantial advances reported by 127 Sees." The largest of these increases included: Detroit, 88,761; Buffalo, 88,760; St. Louis, 57,392; Cincinnati, 46,550; Los Angeles, 46,154; Chicago, 45,213; Brooklyn, 44,306; Pittsburgh, 39,857; Wilmington, 38,765; Boston, 36,466; San Diego, 36,335 and Honolulu, 35,000.

The directory noted also an increase during the last year of 193 parishes with resident pastors, bringing that total to 16,185, and an increase of 568 parishes without resident clergy, leading to a total of 16,753.

* * *

## U. S. POSTMASTER GENERAL URGES NATION'S WOMEN TO HELP CURB RISING MENACE OF PORNOGRAPHY

Postmaster General Arthur E. Summerfield urged the nation's women to help his department combat the rising menace of pornography. If present trends continue, he said, between 700,000 and 1,000,000 children will receive advertising circulars through the mails this year inviting them to purchase obscene material. Addressing a special conference of women leaders of religious, civic and educational organizations, Mr. Summerfield decla that peddlers of smut are deliberately aiming at te agers and even younger children. He urged religi groups to take a particular responsibility because t recognize the danger of "the undermining of the co try's moral fibre through the poisoning of millions minds."

"How do these merchants of filth obtain the names a addresses of children?" Mr. Summerfield asked. "T most common is to offer in a legitimate ad in a norm publication the sale of a product of interest to a b or girl. This would be stamps, a model airplane, c clothes and the like, frequently offered at bargain pric The child, often with the parent's assistance, sends and receives the item," he continued. "Now the sn dealer has the name on his list and soon the child receiving lewd solicitations through the mail."

He said the Post Office Department is powerless prosecute offenders until who receives this kind of m lodges a complaint. He urged all parents to cooper by informing postal authorities of individual cases. "Y children may never be exposed to this material," he sa "But they could be victims of sex criminals who h been exposed to it." He told the women that an arou public, cooperating with the authorities, could put a s to the $500,000,000-a-year business in pornography t is now going on.

* * *

## ARCHAEOLOGIST DATES CONQUEST OF HAZOR POTTERY FIND SUPPORTS JOSHUA'S BATTLE

An Israeli archaeologist reported recently that cavations of the biblical city of Hazor in Israel's Gal had disclosed "the best picture to date" of the mate culture of the ancient Canaanites and Israelites. At same time, Dr. Yigael Yadin, an authority on the D Sea Scrolls, said that the discovery of Mycenean pott last November in the Hazor diggings established t the biblical Joshua had conquered Hazor in the thirtee century, B. C., along with Jericho, as the Israeli crossed the Jordan into the Holy Land.

The pottery discovered, he said, places Joshua's ca paign about 3,300 years ago, which coincides with biblical account. The pottery, he said, was imported the Canaanites in that century.

For the last four years, Dr. Yadin has headed James A. de Rothschild Hebrew University archaeolog expedition at the northern Galilee site. He has uncove the remains of 21 cities, the first one dating back alm 5,000 years. Hazor was the 13th city.

His excavations, Dr. Yadin said, indicated that greatest of the 21 cities, and probably the largest Canaan, was the Hazor that Joshua conquered burned. The dating Joshua's conquest of Hazor thro the Mycenean pottery supported the opinion of P William F. Albright of Johns Hopkins, who also listed the 13th century B. C.

The excavations of Hazor, Dr. Yadin said, indica that the city fitted the brief Biblical description as "head of all those kingdoms" (Joshua 11:10). "Joshu Hazor was a city of approximately 150 acres; it co have held 25,000 to 30,000 people," Dr. Yadin said. "can gather some idea of its impressive size for those d

hen we realize that Meggido, the famous fortress city uarding the Valley of Jezreel—Armageddon—covered nly some 15 acres, and the Jerusalem of King David's me, centuries later, covered about ten acres." It was oshua's prowess as a military strategist, his concept f reconnaissance, his understanding of night fighting at led to Hazor's downfall, Dr. Yadin said.

* * *

**ELGIUM SOLVING CENTURY-LONG PROBLEMS NVOLVED IN STATE-CHURCH AID ISSUE.**

A century-long struggle in Belgium between the parsans of church and state schools is nearing an end as result of legislation about to be passed according to an nnouncement by Premier Gaston Eyskens.

Belgium is a predominantly Roman Catholic country. atholics have long pressed for subsidies for private hools. The proponents of public schools have opposed ch subsidies or have tried to keep them lower than the id given to state institutions. The new program envisges more funds for education. Under a local-option sysm, the Government will either subsidize Church schools hen a sufficient number of requests is received, or open w state schools to meet all educational needs.

Under the legislation, the Premier explained, "a state hool will be opened or a private school will be given bsidies" when enough parents in a particular area subit requests. "In all the public schools parents may oose for their children a course in either religion or on-confessional morals," he declared.

"The bill," he continued, "will provide that Catholic hools receive the same subsidies from the central Govnment as are paid to schools operated by the provinal and local authorities, so that in all types of schools achers will be treated in the same way as regards to lary and old-age pensions."

The Premier noted that "no state subsidies will be anted for Catholic school construction, but their opering expenses will be subsidized by the Government." e declared that the Government would make "a special fort" to erect a sufficient number of public schools to eet all demands.

* * *

**RANCE**—The Roman Catholic hierarchy in France is ntemplating a revision of the catechism to add careless iving to the list of grave sins. A recent issue of **La maine Religieuse** (The Religious Week), a bulletin sued by the Paris Archbishopric, said a new question d answer were likely to be added to the chapter on he respect of life" in the next periodical revision of e French catechism. It will read: Q. Can an automolist commit a grave sin? A. Yes, when he kills himlf or kills somebody through imprudence, speed excess disobedience of the highway code.

**UCERNE**—The Swiss Bible Society announced at its nual meeting that it is pushing ahead with plans to ovide a copy of the Gospel in four languages for every tel room in Switzerland.

**AINE**—The State Supreme Court, by 4-2, ruled recent- that the city of Augusta had no authority to provide public transportation for parochial school children. The city enacted such an ordinance in June, 1957. The suit, which had been before the courts nearly three years, was "remanded to the Kennebec County Superior Court for further proceedings in accordance with the majority opinion." It went to the high court after a lower court had refused to issue an injunction to stop the city from spending money appropriated for parochial school transportation. However, the lower court said there were "important questions of constitutional law, the definitive finding on which must come from the Supreme Judicial Court."

**TORONTO**—The Peoples Church recently finished its annual missionary convention under the leadership of its founder, Dr. Oswald J. Smith. More than 2,000 were present the closing night of the four-week convention when it was announced that $313,000 had been given or pledged to world missions. It is the largest missionary offering yet given in the 30-year history of The Peoples Church which has long been known for its missionary program.

**JERUSALEM**—The next World Conference of Pentecostal Churches will be held in Israel. Officers of the world organization advisory committee met with government leaders in Jerusalem and received an official invitation to hold the triennial conference in the Holy City. The meetings will be held in Jerusalem's new municipal auditorium, which seats 3500 people, May 18 to 20, 1961. It is expected that over 5,000 Pentecostal people from all parts of the world will journey to the event, which will climax on Pentecost Sunday. Slogan for the convention: "Pentecost in Jerusalem 1961."

**THE PHILIPPINES**—Authorities have launched a drive to stem primitive tribal violence which has already taken the lives of three native Christians. Among the primitive Ilongot tribe in northern Luzon, this is the marriage season. And young warriors offer marriage by beheading someone to prove their prowess. Then they present the head to the girl of their choice. The head of a Christian is believed also to insure a good rice harvest.

**ROME**—A court in Caltanisseta, Sicily, has ruled that Protestant pastors authorized by Italian law to perform marriages may do so in any part of the country without limitation. This decision upheld the 1956 marriage of a young Pentecostal couple in the village of Resuttano which was performed by a minister from neighboring Caltanisseta. The Caltanisseta public prosecutor had told the couple, a year after their marriage, that the ceremony had not been legal, but he was overruled by the court which based its decision on a 1930 decree.

**RUMANIA**—Western diplomats hope the Rumanian Government will soon permit the resumption of Jewish migration to Israel on a sizable scale. The movement has been down to a trickle since February. The hopes are based on a belief that the same "humanitarian consideration" that caused the Bucharest regime to facilitate the migration earlier would bring about its resumption. Particular concern is felt for the 14,000 Jews who had made all the necessary preparations to leave but were caught by the slowdown. These people had already given up their Rumanian citizenship and disposed of their property.

## NEWS FROM
# BRETHREN YOUTH
**Phil Lersch, Youth Director**

# AMBASSADOR QUARTET
## READY TO ROLL

THE BRETHREN YOUTH AMBASSADOR QUARTET, consisting of **Gary Bargerhuff, Jim Sluss, Dick Winfield,** and **Gene Hollinger**—began to "roll" on June 14th. Much time has been spent in practice and preparation for their tour of Indiana and Ohio churches.

In addition to having many quartet and solo numbers, the program will feature trombone and piano solos, a choral reading, slide pictures, and a closing "campfire" devotional service. With these special, and somewhat unusual features, we feel sure all those attending the programs will receive a blessing.

Below is the complete Quartet itinerary to date. If you are in the vicinity of these churches, be sure to attend one of the programs. Check with the local membership or pastor on the beginning time of each service.

For those not living in these areas, you are reminded that the AMBASSADOR QUARTET may be heard on Saturday Night, August 22, and General Conference in Ashland, Ohio.

**"Funds For Foenix"—$5,050.50**

## AMBASSADOR ITINERARY—1959

***(tentative—not yet confirmed at press time)**

June 14 — Sunday Eve. .....Williamstown
15 — Monday .....Mansfield
16 — Tuesday .....Fremont
17 — Wednesday ..Indiana Conference
18 — Thursday ...Indiana Conference
19 — Friday .....Brighton
20 — Saturday .....Matteson
21 — Sunday Morn. .....Elkhart
21 — Sunday Eve. .....Ardmore
22 — Monday .....Open
23 — Tuesday .....County Line
24 — Wednesday ..... N. Liberty
25 — Thursday .....Teegarden
26 — Friday .....Nappanee
27 — Saturday .....Open
28 — Sunday Morn. .....Goshen
Sunday Eve. .....New Paris
29 — Monday .....Milford
30 — Tuesday .....Warsaw
July 1 — Wednesday .....Dutchtown
2 — Thursday .....Tiosa
3 — Friday .....Open
4 — Saturday .....Open
5 — Sunday Morn. .....Peru
Sunday Eve. .....Roann
6 — Monday .....Roanoke
7 — Tuesday .....Huntington
8 — Wednesday .....Center Chapel
9 — Thursday .....Denver
10 — Friday .....Corinth
11 — Saturday .....Mexico
12 — Sunday Morn ....N. Manchester
Sunday Eve .....Loree
13 — Monday .....Open
14 — Tuesday .....Flora
15 — Wednesday .....Burlington
16 — Thursday .....Muncie
17 — Friday .....Oakville
18 — Saturday .....Open
19 — Sunday Morn. .....Gretna
Sunday Eve .....Pleasant Hill
20 — Monday .....Gratis*
21 — Tuesday .....W. Alexandria*
22 — Wednesday .....New Lebanon
23 — Thursday .....Dayton

**HEAR SHELDON CLEMENTS AT NATIONAL YOUT CONFERENCE — August 17-23**

## Youth At District Conferences

The Indiana and Southeastern District Conferences w probably already be history by the time you read tl little reminder. But Ohio and Pennsylvania are anoth story—for they will not be held until July. We know f a fact that Rev. Glenn Shank will be the special You Speaker at the Ohio Conference.

The dates of these two conferences are:

**Ohio District**—July 14-17 at Smithville, Ohio

**Pennsylvania District**—July 20-23 at Masontown, Per sylvania.

There are many special features at these conferenc just for Brethren Youth. Write your friends, pack you self a suitcase full of duds, and plan to have a good ti at the Youth Conference in your district.

## How Are Your Goals Coming?

By mid-summer a questionnaire will be sent to eve B. Y. C. inquiring about the number of Brethren You GOALS each society has met during the past year. R ognition and certificates will be given at National You Conference to those meeting the required number. Y still have one month to finish up the goals and proje that haven't been completed yet. Now is the time—Ju is too late!

**WISE FEDERAL SPENDING?**

One of the first major acts of the present session Congress has been to appropriate $1.26 billion for i **creased spending for missiles and military hardwa** This is a supplement to the $35.5 billion appropriated f the Department of Defense last year. The Administr tion is asking for $39.6 billion for Defense this comi year.

By contrast, non-military programs which cost only small fraction of the defense budget are in line for s **rious cut-backs.** This includes school construction, trai ing teachers for mentally retarded children, juvenile d linquency, health projects, child life studies, child w fare, and new non-military public works. IS THERE STOPPING POINT?

**. . . facts from Washington Newsletter.**

# The Women's Corner

by Helen Jordan

### THE HAND OF GOD

'N THE ACADEMY at Florence Italy there stand sev- eral blocks of marble. Those blocks of marble have he marks of Michael Angelo's chisel on them. You can ee the dim outlines of massive figures beginning to merge from the marble. But they are still imprisoned ı it; they are still in the rough. They are called "The 'risoners."

The artist intended to make them part of the mag- ificent tomb of Julius II. It was never completed; so The Prisoners" are still imprisoned. They seem to be vaiting for the touch of the hand that can set them ree. But now they can never be released; Michael An- elo is dead.

We are Christians in the making; we are still in the ough. There is so much yet to be done for us by the Great Artist's hand. And we have hope without limit, be- ause the Creative Hand at work on us is the Hand of ur Living Lord.

The world is waiting for the revealing of the Sons of -od in us. "For the earnest expectation of the creature vaiteth for the manifestation of the sons of God." Romans 8:19) Christ is alive; His touch has still its ncient power. We are confident that He who began a ood work in us will perfect it.

We are not meant to adorn a tomb; He plans to make s fellow citizens with the saints in the City of the Living -od.

(From "Book of Mercies" by George Arthur Frantz)

Mrs. Delbert B. Flora,
Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

JOHNSTOWN, PENNA. (THIRD). Speaker for the aymen's public service on June 21st is Congressman John . Saylor, of Pennsylvania.

FLORA, INDIANA. The Flora Church was host to the Inion Memorial Day service the evening of May 31st.

HUNTINGTON, INDIANA. A Gideons' Representative as the speaker in the worship service the morning of Iay 24th.

SOUTH BEND, INDIANA (ARDMORE). Pastor C. Villiam Cole was radio devotional speaker over WSBT ıe week of June 1st.

CERRO GORDO, ILLINOIS. Brother Ralph E. Miller, r., 1150 Alber St., Wabash, Indiana, a former pastor of ıe Mexico, Indiana, Brethren Church, is seriously ill, ccording to his brother, Clyde, of Cerro Gordo. Prayer is rged in behalf of this Elder of the Church.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey notes that their Junior Choir, which presents special numbers for the worship services twice a month, has been featured in a picture on the front page of a recent issue of "Younger Choirs" a national magazine. The Choir is directed by Wayne Hawkins, with Mrs. Hawkins as accompanist.

Two new members were received by baptism recently.

Brother Rowsey has tendered his resignation as pastor of the Milledgeville Church, effective this fall. He will be taking up the pastorate of the Waterloo, Iowa, Church on September 1st.

## Laid to Rest

### Mrs. L. G. Wood

WOOD. Mrs. Anna M. Wood, widow of the late Rev. Levi G. Wood, passed to her eternal reward on May 30, 1959. She had been in poor health for some time and so for her it was a glorious release, and she could say with Paul, "To depart and be with Christ is far better."

Mrs. Wood was born Dec. 3, 1874, at Cato, Kans. She was married on Oct. 11, 1892, to the Rev. L. G. Wood who preceded her in death Sept. 7, 1937. She is survived by one son, one grandson and a great grandson.

Mrs. Wood united with the Brethren Church Sept. 6, 1896, and has remained a faithful and loyal member, working faithfully by the side of her husband in the ministry for almost 40 years. She served on the Executive Committee of the National W. M. S. for 20 years. Member of the Missionary Board for 10 years; W. M. S. District President for 11 years.

She will be greatly missed by the Fort Scott Church. She was buried by the side of her husband in the Large Cemetery, Cato, Kansas. The funeral was conducted by her pastor.

Steadman Aldis, Pastor.

* * *

TUMBLIN. Mrs. Augustus (Arma Nettie) Tumblin, 87, entered the larger life, Mar. 8, 1959 after an extended illness. Was born Feb. 14, 1872 and lived her entire life in Miami County. Survived by two daughters, both at home. Member of the Loree Brethren Church. Services at the church with former pastor, Dr. Claud Studebaker, in charge, assisted by the undersigned.

Horace Huse, Pastor.

* * *

DILTS. Miss Huglena Dilts passed to her eternal reward, May 5, 1959. Member, First Brethren Church, Sergeantsville, N. J., serving as deaconess, and president of the W. M. S. Had been S. S. Teacher as well as Superintendent. A faithful worker in all church activities. Laid to rest in Prospect Hill Cemetery, following services by Rev. Asa Moore, and her pastor.

Charles Bader, Pastor.

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# The Brethren EVANGELIST

Official Organ of The Brethren Church

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Vol. LXXXI June 27, 1959 No. 26

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. Brother Joseph R. Shultz notes that there were 21 who graduated from their recently completed Brethren Leadership Training Course. The graduates were honored at the evening service on June 7th.

MASONTOWN, PENNA. Brother David Rambsel notes as follows: "Our church is finished being painted. It is a wonderful improvement."

PITTSBURGH, PENNA. The W. M. S. public service was scheduled for the morning hour on June 21st.

LOUISVILLE, OHIO. "Tithing Sunday" was observed on June 14th. Mr. K. L. Julian, of Canton, Ohio, was the speaker scheduled for the morning service.

The Laymen are scheduled to be in charge of services both morning and evening on June 28th.

WILLIAMSTOWN, OHIO. Two new members were received by baptism recently.

SMITHVILLE, OHIO. The Laymen's public service was held the morning of June 21st.

MUNCIE, INDIANA. Brother E. J. Black notes t an Accordion Band of 25 instruments was scheduled present a sacred concert in the Muncie church the e ning of May 17th.

The Mother and Daughter banquet was held May 2 Missionary Glenn Shank was the scheduled speaker.

Brother Black notes that the Muncie Choir began ing their new robes on the last Sunday of May.

TEEGARDEN, INDIANA. Brother Hays K. Lo writes: "Sixty-three brothers and sisters observed H Communion Sunday evening, May 24th."

ELKHART, INDIANA. Scheduled for the evening June 7th was the Laymen's public service.

LANARK, ILLINOIS. Three new members were ceived by baptism on June 4th.

## This 'n' That

By the Editor

A WORD OF COMMENDATION for the BRETHREN YOUTH AMBASSADORS QUARTET, which is now touring Brethren Churches in Ohio and Indiana. As this is written, they have just finished their first program of the tour, which was given Sunday evening, June 14th, at our church in Williamstown, Ohio.

Their program is well planned, with an abundance of quartet numbers and solos, an excellent explanation of the work and program of the Church so interesting it leaves you wondering where the time went. The splendid and heart-searching appeal for commitment to Christ, completes their program on a deep, spiritual note.

We are glad to have had them at Williamstown for their first program. We urge you to check their schedule, and plan to be in the audience when they are in your area. It is a commendable work and service they are rendering this summer for Christ and the Church. W. S. B.

## COMING EVENTS

**OHIO DISTRICT CAMP SITE DEDICATION SERVICES**

**at the Camp Site**

**Sunday, July 5th—4:15 P. M. EST**

Editor's Note: PROGRESS HAS ITS PRIC and in this week's Editorial we touch upon a m ter which can spell the difference between be able to meet the increased challenge of toda population expansion, and not. Local conditi and circumstances may present valid reasons not going ahead, but we believe in the long r our churches must be ready to meet the challe of the era just ahead, not only by providing s ficient room and facilities, but by a projec evangelism, personal-contact program for the churched in each area. Think about your local uation for a week, and then read next wee Editorial on "The Big Explosion." W. S. B.

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## Turning Points

VENTS OF LIFE work to aid or hinder progress. We are the sum product of all the pres-ıres, events, and decisions which have occurred p to now.

Often well-laid plans, opinions, hopes and reams work together to a point of climax, which, the right decision is made at the moment, prog-ess and success are assured. A moment's hesitancy -a negative decision—or a "wait and see" atti-ıde, often spells defeat. Never again, it seems, do ıings shape up rightly for proper progress.

This is often very true in relation to church ork. A congregation gets the feel of the need r more room for a growing Sunday school and ıurch. Opportunities for growth are on every and. Plans are drawn up, people talk with en-ıusiasm, meetings are held to discuss, suggest ıd approve. Estimates are secured, and the pray-g, pushing and interested people are inspired ıd ready to get things started. It seems the time right. Attendance is increasing, people are ready give, and it looks as if all is in order.

But then, doubt steps in. Someone wonders if it ın be done. "Finances are bad," "It just doesn't em to be the time," etc. In that moment the amage is done. Plans are laid aside, the people ecide to "wait and see." The spirit is broken, and seems that from that moment, the church is aveling another path.

Yes, attendance continues good, new people me and go. But the church has reached the sat-ration point (it is true in both churches and icken coops that the flock dies down to the size the accommodations.) Somehow, though, there ardly seems the fervor and the spirit to revive e "building program," or to launch out on an crease visitation program into the surrounding ea.

The church reached its turning point, and it ıose the easiest way to go. (We would be the st to suggest "insane advancement programs," ıose which were obviously beyond the reach of a ngregation to accept and complete. Few church ards or committees would try such a thing.) Many sensible programs, which could be handled quite well, have been turned down as outlined above.

The classic example of this was in the days of Israel as they approached the promised land. Twelve stalwart men spied out the land and brought back their reports. Fervor and enthusiasm were at the highpoint. "Soon we will be passing over to the land rich with milk and honey." No, they did not because they took the easy way at their turning point. It was easier to die, mind you, in the wilderness than to march ahead in an obviously God-sanctioned plan to conquer the promised land.

Turning points are more than just mere decisions, too, for they represent advancement or regression, and destiny hangs thereon. It is also more than this, for we veritably believe that God sets before a church an open door—one of challenge, a place in the sun, full of opportunities to be of service to God and man. Let a church accept that open door in faith believing, and the bountiful blessings of God pour forth upon the members, yes, the new members, and upon the increased number of boys and girls and young people who find spiritual lodging therein.

Yet let a church FAIL to accept the challenge, choosing rather the easy way to exist, and they run a chance of having the open door closed—the scepter removed from them. You say it can't happen? We say it can. How many lost opportunities have taken place in the Brethren Church through the years because we have been afraid to launch out, to proceed in enlarging our work, to enter into new fields? Opportunities which, lost to us, have been picked up by others?

Once we have passed the turning point, it is nigh impossible to return, pick up the enthusiasm, spirit and vision that once would have spelled growth and advancement.

That is why, if your Church is approaching a turning point on a program which has had the judgment and planning of good men and women

(Continued on Page 6)

# FAITH of Our FATHERS

Rev. N. V. Leatherman

IN CHURCH AND CONFERENCE we sing wit spirit concerning the faith of our fathers. Trul we do have something to sing about. Many heart has been revived, and many a soul has ha the inward fires rekindled by the singing of thi hymn. Yet who can deny there are all too man professing Christians who have not been awak ened to the type of faith that works, by thi hymn or any other. We would that all the fol lowers of our Lord and Saviour Jesus Christ woul be provoked to a more devout experience and ex pression of the kind of faith that moved and mo tivated the best of our fathers.

The brethren fraternities have long boasted o our faith as being apostolic in origin, and pat terned after the faith of the apostolic fathers History reveals whether or not this boast has ha or continues to have foundation for such boasting or if we have need to hang our heads, and ben our knees before our Lord, who said to th churches of Asia, "I know." Certainly there is suf ficient ground for a careful introspection of ou faith, and that quite frequently, exercising our selves to keep both our introspection and our faitl from becoming moribund.

James warned (2:20), "But wilt thou know, ( vain man, that faith without works is dead?" An in the eighteenth verse he wrote, "Yea a ma may say, Thou hast faith, and I have works show me thy faith without thy works, and I wil show thee my faith by my works." Jame is sure talking to our generation, and to the Breth ren church. He wants us to see the difference be tween a dead and a living faith, and ever seek those who read him to understand and choos what he presents as a living faith.

Christ meeting Paul on the Damascus road no only struck Paul blind with His great light, bu bowled him over with the truth in the words, "I is hard for thee to kick against the pricks." Now Paul was a theologian, if ever there was one. He had his life adjusted to a great creed. And that creed was made up by his theological studies and conclusions, based upon the law, as well as the customary interpretations and teachings of that law, in addition to the traditions of the Jews. That creed and those interpretations caused Paul to go on a rampage in persecuting the early Christians. He thought he was right. We know he was wrong, even as he himself learned from Christ how wrong he was.

It might be well to raise some questions here. Did Paul persecute the church because his creed

as wrong? Yes, he did. Very definitely. What as wrong with his creed? His creed did not leave t the promise of a Messiah. For, Paul was a ndamentalist, a Pharisee. He failed miserably the application of his creed to the person of sus of Nazareth. After his experience in Damas- s he spent three years in Arabia. What was he ing in Arabia? There is where the greatest theo- gian of all times relearned his creed, and had s old creed made over in terms of Christ whom met on the Damascus road. Paul had a creed d he was not ashamed to write it and to pub- h it, nor to preach it. The apostles of our Lord d a creed, and we read of its effect (Acts 2:41, ). "Then they that gladly received his word re baptized: and the same day there were added to them about three thousand souls. And they ntinued steadfastly in the APOSTLE'S DOC- INE AND FELLOWSHIP, and in breaking bread, and in prayers."

The true faith of our Brethren fathers em- aces these teachings of Paul as well as the doc- nes of the apostles, and certainly the teachings d the commandments of our Lord. Since 1883 have been saying, dramatizing and magnify- g the New Testament as our only denomination- creed. Many a heart has rightfully been thrilled much of this emphasis. But now, just what ve we been trying to say and imply by this em- asis? Among other things and motives, most of r church leaders have been emphasizing and eking to impress upon us, that we are all free d must remain free to make our own individual erpretations and creeds from this New Testa- nt, and that any attempt to develop a group denominational creed is to be considered with alarm. After all is this the last thing to be said about our creed? If the above statement is at all correct, do we not see the awkwardness in push- ing such a position to its logical conclusion? For- tunately we have never been true to this position, however sincere we were in urging it. Even our leaders who assumed this position, literally went everywhere and preached the gospel, gathering here and there around their gospel preaching and the positive beliefs that made up their individ- ual creeds, which by this means became the creeds of our congregations. For a number of years our brethren knew a unity growing out of this type of emphasis we have not known since.

Should I as a minister of the gospel, hold up the New Testament before my people, say to them, this is our creed, read it and do as you please about it, and then consider my task done? Not I. When I preach I think it should be more than a mere effervescence of words. When I speak, I want my hearers to think as I think, to believe as I believe, to do as I do. I may be wrong in my thinking, in my interpretations, or in my beliefs, but I must believe that I am right or quit preaching. What I preach and teach and live therefore is to develop a fellowship, a friendship around my living creed, which cer- tainly must, to be Christian, include and be con- sistent with the Lord Jesus Christ and the New Testament doctrines. Now, what I hold for myself I also hold for my brethren in the ministry as well as the voice of the laity. This position de- mands individual training. It also demands group training, like we have provided in our seminary.

To develop a church with the "Mind of Christ," demands we have some united thinking as to what we understand that mind to be. All points of our general beliefs, agreements, and accord in our doctrines, is a group, or church, or denomination- al creed, written, spoken, or practiced. This we have always had, although it has been practiced as an unwritten creed. There have been times when some were becoming apostate from this un- written creed or statement of the faith of our fathers. This writer suggests, without going into detail, we have known two such waves of mani- fest discord. In each instance a new emphasis, spoken and written, was made upon many items of our professed unwritten creed. This writer without any attempt to urge a conference creed to be used as a legal fulcrum, is firmly of the conviction, a written creed, cultivating the princi- ple things we believe the New Testament to teach,

is quite essential to confine the boundaries of our faith and practice.

At least the leaders of our fraternity and Christian fellowship, in these days when the very foundation of what made Brethren, Brethren, is being shaken, should be more determined than ever, to exercise our liberty and freedom, to help one another to a common understanding of what it is we are building our fellowship around. I am also of the conviction that the only usage of any creed should be to teach it, TEACH it. Should a church be humiliated when it dares to ask applicants for its ministry concerning his beliefs? Surely we must know his beliefs do matter to the whole church, and not just to a particular few. Much sorrow might have been avoided in our past had we been more concerned with the Word which teaches to, "Lay hands suddenly on no man." And if we are to ask these applicants for our ministry, who says what questions we shall ask? Fortunately most of our districts are in accord to have as the basis, the questionnaire agreed upon by the National Brethren Ministerial Association. Call this a creed, or whatever you may desire, it does express something of a unity in procedure when it comes to this most serious business in interviewing applicants for the ministry in our church. I prefer this unity to the extremes of individualism that has no norm.

Brethren, the faith of our apostolic fathers was a uniting faith. It was a faith that caused them to witness faithfully for our Lord. This is a much better basis for unity than tying all denominations together organizationally. Denominations are becoming unionized through polity. The need today is to develop a more certain foundation for real Christian UNITY. It was straying from the unity of our fathers that made the Ephratah movement. It was straying from the unity of our fathers that took the schools out of the church. It was straying from their teachings that brought the variant groups of a people once united. Let us again, like those of 1708, learn the doctrines of the apostles, and without fear and equivocation, teach and emphasize them, both individually and collectively.

Waynesboro, Penna.

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If we make heaven, it must be despite a boundless ocean of angry waves which we must travel, hourly threatening our little bark, with nothing in which to trust save the presence of Almighty God.

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## AMERICAN BIBLE SOCIETY REPORTS HIGHEST CIRCULATION AT ITS 143RD ANNUAL MEETING

THE AMERICAN BIBLE SOCIETY during 19 achieved its highest annual worldwide distributi of Scriptures, totalling 16,629,496 volumes, it was r ported by President Daniel Burke at the 143rd annu meeting of the Bible Society in New York City. D tribution in the United States reached a total of 9,188,9 volumes.

Scriptures were circulated in 140 languages in t United States and in 282 by the Overseas Departme and associated Bible Societies for which the Americ Bible Society provided subsidies.

The Bible Society issued 61,396 embossed volumes a Talking Book Records for the blind, which amounted an increase of nearly fifteen percent over the previo year. It was also reported the Bible Society is now r cording the Scriptures in 33 languages and supplyi Finger-Fonos, which are phonographs operated by finger, for playing in low-literacy areas.

Framed scrolls were presented by the American Bib Society to three state Bible Societies, Connecticut, Mai and Massachusetts and one city Society, the New Yo Bible Society to commemorate the 150th anniversary each of these organizations.

In another ceremony, State House Bibles were pr sented to officially-designated representatives of t Governors of Alaska and Hawaii. These Bibles, bound red morocco, will be used by officials taking their oat of office. In addition the state library of each of the tv states was presented Scriptures translated in the pri cipal languages used in each. Alaska received Scriptur in English, Barrow Eskimo, Kuskokwim Eskimo and Ru sian. Hawaii received Scriptures in Hawaiian, Englis Japanese, Korean, Portuguese, Spanish, Chinese in Ca tonese dialect, and Chinese in Kuoyu dialect and Ilocan

Dr. Earl Jackman, secretary in Alaska of the Boa of National Missions of the United Presbyterian Chur in the U. S. A., accepted the Bibles for Governor Wi liam A. Egan of Alaska. Mr. Kei Yamato, president the Orchids of Hawaii, Inc., accepted them for Govern William F. Quinn of Hawaii.

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# THE EDITOR'S PULPIT

## TURNING POINTS

(Continued from Page 3)

of your congregation, a second thought should b given before casting weight and vote against i We have seen more than one church die on th vine because at a moment—a turning point—a God stood in the shadows, waiting to bless o withdraw, that church fell victim to doubt an fear, never again to gain its previous place in th sun. W. S. B.

# OHIO BRETHREN CAMP DEDICATION

## July 5, 1959—4:15 P. M. E. S. T.

vocation
ymn
ripture
ayer
elcome
tany of Thanksgiving
presentations
Trustees
Camp Board
Sunday School Board
oir ..... First Brethren Church, Ashland, Ohio
presentations
Campsite Committee
W. M. S.
Laymen
Ministerial
Youth
Family of former owner of camp farm
strumental music .....Smithville youth
anksgiving Offering
Meditation .....Mrs. Glen Shank, missionary on furlough from Africa
Vocal Solo .....Mrs. Leo Jones
Litany of Dedication
Benediction

## Attention, Ohio Brethren:

Plans are shaping up for the Camp Dedication on July 5, 1959. Remember the time 4:15 E. S. T.

Let's have a delegation from every church. Make the registration 100%. Don't let your church miss being represented in the roll-call registration.

Churches may want to send in a group offering to be handed in at the dedication. If you can't come send an offering with someone who can. Individual gifts or church gifts will be most welcome. In other words please come prepared for the offering.

DON'T MISS OHIO'S ONE AND ONLY CAMP DEDICATION, THIS WILL BE A DAY TO REMEMBER—DON'T MISS IT.

### AMERICAN BIBLE SOCIETY RECEIVES AWARD FOR BEST DOCUMENTARY FILM OF 1958

HE AMERICAN BIBLE SOCIETY has received the 1958 Award for producing the best documentary film the year, "The Bearer of the Book." The citation was ade by the National Evangelical Film Foundation. The esentation of the NEFF Oscar was made by Dr. Harry Bristow, Jr., Cineminister, founder and director the Christian Youth Cinema, Inc., at the World's ly Religious Film Theatre, Philadelphia, Pennsylvania. "The Bearer of the Book" is a 16 mm sound film in chnicolor that highlights the worldwide work of the nerican Bible Society in its distribution of Scriptures many tongues and many lands. The World Premiere of e film was held last October at the Carillon Hotel uditorium in Miami Beach, Florida.

Science cannot help us in our hopes for eternal life. ye has not seen" what lies beyond. The heavenly aces are not reached by the power of the telescope, of is or test tube.

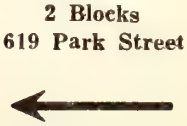
Louis H. Evans in LIFE'S HIDDEN POWER
(Fleming H. Revell Company)

Prayer leaps over all boundaries, stops at no stances and balks at no obstacles because it is touch with the infinite resources of heaven.

**THE**
**71st General Conference of**
**The Brethren Church**
**will be held at Ashland, Ohio,**
**August 17-23, 1959.**

**BRETHREN ROAD SIGN "COUNT-UP"**
**Ordered: 140**
**Needed: 60**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street



# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## IMPERATIVE OF CHRISTIAN MISSIONS

This is the time of spiritual crisis across the world. Although this crisis is more apparent in some areas than in others, no country is free from it. The strengthening of Christian witness everywhere is imperative. Each country of the world presents its peculiar urgency. One field may challenge the Christian Church with its great difficulty; another may present a strong call because of its opportunity. One thing is clear: Our church cannot carry on its missionary endeavor with vigor and success on its present level of interest and sacrifice. Unless each member becomes concerned and is willing to translate that concern into a realistic consecration of life and money, our missionary endeavors are doomed to a second-rate status that can be described only as "too little and too late."

We cannot win battles of faith across the world by looking on with a casual interest or by shouting an occasional encouragement from the side lines. In one way or another we must get into the activity ourselves.

On the positive side we do sincerely appreciate the planning that some Brethren churches have been doing locally to advance the course of missions. The splendid missionary conferences which several churches have conducted during the past six months are indicative of the growing awareness of the need for a good missionary program and missionary spirit, locally.

Some churches have been doing excellently in their financial planning for missions, thus challenging the people to give weekly or monthly for this cause. Our program of Christian missions deserves this kind of support. We commend the churches that are attempting to fulfill their responsibilities in this critically important task of taking the Gospel to the whole world. We seek earnestly a fuller outpouring of prayer, of life, and of substance from our people in order that light may come to the millions who sit in darkness.—W.C.B.

## GREETINGS FROM NIGERIA

**(Received from the Annual Conference at Garkida)**

Missionary Board of the Brethren Church:

The thirty-sixth Annual Mission Conference at Garkida sends greetings to you in the name of our Lord Jesus Christ.

We rejoice and praise God for the one thousand souls who have been added to the Kingdom and baptized into the fellowship of the Church in Nigeria during the pa year.

We ask for your prayers as independence draws ne to Nigeria. We need strength and guidance from o Lord and Master that His work will continue through o Christian leaders in our churches, schools and hospit and our Rural Development Work.

We pray that we may remain faithful and our witne remain true in the great responsibilities that have be placed in our hands.

We give thanks for the many warm greetings of lo telling of your joys, accomplishments and concerns your work for the Lord. We join with you in pray that the Holy Spirit may lead and direct in all thin that His will may be done.

Yours in Christian Love,
Beryl R. McCann
Beatrice Bischof

## MISSIONARY FELLOWSHIP DINNER

A missionary fellowship dinner will be held at the Pa Street Brethren Church again this year. Following t new pattern set last year, the dinner will be open any Brethren people who are interested in our missic ary program.

You are invited to come; enjoy the time of fellowsh with our missionaries, mission pastors and board me bers. Learn more of our mission program; get some

**questions and answers about ....**

BRETHREN HOME MISSION
PROGRAM FOR PROGRESS
REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—By **gifts**—it is recognized that many people will want to make outright contributions to this fund in addition to their regular support of the Brethren Home Mission program. Any gifts, **either large or small,** will be greatly needed; and you, the donor, will experience the joy of having a part in this program of progress. (See next week's answer)

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

the enthusiasm for this important work and carry it back to your churches!

Tickets for this meal will cost $1.50 each. Since space will be limited, only **the first 160** reservations received can be accepted. (If this group continues to grow, we may have to schedule it in larger quarters another time.)

Requests for reservations should be accompanied by a check for the amount required. Reservations cannot be held after August 10 if not paid. (Last year several reservations were held and the person requesting them did not pick them up or pay for them and the Missionary Board had to pay for them.)

Reservations may be sent to the office of

The Missionary Board of the Brethren Church
530 College Avenue
Ashland, Ohio

**(For your convenience)**

**Please reserve ( ) tickets, at $1.50 each, for the missionary fellowship dinner on August 18, at 5:15 P. M. at the Park Street Brethren Church.**

**( ) Price of ticket (s) enclosed**

**( ) Tickets will be claimed and paid**

**NO LATER THAN MONDAY, AUGUST 10**

**(Reservations cannot be held after that date.)**

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## IT IS NO SACRIFICE

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the great debt owing to our God, which we never can repay? Is that a sacrifice which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word, such a view, and such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made Who left His Father's throne on high to give Himself for us.—David Livingstone.

## OHIO DISTRICT CONFERENCE PROGRAM (continued)

### OHIO BRETHREN YOUTH CONFERENCE

**Tuesday—July 14**

11:00 Registration (25c per person)
(Meeting place; Sunday School Rooms)
12:00 Lunch
1:30 Call to Order
Inspiration, Getting acquainted
3:00 Vice Moderator's Address
3:30 Recreation
5:30 Supper
7:30 Conference Program
9:00 Camp Fire Service
Inspiration .....Glenn Shank

**Wednesday—July 15**

9:00 Prayer Service
9:20 Song Service
9:30 Inspiration .....Glenn Shank
11:00 Brotherhood and Sisterhood Separate Sessions
12:00 Lunch
1:30 Choir Practice
Recreation
5:30 Supper
7:30 Conference Session
9:00 Weiner Roast

**Thursday—July 16**

9:00 Prayer Service
9:20 Song Service
9:30 Inspiration .....Glenn Shank
11:00 Brotherhood and Sisterhood Separate Sessions
12:00 Lunch
1:30 Choir Practice
Recreation
5:30 Banquets
7:30 Conference Session
National Brethren Youth Board Presentation
Singspiration
Speech Contest
9:00 "Centerville Awakening"—Film

**Friday—July 17**

9:00 Prayer Service
9:20 Song Service
9:30 Inspiration

* * *

### DISTRICT MINISTERIUM

**Tuesday—July 14**

3:30 Chairman—Dr. L. E. Lindower
Devotions
Leader—Rev. J. Ray Klingensmith
"The Pastor's Ministry of Counselling"

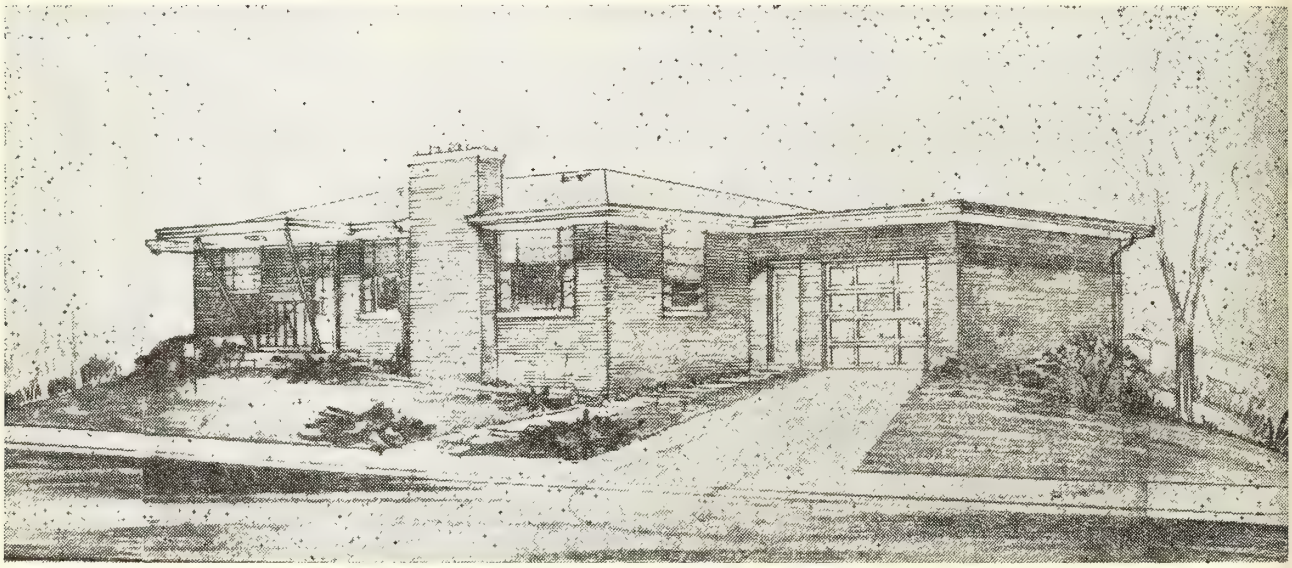
**Wednesday—July 15**

11:00 Chairman—Rev. John T. Byler
Devotions
Leader:
"The Pastor's Management and Aids"

**Thursday—July 16**

11:00 Chairman—Rev. Don Rowser
Devotions
Leader—Rev. Clarence S. Fairbanks
"The Pastor's Mental Stimulations"

# ELKHART, INDIANA, BRETHREN CHURCH dedicates NEW PARSONAGE



FOR A NUMBER OF YEARS, the Elkhart Church has been talking in terms of a new parsonage. The dream has come true and the beautiful new home was dedicated Sunday, May 24th at 2:00 P. M. at the church. Rev. Virgil Ingraham of Nappanee was the guest speaker. Following this service, Open House was held at the parsonage from 3:00 to 5:00 P. M.

The new parsonage is a brick, ranch-type three bedroom comfortable home. It has a full basement with a 38x34 recreation center designed for our Youth including a fireplace and outside entrance. There is also a study in the basement which can be used, if necessary, as a fourth bedroom.

REV. J. MILTON BOWMAN, Pastor

The home is located at 1146 Gary Court, three block from the church, in Baker Terrace overlooking the Elk hart River and Studebaker Park. It has two garages one above the other. The lower garage and the recreatio room can be reached by driving to the rear on a lowe level.

The living room has a beautiful stone fireplace flanke by two lovely picture windows. From the dining roor one can pass through large French glass doors out upo a long patio. There is also access from the kitchen t this patio.

The Building Committee is as follows; Robert Hen riksen, chairman, Mrs. Walter Brunner, Dell Landis Lloyd Silver, Paul LaDow and the pastor. This commit tee gave much valuable time to the many details of th construction.

The Church is furnishing many things such as: wall t wall carpeting in the living room, drapes for the house a large refrigerator, built-in stove and oven, automati washer and dryer as well as combination storm window and screens. Bible School classes have furnished variou items such as beautiful door chimes, large mirror fo over the fire-place, acoustical ceiling bought and ap plied; the stone fireplace in the living room was buil by Dell Landis, a member of the building committee The Loyal Companion's Class bought and installed th acoustical ceiling in the recreation room under super vision of the president, Kenneth Mattern.

* * *

The Dedicatory Program is as follows:

Prelude: Organ and Piano .....Mrs. Florence Sawye
Mrs. Fay Weatherwa
Processional Hymn: .....“O Worship the King'
Invocation: .....Rev. J. Milton Bowma
Devotions .....Walter Lichtenberge

ıoir Anthem:
edicatory Address .....Rev. Virgil Ingraham
oxology:

**Ceremony of Dedication**

**Vice Moderator Harold Whybrew presiding**

esentation of keys to the Board of Trustees: Robert Henricksen
esentation of keys to Pastor: .....Paul LaDow
ıstors Acceptance of keys and home: ....Rev. Bowman
edication Litany: .....Harold Whybrew
edication Prayer: .....Rev. Ingraham
ocal Solo: "Bless this House" .....Mrs. Carol Moyer
enediction: .....Rev. Bowman
ostlude: Organ and Piano .....Mrs. Florence Sawyer
Mrs. Fay Weatherwax

• • •

More than 200 went through the new home during the siting hours. There were several visiting ministers: Rev. d Mrs. Bud Hamel from South Bend, Rev. and Mrs. illiam Cole from Ardmore, Rev. and Mrs. Riddle from ew Paris, and Rev. Edgar Berkshire from Tiosa.

A Committee from the two Missionary Societies had arge of refreshments, and the Crusader's Class had arge of the dinner at noon.

The Brethren Youth had their first evening program in e new recreation center.

# Young Men's and Boys' Brotherhood Program

## Topic Editor: STAN McKIM

**June Topic**

**Trust In Him**

WHEN THE TIRE blew out, the car swerved into a tree at the edge of the highway and turned over. ıe little boy was thrown out, hitting his head against rock. On this rock his life came to a sudden end, and r a long time his family could not bear to pass the ulder. Finally, the little boy's father asked that the ck be moved from the field. Even though the rock was t of sight, it was uppermost in the thoughts of those ıo mourned. The pain began to lessen one day when the ther presented a beautiful stone cross to his church. e had hired a sculptor to turn the rock into a cross. 'his is what we must learn to do with our grief," he id as the family and friends admired the beautiful cross ıich was to guide others to the place of worship.

At times there are ugly rocks in the pathway each of must travel: family problems, church or community oblems. Even the general feeling of frustration at the ath of a dream constitute a spiritual rock, interrupt- g the journey of life. These are the hard substances ıich can cause others to stumble and be injured un- ıs they are turned into crosses of service.

How can we carve crosses of sacrificial service from iritual stones? Each of us have at our disposal two ols to use in the changing process: the **chisel of prayer** and the **hammer of faith.** Daily prayers will wear away the harsh surface of the rock, molding it nearer to the heart's desire. The hammer of faith changes the firm mass of heartaches into a new substance of beauty. Faith demands that if your child suffers from heart disease, you will still help with the annual heart fund drive. If you are betrayed by someone highly respected, you must be determined not to let bitterness cloud your vision, but go to the Holy Spirit for guidance in the situation.

The **hammer of faith** and the **chisel of prayer** must be used each day, often moment by moment through the long hours of night. In this constant effort to change rocks into crosses, we are comforted by the knowledge that success some day will be ours. The rocks on which our dreams are ruined may become crosses of beauty by which others may be guided toward Jesus Christ. It is the duty of each Christian to use faith and prayer each day throughout life. We must realize that it is not always with a mighty display of power that the Son of God makes Himself known. Often it is in the simple things of everyday life.

As young people prepare for church camp this summer, it should be kept in mind that the camps are to serve many purposes, including the beautiful fellowship with your Lord. During the week of camp, you will have many chances to act or speak for your Lord. Don't let Him down. Be a daily servant for Him, using prayer and faith to answer many of your problems.

You may not always know the way where God leads you, but His love and wisdom will guide you, if you give Him the chance. He is always near and His way is best. Your cherished plans and hopes may fail, but the Father's love is safe to trust, for He will guide you when all else fails.

Many times you will doubt God's word. That is only natural, for the devil is always working to make us give up the teachings of the Heavenly Father. Following is a poem by A. D. Burkett that should help in times of doubt:

If God can make—of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine and shade—
A flower so wondrous fair;
What can He make—of a soul like you,
With the Bible and faith and prayer,
And the Holy Spirit—if you do His will
And trust His love and care!

---

I used to play baseball, and my father went to the games because he was always interested in whatever his children did. I remember one game especially. It was a tight game, and I happened to get a long hit. I was running around the bases as fast as I could, but I seemed to gain added strength when I heard him shouting above the crowd, "Come on home, Charles, come on home." Since he has been gone, there have been times when the going was a little harder for me and I have been tempted to do less than my best, but then I could hear him saying, "Come on home, Charles, come on home."

Charles L. Allen in WHEN YOU LOSE A LOVED ONE
(Fleming H. Revell Company)

# Awake, Church of God!

## It Is Near Twelve!

By Dr. Peter Wiseman

ST. PAUL, in his letter to the church in Rome, said, "And that, knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11).

The slowness of Christian people to realize the time is, in itself, startling and distressing. The scientific world appears to be more concerned over the situation than the religious world is. Outstanding scientists, with their knowledge of the danger of atomic destruction, said some time ago that it was eight minutes of twelve. Since the Korean conflict, some of them have moved up the hands a bit, but the Church still sleeps!

The sweeping advance of atheistic communism is alarming. It has spread so rapidly that one cannot help but wonder if the way is not being readied for the Antichrist to come. But the Church still sleeps!

The creeping paralysis of this Laodicean Age is having its deadening effect on spiritual people. Instead of the Church realizing this, and guarding against it by doing something vital about it, she sleeps!

The trouble with the church of the Laodiceans was her complacency. She said: "I am rich, and increased with goods, and have need of nothing." God said: "Knowest not that thou art wretched, and miserable, and poor and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The church was neither cold nor hot; and that was to God a sickening thing (Rev. 3:14-18).

We listened to a radio broadcast recently, broadcast contacting the great centers of popul tion in America, seeking to know what prepar tions are being made to cope with probable atom bomb attacks. The revelation as to what has be done and what is being done is heartening indee but the conclusion as to the probable loss of li during such attacks was most distressing: arou fifty per cent, provided a warning had been give In the case of sneak attacks the percentage of lo would greatly increase. I could not help but wo der what the churches in such centers are doi about a greater loss, that eternal loss of the so Who is concerned about this? But for a few ea nest Christian people here and there, the Chur still sleeps!

Beloved, if you have not a deep concern ov present conditions in the world and in the churc will you not ask God to put such concern on yo heart? People who are truly baptized with t Holy Spirit have this concern! Will you not a God to give you a new vision of the need and t possibility? Then, act!

What is the time? and what are you going do about it?

God's visitations here and there among us r veal His willingness to pour out His Holy Spi in mighty revival power when we meet the co ditions. But will the Church really awake to th fact? Will she awake to this opportunity th presently may pass, never to return? Will sh It is true "that in the last days perilous tim shall come" (2 Tim. 3:1-5), and it seems cle that "the last days" are upon us; but it is equal clear that "in the last days, saith God, I will po

ut my spirit upon all flesh" (Acts 2:17). We are till living in one of the "days" "the last days" f which the day of Pentecost was first, and durng which days God has promised to pour out Iis Spirit!

Read the challenge of the Almighty: "If I shut p heaven that there be no rain, or I command he locusts to devour the land, or if I send pestience among my people; **if my people,** which are alled by my name, shall humble themselves, nd pray, and seek my face, and turn from their vicked ways; **then** will I hear from heaven, and vill forgive their sin, and will heal their land" 2 Chron. 7:13, 14).

"And being let go, they went to their own comany . . . And when they had prayed, the place vas shaken where they were assembled together; nd they were all filled with the Holy Ghost, and hey spake the word of God with boldness. And he multitude of them that believed were of one eart and of one soul; neither said any of them hat ought of the things which he possessed vas his own; but they had all things common. nd with great power gave the apostles witness f the resurrection of the Lord Jesus: and great race was upon them all" (Acts 4:23-33).

The impossible becomes possible when the beeving Church gets down to God's order, down o business for God!—The Alliance Weekly.

# Laid to Rest

TINKEY. Mrs. Ethel (Deffenbaugh) Tinkey died sudenly at the residence of her son at Danville, Ohio, Apr. 3, 1959. A Mack descendant; Alex. Mack, Alex. Mack, r., Wm. Mack, Jacob Mack, John Mack, Mary Mack )effenbaugh, and the deceased. Born near Glenford, Ohio, )ct. 23, 1887; attended Ashland College; married to Charles Tinkey. A devoted church worker, the last 15 ears at the Fairhaven Church, Ashland. Survived by ne son. Services conducted by Professors Charles Munon and W. H. Miley. Burial in Good Hope Cemetery, lenford.

Prof. W. H. Miley.

• • •

SHANHOLTZ. Sharon Kay Shanholtz, daughter of Ir. and Mrs. Kenneth Shanholtz, was born June 1st and ved one day. Her paternal grandparents are Rev. and Irs. Bruce Shanholtz, of Linwood, Maryland. Graveside ervices in the Beaver Creek Church of the Brethren emetery by Rev. Clayton Gehman and the writer.

Freeman Ankrum.

NEW YORK—(LFA). A new feature movie has been commissioned by the Lutheran Churches who produced the successful "Martin Luther" film. The current struggle of Christians under communism in East Germany is the subject to be filmed in Europe this year. This was announced here June 4 by Robert E. A. Lee, Executive Secretary of Lutheran Film Associates, following a meeting of the LFA trustees.

The same writer-producer team that developed the Luther film has again been engaged by the Lutherans. Allan E. Sloane; film and radio-TVwriter, has prepared a screen play based on documented reports of the church-state conflict in Eastern Europe. Lothar Wolff, of Louis de Rochemont Associates, who was producer as well as co-author of "Martin Luther", is again collaborating with Mr. Sloane on the script and will produce the new film abroad through the de Rochemont organization later this year. No final title selection has been made for the film story.

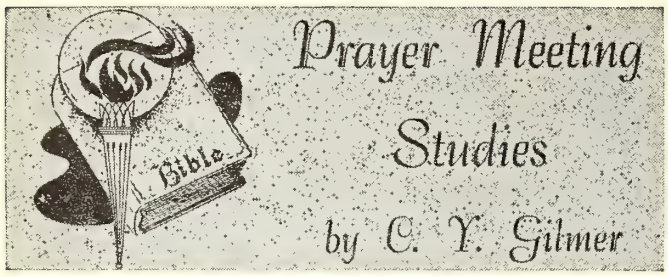
Mr. Lee said that LFA hopes to perpetuate the distribution success it enjoyed with "Martin Luther" by having the new film booked in theaters also. "We feel that our script interprets this vital subject for the screen with perception, skill, and accuracy," Mr. Lee said, asserting that "careful research has insured that virtually every incident can be substantiated from reliable personal sources or documents. We are confident that it will be effectively produced so that both the subject and its treatment on film will command public interest."

Reasons for Lutherans' producing a film on this subject were given in a statement by LFA President, Dr. Paul C. Empie, who is Executive Director of the National Lutheran Council, which is one of the six participating groups in the project:

"The past twelve years have witnessed an intense struggle for the loyalties of the East German people during which evangelical Christianity there—largely Lutheran and reflecting the mixture of strength and weakness common to Christians everywhere—has reacted unevenly but, by and large, in heroic fashion. The outcome is of tremendous significance for the Lutheran Church and indeed for all of Christendom. We believe that this is not generally known to Americans; that it should be told; that it should be related in such a way that its spiritual elements stand out above those merely political; and that, therefore, it should be told by an organization like Lutheran Film Associates."

Mr. Lee explained that a new corporation has been formed for the project because the original joint film enterprise (called Lutheran Church Productions, Inc.) was chartered only for the production of film material

(Continued on Page 16)




DESERT PLACES

This is a desert place . . .
And the time is far passed,
So the disciples told the Lord.
But strange to say. . .
His answer was not, "Send them away!"
But . . . "Give ye them to eat!"
And Christians say the same today
Concerning their surroundings.
Still His answer is the same!
Why are ye so slow of understanding?
With bread to eat that the world knows not of,
We do not feast on the things of the Spirit.
Our souls are not fat on the Bread of Life . . .
But lean from worldy living.
We haven't strength to succor others,
Although He pleads, "Give ye them to eat!"
I wonder . . .
Do you pass out loaves and fishes
In desert places?
Do I?

—Jessie Whiteside Finks.

LET THIS STUDY be based on the four gospel accounts of the feeding of the five thousand (Matt. 14:15-21; Mark 6:33-44; Luke 9:12-17! John 6:4-14). "Desert place" means an uninhabited place because there was green grass (Mark 6:39). Jesus sought to prove Philip who seemingly knew nothing as yet about God's unseen resources (John 6:5-7). Andrew, who was always good at finding (John 1:40, 41), had discovered what was available, which he felt was totally insignificant (John 6:8, 9).

If a Christian has God he has help (Psalm 82:10). God is never at His wit's end (Jer. 32:27) when we know not what to do (33:3). God always has "something up His sleeve" (Mark 9:23; 11:23, 24). God gives power to the faint (Isaiah 40:29), strength to the weak (2 Cor. 12:9), and the Kingdom to the poor (Luke 6:20).

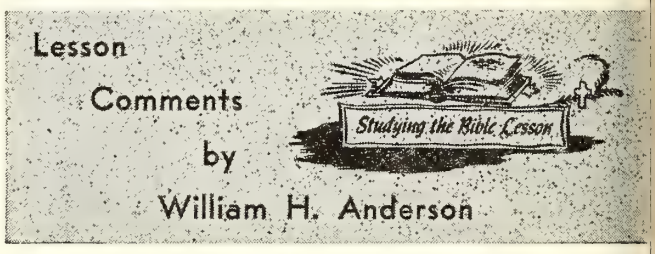
Little is much when God is in it (1 Cor. 1:27). He has often seen fit to use insignificant things, such as a rod (Ex. 4:2-5, 29-31), pitchers and lamps (Judg. 7:16-23), an ass's jawbone (Judg. 15:15), a mantle (2 Kings 2:8).

How little she could guess the fish and bread
She wrapped and gave her son that quiet day,
When touched and blessed by Jesus would be fed
To thousands hungry by the dusty way!
How little he could dream, who made the cup,
That through the centuries men would feel a power,
A pardoning, because Christ held it up
Within that holy first Communion hour!
O Father, let me have a heart that sees
Within the commonplace, eternal worth;
That glimpses shining possibilities
Within the smallest, humblest things of earth!

—Grace V. Watkins.

God is a God of order (Matt. 14:19; Luke 9:14). H wants everything that is done in the church to be orderl (1 Cor. 11:34; 14:40). To preface a meal with thank giving makes it more orderly (Mark 6:41). God's bour ties are not to be wasted as though we are ungratefu (John 6:12).

What are we doing with the "bread of life" (Joh 6:58)? What does Jesus want us to do with it (Mat 24:14)? What did the early Christians do with it (Act 8:4)? What kind of a faith is it which concedes defea to His cause in this generation (1 John 4:4; 5:4)? We hav the gospel, a responsibility, an obligation (1 Cor. 15:34 God has ordained that we should consecrate our all, ou full tale of "loaves and fishes" into His hands for th accomplishment of the impossible (Matt. 14:17, 18).




**Lesson for July 5, 1959**

**A NATION UNDER GOD**

**Lesson: Deuteronomy 7:6-11; 8:17-19; 11:1**

"'I wish I could mind God as my little dog mind me,' said a little boy, looking thoughtfully on his shag gy friend; 'he always looks so pleased to mind, an I don't.'"

MOST OF US have this same difficulty! We seek t be God's people, and yet experience so much diffi culty in obeying Him. This was the plight of Israel.

For the next quarter we shall be studying a numbe of the books of the Old Testament. Deuteronomy, or "th law repeated the second time," is now before us.

**THE RESPONSIBILITY OF GOD'S PEOPLE**

**1. God's people were not to become entangled wit the ungodly.** "And when the Lord thy God shall delive them (the Hittites, Amorites, Canaanites, etc.) befor thee; thou shalt smite them, and utterly destroy them thou shalt make no covenant with them, nor shew merc unto them" (7:2).

"Moses warns against a false principle of toleration, says Gray and Adams in their commentary. **May we pu this question before you for your consideration? IS GOI PLEASED WHEN CHRISTIAN AMERICA SEEKS T ENTER INTO ALLIANCES, TREATIES, OR AGREE MENTS WITH ATHEISTIC RUSSIA OR RED CHINA?**

**God says we should be "tolerant" with those who ma not always agree with us. But God never says we shoul be "tolerant" with SIN and UNGODLINESS!**

**2. God's people were not to be unequally yoked i marriage with unbelievers.** "Neither shalt thou mak marriages with them; thy daughter thou shalt not giv

ıto his son, nor his daughter shalt thou take unto thy ɔn" (7:3).

**Samson and Solomon are perfect examples of what ıppens when this injunction is disobeyed.** "For they will rn away thy son from following Me, that they may rve other gods" (7:4).

**3. God's people were to have no part whatsoever with olatry.** "Ye shall destroy their altars, and break down eir images, and cut down their groves, and burn their aven images with fire" **(7:5).**

In the days ahead, idolatry was to be Israel's eatest stumbling block. Had this commandment been eyed, untold suffering and heartache could have been oided.

### THE STATUS OF GOD'S PEOPLE

**1. God's people were "an holy people unto the Lord y God"** (7:6). They were to keep themselves free from l defilement. Because they were God's people they were be Godlike in all their ways.

"Whatever is dangerous to the special Christian life must cease to exist for Christians. It should be laid at the feet of their Divine Head, that He may seclude it from His people and render it innocuous. Many things that are harmless or even useful at a lower level of life must be refused a place by the Christian. Gratifications that cannot but seem good to others must be refused by him; for he seeks to be in the forefront of the battle against evil, to be the pioneer to a more whole-hearted spiritual life" **(Expositor Bible).**

**2. God's people were a chosen people.** "The Lord thy ɔd hath chosen thee to be a special people unto Himlf, above all people that are upon the face of the earth" :6).

**What a blessed privilege the Jewish Nation has enyed because of this peculiar relationship to God!**

### GOD'S CHARGE TO HIS PEOPLE

**1. God promised He would be faithful to His people long as they maintained faith with Him.** "Know therere that the Lord thy God, He is God, the faithful God, ıich keepeth covenant and mercy with them that love im and keep His commandments to a thousand generaɔns" (7:9).

**2. God's people must ever remember that they are ıat they are, and they have what they have because of ɔD!** "Thou shalt remember the Lord thy God: for it is ɜ that giveth thee power to get wealth . . . " (8:18).

There is never any reason for the Child of God to ast. All that he is and has he owes to God and His eat love and mercy!

**3. God told His people that He would remove His ɜssing from them whenever they would turn from Him.** ınd it shall be, if thou do at all forget the Lord thy ɔd, and walk after other gods, and serve them, and worip them, I testify against you this day that ye shall rely perish" (8:19).

**How long will God continue to bless America? How ıg will He continue to stay His hand of judgment from r land? There is still time for America to turn again to God. Only time will tell whether she will repent ore it's too late!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### COME TO CONFERENCE!

THE SUNDAY SCHOOL BOARD is pleased to announce its special speaker for the 1959 General Conference: Rev. Edward H. Stady, Pastor of the Quidnessett Baptist Church in North Kingstown, Rhode Island.

Rev. Stady's church in Rhode Island has the largest Sunday School in the state. Before becoming the pastor of the Quidnessett Church Rev. Stady was for six years the pastor of the Riverside Baptist Church of Buffalo, New York. During his pastorate in Buffalo the Sunday School doubled in attendance.

**REV. EDWARD H. STADY**

Rev. Stady has also served as the General Chairman of the Buffalo-Niagara Sunday School Convention. He has participated in many area Sunday School Conventions both in workshops and also as an inspirational speaker. For the past five years he has served part-time as a faculty member of the Buffalo Bible Institute.

Rev. Stady will conduct a workshop at General Conference on Wednesday afternoon, August 19, on the subject **Planning a Year's Program.** He will also present the inspirational address on the 7:25 evening session sponsored by the Sunday School Board. The title of his evening message will be **Identifying Features of Faithful Workers.**

Rev. Stady is an excellent teacher-preacher. He comes to us as a successful pastor with much experience in the practical know-how of making a growing, successful Sunday School.

This year again General Conference promises to be a worthwhile experience. You owe it to yourself, your church, and your Lord to come to Conference this year. Come on Monday and stay for the whole week. You'll be glad you did!

## WORLD RELIGIOUS NEWS

(Continued from Page 13)

about the life and work of Martin Luther. The same Lutheran groups are participating. They are, in addition to the National Lutheran Council, The Lutheran Church—Missouri Synod, The United Lutheran Church in America, The Evangelical Lutheran Church, The American Lutheran Church, and The Augustana Lutheran Church.

The "Martin Luther" film has been in the news frequently as a result of its somewhat unique place as a church film which became a box-office success. It has been shown in over 60 television markets of the United States and Canada after enjoying an international circulation in theaters. Several leading newspaper polls included the Luther movie as one of the "10 Best Films of 1953." Churches, colleges, and schools have ordered some 4,000 16mm copies, which represents an all-time record for numbers of prints issued of a motion picture.

### LIST 1,602 PROTESTANT MEDICAL MISSIONS SPONSORED BY CHRISTIANS IN 80 COUNTRIES

The medical work conducted by 213 Protestant missions agencies around the world has been put on record for the first time. The new **Directory of Protestant Medical Missions** is the result of a two-year survey conducted by Arthur W. March and Dr. Frank W. Price of the Missionary Research Library. To compile the facts on numbers of hospitals, clinics, personnel and other important data, they worked closely with the Christian Medical Council for Overseas Work, a unit of the Division of Foreign Missions of the National Council of Churches, headed by Douglas N. Forman, M.D. Altogether 1,602 hospitals, T. B. sanitoria, leprosaria and dispensaries are included in the directory. They are maintained by missionary agencies in the United States, Canada, Great Britain, Ireland, Europe, Australia and New Zealand and by 56 national Christian organizations in Asia, Africa, Latin America, the Caribbean and the Pacific Islands.

In his introduction to the directory, Dr. Edward Dodd, Christian Medical Council chairman, declares: "One of the tragedies brought out in such a Survey is the wiping out of medical missions, as we know them, in China." There is reason to believe that much good work is still going on under the communist regime, he says, but it is limited, regimented and "cut off from Christendom." In former studies, China showed the largest medical force and greatest number of missions hospitals of any country.

Among facts brought out in the survey, Dr. Price noted that the number of nationals serving as physicians on mission hospital staffs is now 55 per cent larger than the missionary staff and that there are four times more nationals than missionary nurses on nursing staffs.

Estimating that at least three-fourths of the total Protestant medical work is covered in the survey, Dr. Price expressed the hope that hospitals and clinics which failed to report may be included in a second edition. "This directory," he said, "reflects a far-flung and noble enterprise—the Christian ministry of healing around the world in more than 80 countries."

### UNITED PRESBYTERIAN CHURCH TO USE ADS I NEWSPAPERS TO RECRUIT NEW MEMBERS

The United Presbyterian Church may become the fir major Protestant denomination to buy nation-wide new paper display advertising in an appeal for new membe The Church's general council recently gave its approv to two "pilot" projects of "newspaper evangelism." T first project conducted in Rochester, New York, last f was considered successful. The second project to be co ducted in "a large Midwestern city" to be named when arrangements have been completed. The most producti ads used in Rochester will be reused in the second test. the later test warrants it, the program will become a n tion-wide effort.

Churches have utilized newspaper advertisements f local announcements for many years, but countrywi long-term institutional advertising has not been attempt before by any of the larger church bodies. The first p ject lasted 24 weeks. It was conducted under the auspic of the Presbytery of Rochester, New York, and t church's Division of Evangelism.

One advertisement a week was placed in each of t three Rochester newspapers. The ads were prepared by Rochester advertising agency, in consultation with t presbytery. The project experimented with the content, work, sequence and position of the ads in the three ne papers. No ads were placed on the regular weekly religi pages. Readers were asked to send for brochures or quest calls from clergymen. It was found, for examp that ads with a spiritual emphasis generally had grea drawing power than self-help ads. Those that raised dif cult religious questions were apt to outdraw those t simply offered a helping hand.

The second pilot program will be conducted this fall a large Midwestern city where a presbytery has indicat interest. The city will be named when arrangements ha been completed.

The council's authorization requires that the presbyte have sufficient trained laymen to call on every respond to an ad within one week of his response, and make written report to the proper officials. The most success ads from the Rochester pilot project will be used.

### CHURCH SPONSORS "GOD'S LITTLE NETWOR TO REACH WASHINGTON SHUT-INS BY RADIO

A Lutheran church in Washington, D. C., is usi what they call "God's Little Network" to make it p sible for members who are shut-ins to attend both chu services and Sunday school classes. The "network" is intercommunications system extended beyond the confi of the church. A private telephone line is leased by month with a "church station" at one end and a "ho station" at the other. Originally serving four homes, network is now increased to six with more planned equipment becomes available.

The "church station" is placed near a high-fidel speaker connected to the church's custom-engineered p lic address system. Amplifiers are used to boost the s nal. The "home station" is a listening device whose v ume is controlled by the listener. When he wants to t during Sunday school hours or social events to eit the "church station" or another "home station" he presses a "talk-bar" on his instrument which puts h

the air." Church services are relayed through the lic address system.

'he "church station" is a portable unit which may be ried from room to room and is connected to special phone jacks. Installation and rental of equipment s about $10.00 per month for each unit and is being ne by the congregation through special offerings.

## IO BISHOP USES PUPPET WITH MOPPETS; ACHES CHURCH TRUTHS IN MASS PROGRAM

ecently 1,200 boys and girls assembled in Trinity hedral, Cleveland, Ohio, to hear Bishop Nelson M. Bur-s. But they found the featured personality was to be ttle Wilbur," a puppet. It was the second annual mass-cation program of the bishop and his staff for the chil-n of the northern part of his diocese. There had been ircus tent outside and a lunch of hot dogs. And now y took their places in the cathedral. There they found le Wilbur in the pulpit.

'hen the bishop came down the aisle, Wilbur piped up, ho's that man in all those fancy clothes? Is he a ? And Bishop Burrows explained to Wilbur and the dren just what a bishop is, and what his vestments n, why some churches are cathedrals and what the va-s symbols and parts of the church are for. Not until bur ran out of his spritely questions did Bishop Bur-s pronounce his blessings upon the children and send n home. And no doubt they are wiser church members because they heard Little Wilbur "talk right up to the op."

## ERAL HUNGARIAN PASTORS SHIFTED AGAIN NEW COMMUNIST GOVERNMENT CONTROL VE

tate control over churches in Hungary had been stif-ed in recent months. With Communist-approved bishops charge of the Lutheran Church, the government had ed strict regulations for the filling of all church posts had demanded that churchmen take an oath of alle-nce to the Communist constitution or be deposed. Bishop os Ordass had been removed from his post as head of Hungarian Lutherans and later "retired" from his as bishop of the Southern Diocese. (In late February op Zoltan Kaldy, Ordass' replacement, had announced some clergy would be transferred to positions "where can do no more harm to the church as a whole.") A nt issue of **Evangelikus Elet,** the Lutheran church pe-ical, revealed that several well-known pastors had sent to outlying provinces. Among them were Pastor hauser, who had served a leading Budapest church; Dr. ras Keken, former assistant to Bishop Ordass; Pastor lz, former president of the Pastors' Association; and Rev. Istvan Botta, former press secretary for the Hun-an church.

## ED SURGEON STRESSES SPIRITUAL VALUES; IRMS CONFIDENCE IN PSYCHIATRIC METHODS

r. L. Nelson Bell, a retired surgeon and well-known leader of the Presbyterian Church in the U. S. (South-, told a Virginia conference that psychologists and hiatrists are discovering that humanity must be rec-iled to God. He said he is "convinced that a great basic discovery in the realm of psychiatry and psychology is now in the making, and that this discovery has to do with the necessity of reconciliation between the spirit of man and God."

Dr. Bell, the father-in-law of evangelist Billy Graham, is executive editor of **Christianity Today.** He addressed a section on Religion and Psychiatry at the Virginia Conference of Social Work, held recently at Roanoke. He affirmed his confidence in current psychiatric methods but said that "at the same time, there are thousands of people in America who are looking for help whose problem is primarily spiritual, not physical or mental." These people, he said, "need to be reconciled to God" for "in their hearts is a spiritual hunger which can never be satisfied by anything or any person other than Jesus Christ."

## PROTESTANT BIBLES BEING DISPLAYED IN ITALY'S PUBLIC SQUARES; POLICE APPROVE

Italians in several public squares are witnessing an unprecedented spectacle. Protestant Bibles are being sold publicly, and that with the permission and protection of the police. This unusual opportunity to spread God's Word was reported by Editor Joseph Zacchello, who publishes **The Convert.** Permission to operate Bible stands, always denied previously, has recently been granted.

Details of the story, as published in the May issue of **The Convert:**

"A few weeks ago we had a great blessing, something which will bring salvation to many Italians. It is a victory for the Lord against the power of Satan. Last October our director, Guido Pagella, received a request for a free Bible from a couple who had just married, Mr. and Mrs. Bolelli. He sent the Bible but for many weeks he received no answer. Then he wrote again to several people who had requested Bibles and invited them to come and attend a Bible Study in his home. Only Mr. and Mrs. Bolelli came. Only two people, but the Lord Blessed them, in fact after a few days both of them accepted Christ.

"After much prayer our director asked them to apply for a license to sell Bibles in public squares. This license has been denied to our director who even appealed to the President of the Italian Republic. This Christian couple was able to obtain the license. Now they are selling Protestant Bibles in public.

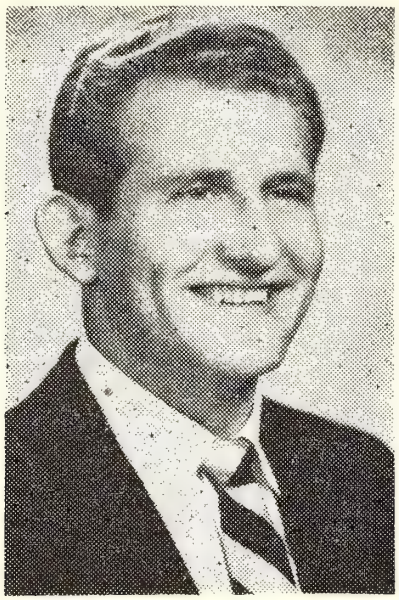
"To our American readers this may not sound like a great victory for the Gospel of Christ, but to those who know the present condition in Italy it is almost a miracle. Now people are able to see and read the Bible. Even if many of them are not able to purchase it, they are at liberty to read portions from the Scriptures. Our director is also there very often to assist those who show interest. There are more Bibles given away free than sold, but the Lord will provide the means.

"The local priests are infuriated and already have sent a group of Roman Catholic women to warn people that the Bibles do not have the imprimatur (permission) of the Roman Church. When people come and ask why our Bibles have no imprimatur of the Bishop, our director tells them that the Word of God does not need the imprimatur of a church, because God, who has inspired the Holy Scriptures, is above any church authority. That table with the Bibles is like a Light of Truth, a light of Victory, a Hope of Freedom and salvation for Italy."

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK



**Rev. Sheldon Clements**

When the NATIONAL BRETHREN YOUTH CONFERENCE convenes at Ashland College on August 17th, **Sheldon Clements** will be the man of God to hear! Coming from Stockton, California, with a vast number of experiences from working with young people, he promises to be our "man of the hour" during conference. You will notice that Rev. Clements will not only speak to the young people during morning CHAPEL, but also to both youth and adults during the evening VESPERS in the stadium.

Here are the interesting titles of his CHAPEL MESSAGES:

**"Count Down"**
**"Prison Break"**
**"I Led Three Lives"**
**"Happy Ever After"**

And for VESPERS, we have the following:

**"Dragnet"**
**"Young Lions"**
**"Way Into Life"**
**"You Are What You Believe"**
**"Decision Determines Destiny"**

One of the most interesting projects that has occupied Rev. Clements' time in recent years is a summer "Life-Line Camp." In this venture they invite underprivileged and oftentimes delinquent young boys to attend the camp, show them a good time, and lead them to Christ. His concern for those, whom most of us are unconcerned about, has provided a wealth of experience.

"Hear Sheldon Clements at National Youth Conference"

## Another Youth Magazine

. . . is off the presses and mailed to the subscrib Of course I mean the "BRETHREN YOUTH MA ZINE packed full of news, devotional articles, pictu and items of general interest. You what? You don't one? Do you subscribe? Weeell, that explains it! much? Why, only $1.00 per year. That right, you s the dollar with your name and address to Breth Youth, Ashland College, Ashland, Ohio. What's th I thought so . . . I knew you'd feel better once you had taken care of. Sure! But you know what? There ar lot of people that can hardly stand living with th selves because of this inner tension and conflict. cause, you ask? Why, their inquisitive little minds just dying to get hold of a BRETHREN YOUTH MA ZINE, but the pocketbook just won't give in! It's terri And the remedy is so simple . . . Oh Well, some f never learn!

"Hear Sheldon Clements at National Youth Confere

## Rally In Fayette County

From the OAK HILL, WEST VIRGINIA, Church letin: "The first Fayette County Brethren Youth R will be Saturday, June 27, beginning at 1:30 P. M. afternoon recreational program is being planned also an evening weiner roast. The evening service consist of the election of officers and an inspirati service." **Rev. Robert Madoski** is pastor.

This is the sign of good work on the part of the Hill and Gatewood Brethren Churches. You see, they too far away to participate in the regular Southeas District Youth Rallies, but it is encouraging to see move on their part to have Christian fellowship folks from the surrounding areas. Keep up the work. We'll look for a report of the rally.

"Hear Sheldon Clements at National Youth Confere

**WE NEVER LEARN**

**LAST YEAR .... 4,077 PEOPLE DIED OF GAS:**
***29 inhaled it:**
***48 put a match to it;**
***4,000 stepped on it!**

(from Friend

"Hear Sheldon Clements at National Youth Confere

## SUMMER WORKERS ACTIVE

At the time you are reading this current issue of **"Brethren Evangelist,"** the BRETHREN YOUTH S MER WORKERS have already been hard at work several weeks.

The SUMMER CRUSADERS have already compl 30 weeks of Bible School teaching.

The AMBASSADOR QUARTET is completing the ond of its five weeks' tour.

The PIONEERS (work teams) have a total of 4 ( weeks of work at the Ohio Camp and Lost Creek to credit.

Continue to PRAY for the safety and the spir work of the SUMMER WORKERS throughout the mer.

# The Women's Corner

by Helen Jordan

## THE HOLY LAND

HAT SMALL STRIP of land, bordered on the North by the beautiful Lebanon mountains (my birthplace), d by the great Mediterranean Sea on the West, is pre-ous because of its sacred shrines from Old and New estament times. There are trees, gardens, tombs and enes rich in Bible memories. It abounds in lime stones, rtile soil, waste lands, etc. and has mountains of beauty d glory, touched by the feet of peasant, prince, priest, epherd, king, and the "Great Shepherd of the sheep," e King of all kings.

Its seas, rivers, pools, wells and streams, even the h and rich minerals in the waters, and the pebbles in brooks, speak of myriads of Bible lore and love, no n can adequately describe. No wonder the eyes of oslem, Jew and Christian look upon it with secret and cred jealousy akin to idolatry.

Very interesting is the fact that after thousands of ars the Holy Land people eat the same kind of food, serve many of the same customs, and most of them ear similar costumes to those worn in Old and New estament times. Surely the Bible is a living book! Most the natives are not educated, (though a few are high-so). Yet all can point you to Bible shrines, such as e well of Jacob, where Jesus talked to and saved the oman of Samaria.

Or should you be near or upon the Lake of Galilee, en a Moslem will tell you the story of Jesus walking the waters and bidding Peter to do the same. I said the Mohammedan who took a couple of us on the ake of Galilee and who told us that story: "Do you ally believe Jesus and Peter walked on the Lake?" e answered: "Yes, yes, don't you?" I answered just as ickly as he did: "I do, with all my heart."

Praise God, the One who walked on that Lake made and everything else; and as yesterday, can today cause to walk over every difficulty and calm every storm His matchless grace.

Being born in that land, I love every inch of it. But tter still, I have been born again. And I expect to be Jerusalem with the Lord and all the Holy Saints en Jesus shall return and reign there a thousand ars, and again His feet shall stand upon the Mount Olives.

There is a sacred spot marked by a huge rock on ich is carved a foot print, and guarded as the place ere Jesus' feet stood with many believers when a ud came down and received Him out of their sight. nd while they looked stedfastly toward heaven as went up, behold two men stood by them in white parel, which also said: 'Ye men of Galilee, why stand gazing up into Heaven? This same Jesus which is ken up from you into Heaven, shall so come in like manner, as ye have seen Him go into Heaven.'" (Acts 1:9-11)

The same Jesus, who was born in Bethlehem's manger, over which is built the church of the Nativity. This same Jesus, who died on Mount Calvary, or in Hebrew, Golgotha (place of a skull). And a skull can be seen still today in that mountain as it faces the Mount of Olives.

It was on Golgotha's Hill Jesus, the Son of God, was crucified and shed His precious blood for our sins. Let us accept Him as our Saviour and ask Him to cleanse us from all our sins through His precious blood, and keep us clean and ready to meet Him.

"Living He loved me, dying He saved me,
Buried He carried my sins far away;
Rising, He justified, freely forever,
One day He's coming! Oh! Glorious Day!"

Emma Aboud,
Long Beach, California.

# Spiritual Meditations

Rev. Dyoll Belote

## WHAT DO YOU DO WHEN YOU ARE IN ROME?

**"My son, if sinners entice thee, consent thou not." Proverbs 1:10.**

A GRANDSON of Robert Bruce, the great Scotch Hero, was once urged to do a thing that was dishonorable. Proudly the grandson replied, "I cannot do it, I bear the name of Bruce." The mistake that many folks make when their hearts show them the right, but they are undecided, is to ask counsel of someone. Usually they hear that which they have prepared themselves to hear. Most folks are susceptible to flattery, and it is rather natural to think that the course which ministers to our self-esteem is the right one. We tend to follow the advice which agrees with our own selfish desires.

For an individual with the right and honor to possess self-determination to take as a model for action the old question "What is the crowd doing?" is to step down from the throne of self-determination, of free-will. Like the young Bruce, the Christian "enticed to evil," will say even more proudly, "I cannot do it, I am a Christian; I'm the child of a King," "I bear the name of Christian."

Instead of doing as the Romans do when in Rome, why not try to win the Romans to do as Christ would have them do? It is neither wise nor profitable to go with the crowd, for the crowd is not always right, and "God and one are a majority" always. You had better be wrong with God (as the world sees things) than right with the majority.

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The Christian life demands supernatural strength. Nathaniel Hawthorne once said, "A crow has no real pretentions to religion, in spite of his gravity and black attire."

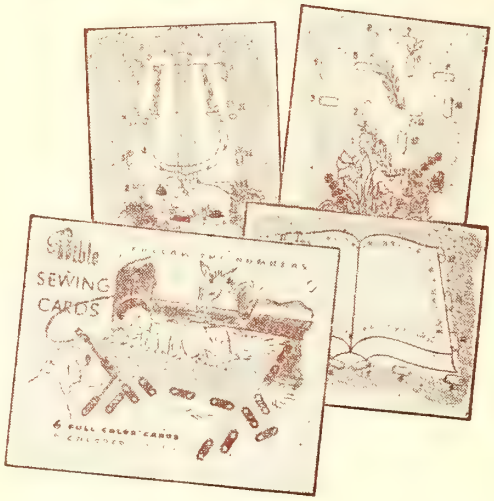
Brethren Historical Library
Manchester College
N. Manchester, Ind.



# *Delightful* CREATIVE ACTIVITIES

## BIBLE SEWING CARDS

Imagine sewing without needles! Nursery and Kindergarten children can do just that with these cards. FULL-COLOR pictures can be completed by threading bright yarn, celluloid tipped, through die-cut holes in the cards. Set includes six 7 x 9-inch full-color picture cards and plenty of red, yellow, and blue yarn. Pictures on the cards are: manger with baby Jesus; little girl with umbrella; king with crown; harp and sheep; Bible and picture of Jesus; cross with flowers growing at its base. Scripture on each card. **6229 Set of all 6 cards, 75c.**



## BIBLE *Stick-on* ART

Children will love making their own stick-on pictures. Easy-to-follow lines guide the cutting of gummed paper, in color, to be stuck on outline picture cards. Illustrations are keyed to the pictures by number. Each packet contains 8 picture cards (8 x 10 inches) and 4 gummed sheets of illustrations, each sheet a different color. Pictures are: The Good Shepherd, Jesus Healing, Teaching the Scriptures, Loving God and Our Neighbors, Esther and the King, a Missionary Picture, Our Heavenly Home, and Family Worship.

**No. 6223 . . . . . 75c.**

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"I Learn About" books offer attractive handwork to fascinate every little child. Full-color pictures on gummed pages are provided to be cut out, moistened, and stuck in place on outline pictures. Last two titles feature 4 or 5 stories with pictures . . . . . **Each, 35c.**

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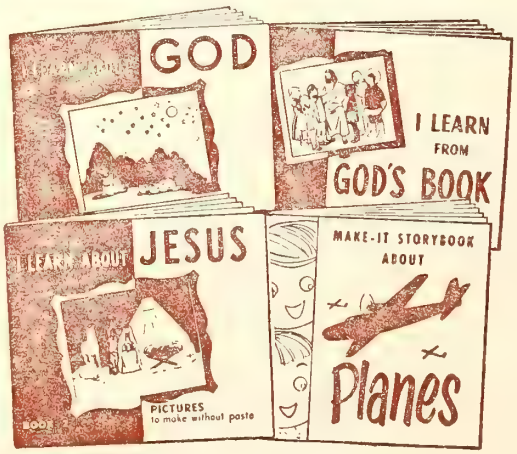
**I Learn About Bible Animals . . . . . No. 2400**
**Make It Story Book About Planes . . No. 2076-C**
**Make It Story Book About Boats . . . No. 2077-C**




# Order from The Brethren Publishing Company

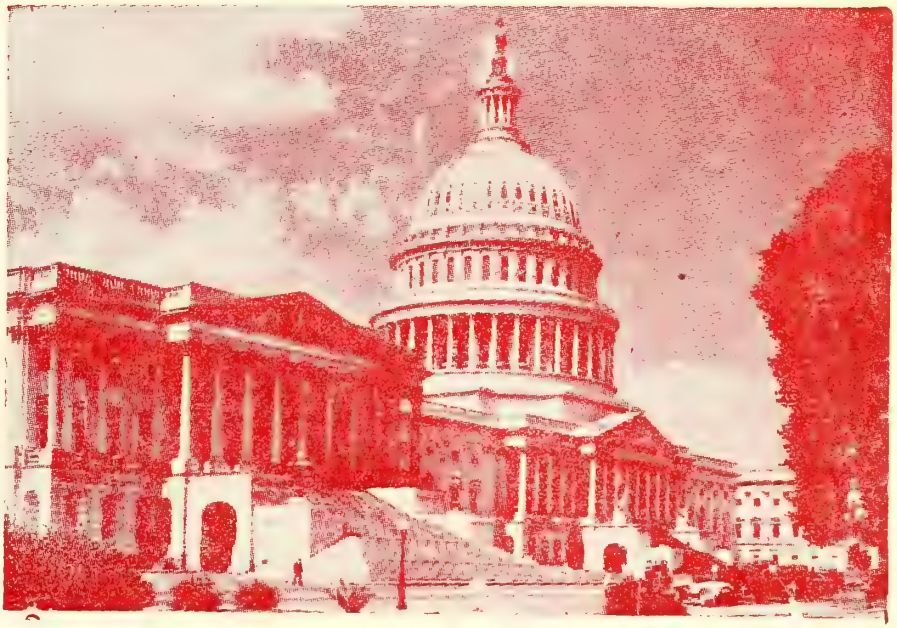
524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


country 'tis of thee,
eet land of liberty,
Of thee I sing;
nd where my fathers died,
nd of the Pilgrim's pride,
om every mountain side,
Let freedom ring.

native country, thee,
nd of the noble free,
Thy name I love;
ove thy rocks and rills,
y woods and templed hills;
heart with rapture thrills
Like that above.



Let music swell the breeze,
And ring through all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God our King.


ol. LXXXI July 4, 1959 No. 27

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

BETHLEHEM-MT. OLIVE, VIRGINIA. Pastor John F. Locke was the speaker for the Forty-Fifth Annual Sunday School Convention of the Stonewall District, at the Cedar Creek Christian Church on June 4th.

Other special addresses recently by Brother Locke include, the Baccalaureate sermon for the Edinburg, Virginia, High School, the Commencement Address at the Toms Brook High School; also Ladies Night Banquet of the Strasburg, M. E. Church, and Family Night dinner at the Clover Hill M. E. Church.

WASHINGTON, D. C. Dean Delbert B. Flora, of Ashland Seminary, was the special speaker at the Washington Summer Bible School the week of June 21st through 28th.

LINWOOD, MARYLAND. The Laymen's public service was given the morning of June 28th.

CAMERON, W. VA.-QUIET DELL, PENNA. Pastor Cecil Bolton, Jr., reports in his bulletin on the meeting for which he was Evangelist at the Terra Alta Brethren Church. Brother Bolton writes: "We had a wonderful time in the Lord and the series of services was concluded on June 9th by the baptism of three fine boys in the afternoon and with Communion that evening attended by forty-nine participants."

JOHNSTOWN, PENNA. (THIRD). Brother Clarence Stogsdill notes that a special service on "Soil Stewardship" was held on May 17th, with a "good attendance," and "two carloads of visitors."

Sister Doris Stogsdill, who had been hospitalized for observation, is now home and is feeling much better, according to word from Brother Stogsdill.

June 7th's Cash Day offering brought to $5,403.10, the total amount received by Third Brethren in preparation for their anticipated building expansion program.

ASHLAND, OHIO (GARBER MEMORIAL). The Father and Son banquet was held the evening of June 13th.

WEST ALEXANDRIA, OHIO. West Alexandria's new pastor, Brother Claude Stogsdill, and family, were given a welcome by the Miami Valley Brethren Ministers and families, on the lawn of the New Lebanon Brethren Church parsonage the afternoon of June 20th.

## COMING EVENTS

**OHIO DISTRICT CAMP SITE DEDICATION SERVICES**
**at the Camp Site**
**Sunday, July 5th—4:15 P. M. EST**

**THE**
**71st General Conference of The Brethren Church will be held at Ashland, Ohio, August 17-23, 1959.**

ATTENTION: DELEGATES AND FRIENDS P NING ON ATTENDING PENNSYLVANIA DIST CONFERENCE:

**Room reservations should be sent to: Mrs. Sallie D Washington St., Masontown, Pennsylvania. State nu coming, and send by July 11th. Thank you.**

**Charles Berkshire, Chairm**
**Church Conference Commit**

IT IS TIME TO:

**Send reservations for rooms for General Confe Send to Business Manager, Ashland College, Asl Ohio.**

**Check your Church attendance record thus far summer.**

**Check your total Church contributions in relation t amount you have received in earnings.**

**Do that extra Bible reading you were too busy during the winter.**

**Tell your church janitor that you appreciate th way he is keeping the lawn mowed around the Chu**

**Special to Sunday School Superintendents: Visit class during class session and see if you would be pletely happy teaching with conditions and material lack of them) which your teachers are doing.**

**PRAY.**

**THE BRETHREN EVANGELIST**

Published weekly, except the fourth week in July and the last week in December

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
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# The Editor's Pulpit

## The Big Explosion

NY NEW PEOPLE moved into your area recently? If so, it is possible they have come a result of the big population explosion which taking place in our country right now. An exsion, which, experts tell us, will continue to rease for the next three or four decades.

On June 16th of this year, the population of e United States passed the 177 million mark. 1975, it is estimated to reach 230 million, and 0 million by the end of the 20th century.

Experts tell us this expanding population is ushrooming out over our rural areas at the e of over two million acres annually.

That is why we ask the question: "Any new ople in your area recently?" Is your church epared, or preparing to meet the spiritual needs these people? Expansion of present facilities, the spawning of new works in new areas of velopment in your city—are they a part of ur plans of church growth and service?

A few decades ago, Americans were content to ieve that racial suicide was at hand. Families one or two children, or none at all, were the e. Experts predicted a gradual decrease in pulation. Churches, schools, cities, were evenlly to be used at only partial capacity. This emed to fit into the mood of many churches ose members were reconciled to a slow death.

That picture is all changed now! Increased th rate—longer life span—have worked to ng about this big population explosion. Other tistics tell us that by 1965, there will be 24 llion teenagers in America; by 1975, one-half this American population will be under 20 ars of age.

Getting away for the moment from the statis-s, let us look at the role our churches must y in this burst of population increase.

The present boys and girls of your Sunday hool and church, and the thousands outside of y religious instruction, will be the parents and ndparents, of these promised millions. We st ask ourselves what we are doing **right now** to instill in their hearts the precepts and teachings of God which will bring their souls to a knowledge of Christ as Savior. Especially important this is; otherwise the teeming millions of our population in the coming decades will be a people apart from reverence and worship of God. What we do now in meeting this problem will determine largely the kind of society America will have from here on to the end of the century.

Current in the news is the announcement that large segments of the American people have neglected to use the Salk vaccine as protection against paralytic polio. It has been called a "national disgrace." Ninety-eight million Americans have failed to get even one polio shot! Six million children under five years of age (the most vulnerable age) are still without protection.

If this neglect is a "national disgrace," what about the neglect of the spiritual training of boys and girls, plus that of millions of parents and older ones, seemingly beyond the realm and scope of the church?

Lest we be found to be neglecting our "open door," let us be found diligent in study and preparation to meet the expanding need of the Church's message in the area in which we live. Consider carefully the spiritual needs of your area, and then plan and work to meet that need.
W. S. B.

---

My own father died just after midnight in an Atlanta hospital. I loved him very deeply. He was a minister, and we were very close. I lived at Douglasville, about twenty-five miles from Atlanta, and early that morning I was driving home. A nauseating despondency had settled over me. But as I went over a hill I saw the sunrise in all its glory. Then I thought of that lovely song, "Sunrise tomorrow, sunrise tomorrow . . . sunrise with Jesus for eternity."

Then, like the dawn, a truth of tremendous import burst upon me. "Why, the sunrise has come for one whom I love."

Charles L. Allen in WHEN YOU LOSE A LOVED ONE
(Fleming H. Revell Company)

# Who---

# ME?

*Rev. William Curtis*

**"But they all alike began to make excuses a to beg off."** (Amplified New Testament)

DR. OSWALD J. SMITH, a missionary minded man of God, who is well known by the evangelical church the world over, relates in his testimony that not until God pulled the seat of self-reliance from under him did he learn to give to missions according to God's way.

Dr. Smith had just become pastor of a church that believed in the missionary convention. During the closing service of the convention he sat behind the pulpit watching the ushers as they walked up and down the aisles, giving out the Faith Promise envelopes for missions. Suddenly one of those ushers had the audacity to walk right up the aisle, step up onto the platform and hand him, the pastor, one of those envelopes. States Dr. Smith, "I took it and looked at it. I had never seen one before. I did not know anything about it. Immediately I bowed my head and closed my eyes, and I started to pray. I said, Lord, I can't take part in this offering. This church is only paying me $25.00 a week. I have a wife and family to support; prices are sky high . . . nothing in the bank and nothing in my pocket at the end of the week." Who, me! Lord, are you asking **me** to give?

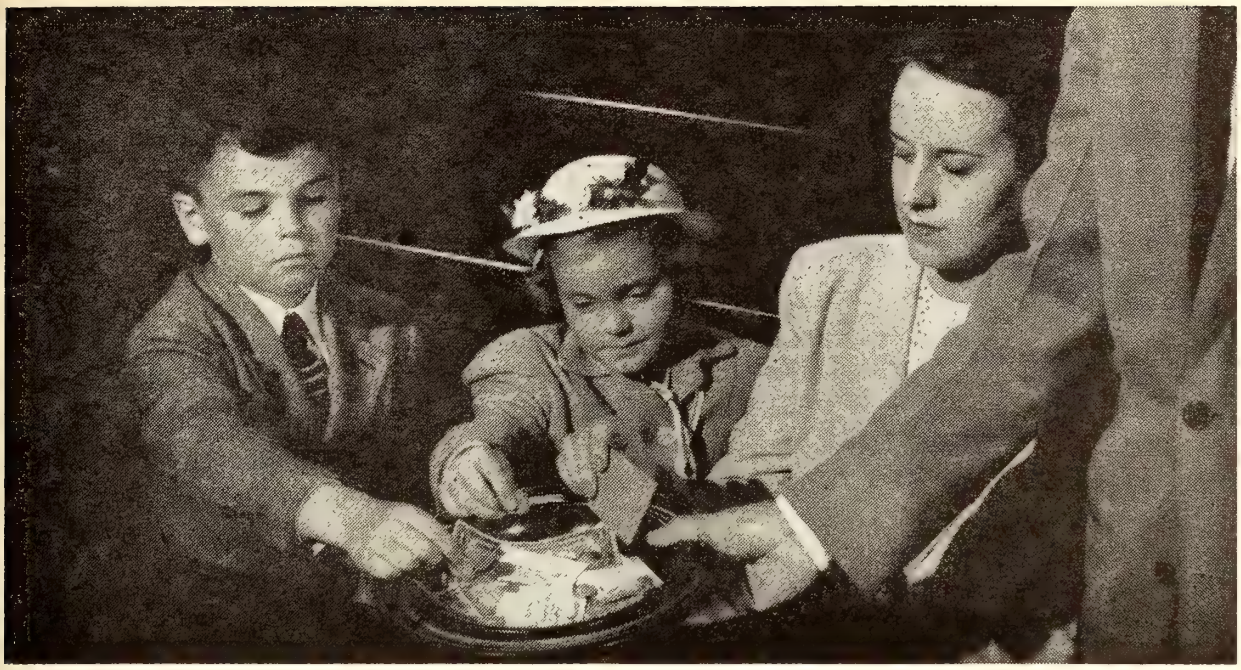
Then God began to speak to him. He seemed to say, "Oswald, I am not asking you for what you have . . . I'm asking you for an offering by faith. HOW MUCH CAN YOU TRUST ME FOR?" By the time Dr. Smith had finished bargaining with the Lord, he had promised to trust Him for $50.00 which was two weeks' income. That year's faith promise was met and as years went by, the faith promises went fr $50.00 to thousands of dollars. God had tau His servant how to give.

### THE BIG QUESTION

Brethren in Christ, how much are you tr ing God for today? Are you sitting down pecting others to do the work of Christ's G Commission, "Go Ye"? Do we expect others furnish the prayer power, provide the mate meet the expenses, and then go themselves? I haps Jesus stands before you. His finger is pointed at others, it is pointed at you as an dividual. You began to squirm in your s "WHO, ME?" you ask. Then Satan comes to rescue and as he enters in by the back way, y already over-calloused conscience becomes lieved as excuses began to fly like feathers f an exposed pillow. Do you know upon what fo dation these excuses are founded? You gues it! They are based upon other individuals like you. Satan has, since the fall of man, ur men to pattern themselves after the Adam-t man . . . the world concept.

### MODERN EXAMPLES

Because a congregation sees another buil bigger, more beautiful, and expensive sanctu then they too must have one regardless of already suffering mission program. Statis show us that only 4% of the total offering evangelical churches in our Nation goes to



preading of the Gospel to "the untold thousands et untold." Think of it beloved . . . only 4%! Yet we agree that **world** evangelism was our Lord's greatest concern as He commissioned us efore being received up into the clouds. Jesus old the Samaritan woman at the well that "God s a spirit and they who worship Him must worhip Him in spirit and in Truth." John 4:24. We o need expansion programs to accommodate the ssembly of believers but when the temporal neeting places become so expensive to the place hat lost souls are starving because of it, then we ave failed. Tangible matter never has, nor ever hall be valued above the eternal soul of man. ref. II Cor. 4:18)

There are countless numbers of professing Christians today in our churches who are following the examples of the world instead of allowing the still small voice of God to speak to their earts from the Holy Bible. We in America are o smothered in luxuries and extras that instead f giving of the abundance of our barns, we ave built larger storehouses of wealth while ouls are perishing every hour—souls which are aid to our account. Ezek. 3:18. Where is the Christ-like spirit which was seen in the early hurch as they "sold their possessions and goods, nd parted them to all men, as every man had eed"? Acts 2:45. No one reading this message s as poor as the richest of those believers, yet hey gave more. When our mission board cries or funds to operate, and hesitates to send more missionaries to the battle fields of the world because men and women have not yet dedicated themselves and their substance to Jesus, how disappointed and sad He must be! Our Lord once looked upon another church and said, " . . . thou sayest, I am rich, and increased with goods, and have need of nothing and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" Rev. 3:17. Still . . . when He asks for our support we draw back as if amazed and shocked and say, "WHO . . . Me?"

## BIBLE EXAMPLES

This Satanic begging off of our responsibility is not a modern sin. It dates way back into Old Testament times.

When Jehovah God called Moses to lead the children of Israel out of Egypt, he responded by asking in an atmosphere of bewilderment—WHO, ME? . . . "Who am I that I should go . . . ?" Ex. 3:11.

In the book of Judges (6:15), we recall the Lord's call to Gideon and again sense an air of self dependency and excuse as Gideon replies, WHO, ME? . . . "Oh my Lord, wherewith shall I save Israel?"

Again, we turn in the sacred pages to Jeremiah's call and once more there is that shocked reply, WHO, ME? . . . "Ah, Lord God! behold I cannot speak: for I am a child." Jer. 1:6.

In each call cited, we note the "I" trouble in man. God was not calling these men to fight the forces of evil by themselves. He was calling them

to be tools in His hand. Believers in Christ, not until we stop depending on self, stop looking to someone else to do the work, and stop our surprised "WHO . . . ME?" attitude, will His program of soul winning really take hold!

### THE INTERCESSORY MISSION FIELD

Christ said, "Pray ye therefore the Lord of the Harvest that He would send forth laborers into His harvest." Note that He said "Laborers." He did not limit the responsibility to the missionaries themselves. If Jesus did not send us personally to go, then we are commanded to be intercessory missionaries. Have you been praying as an intercessory missionary should? This does not mean spending about 30 seconds each day asking the Lord to "bless all the missionaries all over the world." This means "with all prayer and supplication" really getting down on your knees and spending much time naming those on your missionary list BY NAME. It is certain that the Lord would far rather see us bagging at the knees than shiny on the seat of our pants when it comes to this matter of prayer. Prayer is not a thing which we turn on and off. True Prayer IS AN UNBROKEN COMMUNION WITH GOD. After praying for the heart-felt missionary work, then ask the Lord how much He wants you to give. The greatest blessing in giving is offering the Lord more than you can afford.

As God asked Dr. Smith . . . "How much can you trust me for?" . . . so Christ is asking you this question today. How much will you give . . . of your life . . . of your prayer time . . . of your substance?

### THROW A LINE

Mid the lightning's lurid flash
And the thunder's startling crash
There are voices calling loud for helping hands;
Shall we never heed their cry?
Shall we let them sink and die?
And not even throw a line to them from land?

Mid the breakers near the coast
They will surely all be lost,
If the signal is not followed for a guide;
O my brother, lend a hand
Try to help them safe to land,
Throw a line that reaches to the other side.

Yes, the line that we will use
Is the one the Savior chose,
With the scarlet thread so nicely intertwined;
It is strong and sure, and saves
Souls that struggle mid the waves;
Throw it out to all the perishing you find.

When the storms of life are past,
And we're landed safe at last,
We shall greet each other by the crystal sea;
There no waves of trouble roll;
There is joy in every soul,
Saved by Jesus' blood to all eternity.

I. N. McHose.

### GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

#### "LET GEORGE DO IT"

THERE IS AN INVISIBLE MAN to whom all tas are committed, and for whom there is the assum tion that he will discharge the commanded duties, else full-shoulder the weight-of-blame, with nary a mu mer of complaint. He is to be found at every quart of the old earth, available day or night, in season a out of season.

His name of course is, "George." All agree that he the generous one who gives the most complete measu for they agree upon the proposition, "Let 'George' it . . ."

Which may be a parable perhaps, but there is poi nancy to the picture. This came to mind in the readi of a study issued by a committee organized to study t juvenile delinquency problem in the largest of our citi With all the arms of all the agencies which could be a tivated against the avalanche, there is crippling a defeat instead. In a very direct and "un-committee li manner of speaking," the committee says in searchi summation, "the plain truth seems to be that . . . the ci and most of its inhabitants have been content to dri and make do. 'Let George do it' has become a convenie motto for too many, and the fearsome harvest is bei reaped."

Regard this in the light of the spiritual; while th thought may be daring, it does deserve consideratio What if there were lethargy and disinterest in heav o'er the sins staining this sphere? What if there we no care upon the part of the Christ? Of course the could never be such a possibility. The picture is one th calls for pondering, and beyond, for praise to the Precio One with Whom there was love, not lethargy, and broken body rather than a bored spirit.

Too often we make light of the great light of the glo of the grace of God, and love is limited in our thinkin "He humbled himself and became obedient unto deat even the death of the Cross" (Philippians 2:8); no dra ing back upon the part of, "Lo, I come to do thy w O God" (Hebrews 10:7). "Love led Him to Calvary" m be melody for the lips, but there must be such a stri ing echo in the heart as to cause one to cry out, "M Lord and my God!" (John 20:28). Take a long, lingeri look at the Lovely One! (Copr.ERA)

# MISSIONARY DEPARTMENT

ISSIONARY BOARD OF THE BRETHREN CHURCH
30 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## EVIDENCE OF GROWTH

(Taken from The Gospel Messenger)

The following are figures for growth n the Nigeria Church during the year 958: 1,043 baptized; 1,261 other deci-ions for Christ. Total membership ,371, which is a thirty percent increase ver the 1957 membership. Giving is up orty-two percent over last year in the ligerian Church.

Nigerian Boy spinning thread.

## NOTES FROM ARGENTINA

### John Rowsey

Dear Friends:

It seems as though it has been a very long time since last wrote to you through the **Evangelist**, but on check-ng back I find that it has been only a month. Much has appened to us since the workers' conference in Rosario, nd the letter I wrote while returning to Buenos Aires. Vhen I stopped running for a minute today and realized vhat has happened just last week, I decided it was time o sit down and let you in on the history we are making ere in Argentina.

Last Saturday, June 6, 1959, we held our first assembly ver legal matters under the new national organization ranted by the government. The delegates from the va-ious churches attended along with other interested per-ons who came without vote, but with a lot of interest n the work. It was a time for which we have been work-ng for a long time and for which the Bylers have been ooking forward with great interest and concern. The rethren in the States as well as those in Argentina we a strong vote of thanks to Rob and Jane for their ard work toward this day. (A statement with which the lissionary Board concurs most heartily.)

New members to the Comision Directive were elected y the delegates with the new officers as follows: President, Kenneth Solomon; vice president, Rob Byler; secretary, Elvio Borda; treasurer, Jane Byler. Remember these people in your prayers as they direct us during the time until the next assembly.

We had a fine day for the meetings and the young people of the Nunez Church did a fine job of feeding the visitors and delegates.

**EN DOLLAR CLUB . . . building for Christ. re you a member?? If not—JOIN TODAY.**

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—By **Memorial Gifts**—in selecting memorials for departed loved ones, it is well to choose something that will serve as a continuous witness of the Gospel of Jesus Christ. The B. H. M. Revolving Fund will be doing this very thing as the resources of the fund are loaned over and over again until time shall be no more. (See next week's answer)

# In Memoriam . . .

# GILBERT L. MAUS

## 1883 - 1959

### Elder in the Brethren Church for nearly 50 years

The Rev. Gilbert L. Maus was called to his final rest from his home at Denver, (Route 1), Indiana, on May 27th, at 6:30 A. M. EST.

Brother Maus was ordained into the Brethren Ministry on June 18, 1911, at the Corinth Brethren Church.

He served the Brethren Churches at Dallas Center, (Iowa), Bryan, (Ohio), Roann, Nappanee, North Liberty, Denver, Tiosa, Ardmore, and Corinth, (Twelve Mile), Indiana.

Funeral services were held from the Corinth Brethren Church, May 19th, at 2:30 EST. Dr. R. F. Porte, of Warsaw, Indiana, delivered the memorial sermon with Rev. C. A. Stewart, Flora, Indiana, assisting in the service. Rev. C. C. Grisso, North Manchester, Indiana, gave a few comments, being the only remaining elder present at Bro. Maus's ordination.

Interment was in the Green Lawn Cemetery, Mexico, Indiana.

Surviving is the widow, Sister Mary (Kreider) Maus, who will reside at their home East and North of Twelve Mile, Indiana.

Although he has passed on himself, Bro. Maus will live in the hearts and lives of many in the brotherhood.

**Rev. William E. Boyer**

## An Appreciation

IT WOULD BE QUITE impossible for most all of us to even attempt to properly evaluate the life and ministry of a brother minister like Rev. Gilbert L. Maus. Many are his friends who feel as I do in attempting to point out his valuable ministry to the Brethren Church. I like to speak of him as a Christian Statesman. His leadership and conduct in a number of our churches during his years f ministry earns such an estimate in my judgment. n every congregation he served as pastor that congre- tion was blessed spiritually and materially. He was e leader in two church building projects and in other a parsonage was purchased or builded and in several c- gregations the church building was materially impro i. I have been very much impressed by the confidence e people of our church had in him and his beloved w e. Many people have been given a new view of life thro h the years of their pastorate. Brother Maus was unc a- promising in his belief and preaching of the Holy B e and the doctrine of our church group. He has left n eternal imprint in the spiritual life of many peopl

Brother Maus was born in Cass county, Indiana, July , 1883 and his life journey on this earth ended May , 1959 after several years of disability. He was married Mary C. Kreider on December 24, 1905. Three years er Brother Maus definitely heard the call to the Gos- l ministry and in early April 1908 he and his wife en- led in Ashland College where they both graduated in e same course in 1912. Their first major pastorate was llas Center, Iowa where they entered the work in the e summer of 1913. Here these good people led the con- egation in the building of a new sanctuary. Other pas- rates were Bryan, Ohio; Peru, Indiana, where another w sanctuary was builded; Roann, Indiana; Nappanee, In- na; Denver, Indiana; Tiosa, Indiana and the final work their ministry was the home church known as Corinth ethren Church, for a period of eight years. It was at rinth Church on June 18, 1911 that the hands of ethren D. J. Hopkins and C. C. Grisso were laid in lination.

The pastoral work of Brother and Sister Maus goes gether. Mrs. Maus has always been active in the oman's Missionary Society and the Sisterhood of Mary d Martha. Her counselling work in the various churches rallels that of her husband. During the long months his sickness she was his one earthly comfort and loyal per. God graciously spared her and strengthened her the last months of his earthly journey. Brother Maus s the last of six children of William and Mary Eliza- h (Fisher) Maus. On Friday afternoon, May 29, 1959, large gathering of relatives and friends and a goodly mber of the ministers of our church gathered at the rinth Church for the last rites of the Church and the burial in the beautiful cemetery at Mexico. One by one these stalwart defenders of the faith of our fathers are passing away, leaving the work of the Brethren Church in the hands of younger men. Brother C. A. Stewart and the writer together with a short recall of the ordination by Rev. Grisso directed the final service for our departed friend and fellow-minister.

**Dr. Robert F. Porte**

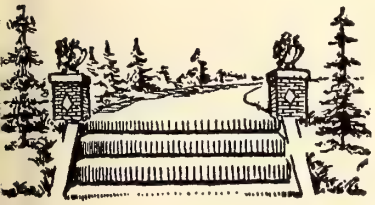
"Prayer is the most powerful form of energy one can generate. It is a force as real as terrestrial gravity. As a physician, I have seen men, after all therapy had failed, lifted out of disease and melancholy through prayer." Dr. Alexis Carrel.

A man once stepped into a church and heard the congregation saying with the pastor: "We have left undone those things we ought to have done, and we have done those things which we ought not to have done." The man slipped into a pew and sighed with relief, "Thank God! I've found my crowd at last!"

Jesus Himself once said, "I am not come to call the righteous, but sinners to repentance." Since His time the church has been not a showplace of saints but a clinic for sinners. To the derelict, the diseased, the distressed, the defeated, the church opens wide its doors as a society of sinners.

John R. Brokhoff in THIS IS LIFE
(Fleming H. Revell Company)

# Ashland College News



Commencement exercises took place Memorial Chapel at Ashland Col- e, Friday morning, June 12, 1959. greater than capacity audience wit- ssed the conferring of degrees on 107 graduates: The honorary ctor of Science degree on Mr. Al- t Hosier, chief chemist of the ultless Rubber Company of Ash- d; and the honorary Doctor of Humane Letters degree on Mr. Robert A. Streeter, the Assistant General Secretary of Teachers College, Columbia University.

Dr. Streeter gave the commencement address titled "A Promise and A Question." He promised the graduates that their lifetime would be the most exciting time of world history. Inventions, discoveries and developments in such fields as agriculture, nuclear energy, medicine and education all give promise of change and progress in unthought-of rapidity and multiplicity.

Knowledge will provide the means of solving the world's social problems as well as the physical. Illiteracy, starvation, illness are still to be conquered. In colleges such as Ashland, knowledge of the social sciences is produced and its application studied. If for no other, this is a compelling reason for Ashland to live, grow and improve.

You and all other classes being graduated from colleges everywhere are only a fraction of 1% of the world's population in your age bracket. The gift of opportunity comes to you partly through the accident of birth—the heritage of an American; those who came before us believed that education is an instrument to implement the God-given right of every individual to attain his fullest potential stature. Ashland College has had a share in giving you the gift of opportunity. Full tuition paid by a student covers only slightly more than half the cost of that student's education. The generous contributions made to the College by members of the Church, individual benefactors, alumni, and local industries help cover the unpaid balance. The faculty, also, in giving unstintingly of their time and energy to help students in countless ways, contribute to your gift of opportunity.

"From this day forward," Dr. Streeter concluded, "yours is the privilege of assisting in preserving and extending this gift of opportunity; of 'spending your life for something which outlasts it.'"

# Program of the SIXTY-NINTH PENNSYLVANIA DISTRICT CONFERENCE

## July 20th-23rd, 1959

## Masontown, Pennsylvania

ALL SESSIONS ON D. S. T.

CONFERENCE THEME: "Let us rise up and build."

CONFERENCE TEXT: " . . . And they said, Let us rise up and build. So they strengthened their hands for this good work." Nehemiah 2:18b.

### PROGRAM

**Monday Evening—July 20**

7:45 Song Service
Devotions .....Charles Berkshire
Special Music .....Masontown Church Choir

8:15 Vice-Moderator's Address..Rev. David L. Rambsel
Subject: "Arise or Decline"

**Tuesday Morning—July 21**

8:30 Simultaneous Sessions:
Ministerium .....Balcony
Woman's Missionary Society .....Sanctuary
Laymen's Organization ....Parsonage Basement
Sisterhood of Mary and Martha
Sunday School Assembly Room
Boys' Brotherhood .....Grade School Building
(Nursery facilities) .....Church Basement

9:30 Devotions .....Charles Moredock
Address of Welcome .....George Beal
Response for Ministerial Delegates
Rev. Ralph Mills
Response for Lay Delegates .....Bill Bowman

10:00 Moderator's Address .....Rev. Harold Barnett
Subject: "The Quality of the Brethren"

### CONFERENCE OFFICERS

Moderator .....Harold Bar
Vice-Moderator .....David L. Ram
Secretary .....Mrs. Clarence Stog
Treasurer .....John H. Gles
Statistician .....Ida M. Kin

Conference Guest Speaker .....Rev. Charles R. Mu
Professor, Ashland Theological Seminary
Conference Music Director .....Mrs. David L. Ram
Song Leader .....Harold Bar

10:40 Special Music
Report of Credential Committee
Election of Committee on Committees

11:15 Message .....Professor Charles R. Mu
Subject: "The Past Work of Christ"

12:00 Noon Adjournment

**Tuesday Afternoon**

1:30 Song Service
Prayer .....Orville C

1:40 District Mission Board Session

2:10 General Mission Board Session
Rev. W. C. Berk

2:40 Ashland College and Seminary Session
Dr. Glenn L. Cla

3:00 Publication Board Session ..Rev. W. S. Ben

**Tuesday Evening**

7:30 Song Service
Devotions .....Rev. Paul T

## DUES

The Delegate Fee shall be one dollar for each Lay Delegate. Each congregation shall pay annually to Conference the full amount of dues for the delegates to which it is entitled, whether attending the Conference or not. Payment of these dues is a prerequisite to the congregation's membership in this Conference. Credentials will not be accepted from churches failing to fill out and return statistical blanks.

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Special Music
8:00 Message .....Rev. James Naff
Subject: "For the People Had a Mind To Work"

**Wednesday Morning—July 22**

8:30 Simultaneous Sessions
Group Listings under Tuesday
9:30 Song Service
Devotions .....Rev. William Crick
Business Session
Minutes of the Secretary
Reports of Committees
Credential Committee
Committee on Committees, Report and Election
Ministerial Examining Board
Ashland College Trustees
Sunday School Board
Brethren Youth Board
Brethren Training Camp Committees
District Mission Board
Other Committees
1:15 Song Service
Message .....Professor Charles Munson
Subject: "The Present Work of Christ"
2:00 Noon Adjournment

**Wednesday Afternoon**

1:30 Devotions .....Rev. Clarence Stogsdill
1:40 Fraternal Relations Address
Rev. James E. Daughtry
Pastor, Fairview Church of the Brethren
2:00 District Sunday School Board Session
2:20 The Sunday School Board of the Brethren Church Session
2:40 District Brethren Youth Board Session
Recognition of Youth Organizations
3:00 Presentation by the National Brethren Youth
5:30 Brethren Youth Banquet
Charles Lowmaster, Toastmaster

**Wednesday Evening**

7:30 Combined Worship Service with Brethren Youth in Charge
Speech Contest Elimination
Speaker .....Rev. Glenn Shank
9:00 Camp Fire Program

**Thursday Morning—July 23**

8:30 Simultaneous Sessions
Group listings under Tuesday
9:30 Song Service
Devotions .....Clyde Grumbling
Business Session
Minutes of the Secretary
Reports of Committees
Credential Committee
Resolutions Committee
Auditing Committee
Committee on Moderator's Address
Election of 1959-60 Conference Officers
Unfinished Business
New Business
Final Reading of the Minutes
11:15 Song Service
Message .....Professor Charles Munson
Subject: "The Future Work of Christ"
12:00 Noon Adjournment

**Thursday Afternoon**

1:30 Song Service
Prayer .....Harry Berkshire
1:40 Laymen's Session .....Rev. Clarence Stogsdill
2:25 Woman's Missionary Society Public Service
5:30 Woman's Missionary Society Banquet
Speaker .....Mrs. Glenn Shank

**Thursday Evening**

7:30 Song Service
Devotions .....Phil Nolte
Installation of 1959-60 Conference Officers
Special Music
8:00 Message .....Rev. Woodrow Brant
Subject: "Strengthen These Hands"

## WOMAN'S MISSIONARY SOCIETY

**Theme: "Enlarging Our Vision" Acts 1:8.**

**Tuesday—8:30 A. M.**

Prelude .....Mrs. John Golby
Hymn
Devotions .....Cameron W. M. S.
Talk: "Enlarging our Vision Locally" .Mrs. Charles Clague
Special Music .....Masontown W. M. S.
Business: Secretary-Treasurer Report
President's Report
W. M. S. Benediction

**Wednesday—8:30 A. M.**

Prelude .....Mrs. John Golby
Hymn
Devotions .....Wayne Heights W. M. S.
Talk: "Enlarging our Vision in our District"
Mrs. Dan Rorabaugh
Special Music .....Johnstown Second W. M. S.
Business: Election of Officers
Roll Call
District Project Offering
Gifts for Krypton, Ky., or where the General Mission Board sees the need
W. M. S. Benediction

**Thursday—8:30 A. M.**

Prelude .....Mrs. John Golby
Hymn
Devotions .....Brush Valley W. M. S.
Talk: "Enlarging our Vision to the Uttermost Parts"
Mrs. Harold Barnett

**(Continued on Next Page)**

Special Music .....Berlin W. M. S.
Business: President
Report of Committees
W. M. S. Benediction

**Thursday—2:25 P. M.**

Prelude .....Mrs. John Golby
Memorial Service .....Meyersdale W. M. S.
Installation of Officers
Offering for General Treasury
Closing Prayer .....Mrs. Ruth Barkhymer

**Thursday—5:30 P. M.**

W. M. S. Banquet .....Presbyterian Church
Toastmistress .....Mrs. George Leidy
Invocation .....Rev. Glenn Shank
Group Singing .....Mrs. Floyd Benshoff
Special Music .....Johnstown Third W. M. S.
Guest Speaker .....Mrs. Glenn Shank, Missionary on furlough
Special Music .....Vinco W. M. S. 2
W. M. S. Benediction

Pianist .....Mrs. John Golby
Song Leader .....Mrs. Floyd Benshoff

## DISTRICT LAYMEN

**Theme: "Men in the Plan of God"**

**Text: Psalm 1:1**

**Tuesday—8:30 A. M.**

Call to Worship
Hymn: "Holy Spirit, Light Divine"
Devotions ..... Masontown Laymen
Special Speaker .....Rev. Ralph Mills
Discussion: "Laymen Objectives"
Business .....James Mackall, President
Hymn: "Trust and Obey"
Benediction

**Wednesday—8:30 A. M.**

Call to Worship
Hymn: "In My Heart There Rings a Melody"
Devotions .....Johnstown III
Special Speaker .....Floyd Benshoff
Business—Election of Officers and Installation
Hymn: "Give of your Best to the Master"
Benediction

**Thursday—8:30 A. M.**

Call to Worship
Hymn: "Oh How I Love Jesus"
Devotions .....Vinco Laymen
Special Speaker .....(To be supplied)
Discussion: "What are the Laymen Doing?"
Business
Hymn: "Bring Them In"
Benediction

**Thursday—1:40-2:20 P. M.**

Call to Worship
Hymn: "If Jesus Goes With Me"
Devotions .....Berlin Laymen
Speaker .....Rev. Clarence Stogsdill
Hymn: "I'll Go Where You Want Me to Go"
Benediction

## FOURTH ANNUAL PENNSYLVANIA DISTRICT BRETHREN YOUTH CONFERENCE

**THEME: "Lord, Use Even Me"**

Adult Leaders.....Rev. and Mrs. Charles Lowmas
Youth Director .....Rev. Phil Ler
Conference Speakers .....Doc and Jean Sh

**Monday Evening, July 20**

7:45 Combined Worship Service
9:00 Group Mixer in charge of Johnstown III Youtl

**Tuesday Morning, July 21**

8:30 Simultaneous Meetings of Sisterhood and Bro erhood
9:30 Devotional Program
10:00 Thoughts on the Theme .....Doc and J
Discussion Groups on using our Voice, Feet Hands
Summary—Sharing Our Ideas
11:00 Bible Lecture

**Tuesday Afternoon and Evening**

1:15 Taking Inventory—Group Participation. Phil Ler
2:00 Planned Recreation .....Masontown Yo
6:30 Speech Contest
7:30 Combined Worship Service
9:00 Movie

**Wednesday Morning**

8:30 Continuation of Tuesday Morning's Program

**Wednesday Afternoon**

1:15 Youth Planning Session .....Phil Ler
2:00 Planned Recreation
5:30 Brethren Youth Banquet..Lowmaster, Toastmas

**Wednesday Evening**

7:30 Combined Worship Service with Brethren Yo in Charge
Speech Contest Elimination
Speaker .....Rev. Sh
9:00 Camp Fire Program

**Thursday Morning, July 23**

8:30 Continuation of Wednesday Morning's Progra

**Thursday Afternoon**

1:15 Business Session—Election of Officers
2:00 Planned Recreation

**Thursday Evening**

7:30 Combined Worship Service

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In a certain town in the mountains, the people w pleased but baffled by the fact that whenever a st arose or the wind blew fiercely they heard music, as a harp. They discovered the secret one day when t saw the sun flashing on wires that the king of t province had stretched between the towers of his ca pulling the wires to such a state of tension that w the wind caused them to vibrate, they played a per chord. There are certain joys, certain types of happi in life, that will be ours only in the midst of tension.

Louis H. Evans in LIFE'S HIDDEN POW
(Fleming H. Revell Company)

# ROANOKE, INDIANA, BRETHREN CHURCH

## commemorates 50th Anniversary with Special Services

'ST A HALF CENTURY AGO, a young church con-
;regation realized their goal to provide a permanent
:e of worship with the dedication of a new church
ding in Roanoke.

he First Brethren church congregation in Roanoke
erved that event of fifty years ago with an anniver-
y celebration at the church Sunday morning and af-
noon, April 19th.

pecial events during the morning worship service in
ition to an afternoon program were planned for the
iversary celebration.

During the Sunday school period, a reading was pre-
ted by Greg Patten, followed by a solo by Janis Caley
h accompaniment by Lynn Kreamer.

Irs. Ruth Kreider and Mrs. Ned Cartwright joined in
ocal duet which was presented during the morning
'ship.

'he congregation gathered for a dinner at noon, high-
ted with an anniversary cake which was served by
W. M. S. of the church. Souvenirs in honor of the
asion were distributed to those attending.

Beginning at 2 o'clock, the afternoon service continued
anniversary event. A cornet and saxophone duet were
en by Richard Murrell and Lynn Woods, along with a
al duet by Woods and Bob Rupright of Zanesville,
owed by a piano solo by Andrea Zent of Fort Wayne.

Events which make up the history of the church were
ted by Rev. Robert Hawk, pastor of the church, fol-
ed by a memorial service.

'he congregation heard vocal solos by Mrs. Ned Cart-
ght, Lionel Kreamer and Mrs. Myron Henderson of
t Wayne.

Concluding the celebration was a service of dedication.

The present church structure was dedicated on April 18, 1909, some 16 years after the church was first formed on June 15, 1893.

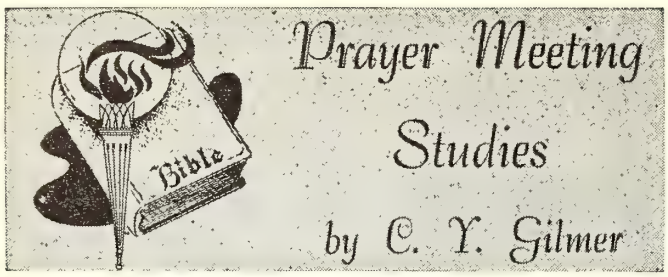
Consisting of 22 charter members, the congregation held their first services at the Lutheran Church, located 2½ miles south west of Roanoke on the old Huntington Road.

Charter members of the church were James P. Young, George Schoeff, James F. Young, John M. Keefer, Amos D. Young, Jacob W. France, Smith Young, John M. Wohlford, Annie E. Young, Caroline E. Young, Barbara E. France, Fridreka Schoeff, Florence H. Young, Hattie Young, Sarah W. Wohlford, Clara Ebersole, Michael Roach, John Roach, Elizabeth Young, Perile I. Keefer. Amos P. Young and Cary H. Young.

In 1904, worship services were begun in what was known as Richards Hall, on Main Street. As the congregation grew, plans were formulated for a permanent church site. The cornerstone was laid in 1908 and the building completed in 1909.

Since the building of the local church, many changes have taken place. The building has been modernized and improvements made. Among these are the installation of a modern heating plant and the purchase of an electric organ.

Nineteen pastors have served the church through the years since 1909. The longest record of service and contribution to the church was made by the Rev. S. C. Henderson, who assumed the pastorate from 1931 to 1935, then returning to the church in 1936 where he remained until his resignation in 1954.




### OUR EVERY GIFT

Our every gift, O God, is Thine
To help achieve Thy great design.
Our earthly treasures, time and skill
We dedicate to do Thy will.

Our length of days from early youth
We offer Thee to spread Thy truth.
Our work in office, mart or mill
We dedicate to do Thy will.

Our strength of arm and skill of hand
To run a lathe or till the land,
To make a home or nurse the ill,
We dedicate to do Thy will.

The art of leadership or speech,
Our aptitude to sing or teach—
Our powers in any place we fill—
We dedicate to do Thy will.

—Perry L. Stone.

ALL THE FULNESS OF GOD has been deposited in His Son, our Saviour and Lord (Col. 2:9). Out of that fulness Christ in turn ministers to us (John 1:16). Out of this fulness Christ has given us eternal life (John 10:28). He has given us the "more abundant life," the Holy Spirit (John 10:10). Knowing God (John 17:3) is far more than an endless life. It is to have Christ, and having Christ we have what He has for His own (1 John 5:12). And having Christ we can worship God (Heb. 10:20) and serve God through Christ (Col. 3:17).

Through Christ the Father gives unto us "living water" (John 4:10). This water is for the thirsty (Rev. 22:17; Isa. 44:3). The perennial spring in the human heart as described in John 4:14 is the Holy Spirit Who is given to them who ask God for Him (Luke 11:13).

For the inner man there is the gift of spiritual food (John 6:27). It is the food of knowledge and understanding (1 John 5:20). His words are "spirit and life" (John 6:63). As we feed on Christ, "the living bread" (John 6:51), we appreciate His incarnation, crucifixion, resurrection, ascension, second coming, and are made "partakers of the divine nature" (2 Peter 1:4).

There is the gift of peace, the peace that sustained Christ Himself (John 14:27). There is the peace of forgiveness (Luke 7:37), the peace of justification (Rom. 5:1), made possible through "the blood of His cross" (Col. 1:20). Of the spiritual gifts of Christ there should be included God's word (John 17:8, 14). Christ Himself is the living Word (John 1:1; Rev. 19:13). We are to make the most of this gift (Col. 3:16). It is only by the use of spiritual gifts that we know their value and are benefited by them (Acts 20:32). God gives us grace for time, and glory for eternity (Psalm 84:11). Truth, g and glory came by Jesus Christ (John 1:17; 17:22)

All gifts, temporal (earthly or of time), spiritual ( nal) are from God above (Jas. 1:17). Of the ea gifts, God is impartial (Matt. 5:45). But spiritual can be received only by those who are the childre the heavenly Father (Rom. 8:15-17). The more w ceive, the more we have to achieve God's great desi His people (2 Kings 4:3; 7). And the more we sha God's goodness, the more we have (Luke 6:36; 20:35). Whatever our activity of life, we are to d to the glory of God (1 Cor. 10:31). We are to exe all of God's gifts to us by employing them in His se (Matt. 25:27). Without His gifts we would have no (Matt. 25:14).

"Naught have I gotten but what I received;
Grace hath bestowed it since I have believed."

For whatever man has, is in reality only a gift
—Wiela

Saints themselves will sometimes be
Of gifts that cost them nothing, free.—Butler.

That alone belongs to you which you have bestow
—Ven

## Sunday School Suggestio

**The Sunday School Board of The Brethren Church**

**by Jim Rowsey**

### TRAINING KIT FOR USING AUDIO-VISUAL IN A CHURCH

BECAUSE OF THE INCREASED INTEREST i use of audio-visuals we have recently purchas "Training Kit for Using Audio-Visuals in a Chu This kit consists of four filmstrips with manual and ord and a short demonstration motion picture to be with the first filmstrip. A brief description of the filmstrips is given below. I believe that they will l value to pastors and Sunday school teachers and le as you try to use audio-visuals more effectively.

(1) **Why Use Audio-Visuals in Your Church?** A visuals are presented as communication tools to hel church do a better job in its varied program of activ Several unique advantages of audio-visuals are sh One illustration of the effectiveness of the sound m picture medium, to provoke thought and discussion Christian living problem, is made by actually showi motion picture dramatic sequence. The filmstrip conc by indicating how audio-visuals are effective for age group in the church to clarify, enrich, and su ment the work of the church.

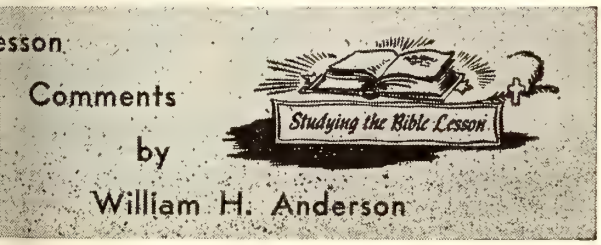
(2) **How to Use Filmstrips in Your Church** s that filmstrips are easy to use by teachers and volunteer workers in the church. They cover a wide r of subject matter and are inexpensive and easy to o for a local church library or to rent from the Su

ol Board office. Principles for selecting filmstrips individual use or for a library are outlined. A series how to do it" illustrations show specific ways to in- ıce, present, and conclude a filmstrip for different oses and with different groups in the church.

) **How to Use Motion Pictures in Your Church** ts out that the sound motion picture is the most pow- of our audio-visual tools. Each film has distinctive acteristics that must be studied. Emphasis is placed he need for developing skills and insights for effec- use of films. Specific illustrations are given for should be done before a film is shown, what should one during the showing of a film, and what should one after the film is shown.

) **How to Organize for Audio-Visuals in Your ch** outlines ten basic principles: audio-visuals should art of the total program planning of your church, e the audio-visual committee to a major policy ng body, organize the audio-visual committee and nate clearly its work, provide for an audio-visual et, purchase equipment on the basis of its greatest build a library of slides and filmstrips on the basis equency of use, build in facilities for audio-visuals, lish an instructional materials center, make dem- ations to the right people, and train teachers and rs with audio-visuals.

e above filmstrips are available for use at fifty rental per filmstrip from: The Sunday School Board, and College, Ashland, Ohio.




**Lesson for July 12, 1959**

**DECISIONS DETERMINES DESTINY**

**Lesson: Deuteronomy 30:15-16; 31:7-13**

HORTLY BEFORE he took his life, Herman Goer- wife, a devout Christian, came to see him in prison. is said to have given him a message from their little hter. The child promised to meet her father in en. Goering turned his face away and muttered 'I ed that a long time ago.' It must be an anguished when a man no longer hears the voice of God in his

molding the Children of Israel into a nation worthy aring His name, God set down in detail His plan and ose for them. He told them blessing and prosperity l be their portion as long as they fully obeyed Him. -if they refused to heed His words, then cursing and nent would surely follow.

eir destiny, therefore, was in their own hands. They a choice to make. The final outcome would depend their decision.

us notice, first of all, that **Israel had to make a** e. "See, I have set before thee this day life and good, and death and evil . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30: 15, 19).

"All through life we must make choices; we never get away from the necessity of decision. It is said that there was once a man who wanted an easy job—and got it, sorting potatoes into various sizes in a grocery store. After two days, he quit; he said the work was easy enough; it was the awful business of having to make up his mind about those potatoes that was hard. He just couldn't stand it" (Frank S. Mead).

So many people try to run away from making decisions. But it cannot be done!

Moses was the spokesman for Israel at this time. But the days of his earthly pilgrimage were about over. While he lived it was his guiding force that kept Israel true to God. But now Israel must decide whether she will continue to serve God or go her own way.

This leads to our second point: **Israel could not dodge, ignore, or refuse to make a choice.** Pilate wanted to remain neutral—but he couldn't! To fail to make a choice is in reality to make one. It's to refuse!

In the third place, we see that **Israel was given the Word of God to help her make the right choice.**

"And Moses commanded them, saying, At the end of every seven years . . . when all Israel is come to appear before the Lord thy God . . . thou shalt read this law before all Israel in their hearing" (Deut. 31:10-11).

The reading of the law of God was to accomplish these objectives:

1. "That they may hear . . . "
2. "That they may learn . . . "
3. "That they may . . . fear the Lord your God . . . "
4. "That they may . . . observe to do all the words of this law . . . "
5. "That their children . . . may hear, and learn to fear the Lord your God . . . "

God knew if His people were thoroughly instructed in His will, they would more likely make the right decisions at the right time.

**One of the reasons American people are constantly making wrong decisions relative to vital spiritual matters is their lack of instruction in the Word of God!**

In closing, there is one further lesson which may be gleaned from this passage of Scripture. **Israel was given the opportunity of determining her own future.** The two paths were clearly outlined by God. The path of obedience led to spiritual blessing and material prosperity. The path of rejection and disobedience led to misery, disappointment, and eventual destruction.

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light."

—James Russell Lowell.

## JAPANESE LETTER CARRIER, FORMER DEFENDER OF GUADALCANAL, HAS UNIQUE MINISTRY

In a little village nestled against the foot of Mount Fuji Yama, there is a letter carrier, a postman. He is a veteran of World War II. But he is better known as a Christian who works at his faith. He acquired a new house not long ago, and dedicated it with a candle light service, and then invited members of the little rural church to use it for their prayer meetings.

When he was in the service, and the war was young, he was one of the defenders of Guadalcanal. But the American attack came, and the defenders were overwhelmed. The postman and a few buddies escaped to the jungle, but they soon fell victim to disease and hunger. One by one they died, till only he was left. And he lay weak and starving in the brush. Then he heard the sound of footsteps, and three soldiers stood over him. Too weak to resist, he waited for the bayonet thrust that would end his life. One of the soldiers knelt beside him and spoke to him. He understood only one word, "Friend." Then he felt himself being picked up and lapsed into unconsciousness. Many days later he found himself in a hospital bed in New Zealand, a prisoner. But he was well treated, and a chaplain visited him every day. Before the war was over he became a Christian. Now, in his village at the foot of Fuji Yama his friends speak of him as "the postman who delivers the gospel along with the mail."

## POLISH CHURCHES FACED WITH INCOME TAX; FEAR NEW GRADED LEVY WILL HALT BUILDING

Roman Catholic leaders in Warsaw are charging that the Polish Government has started a war of taxation against the church. The Government has issued a new interpretation of the tax law that subjects all church income to taxation. Catholic sources regard this as a strong attempt to cut down the activities of the church in Poland. The new interpretation is dated February 25 but has not been mentioned in the Polish press and information about it is just beginning to circulate.

Under the new instructions of the Ministry of Finance, which may be tested in the courts, church income used for social and construction purposes are subject to a graded income tax up to 60 per cent. The only tax-exempt income from now on will be some funds used for the upkeep of church organizations and money spent for the purchase of religious articles such as altar cloths and chalices.

According to Roman Catholic sources the new order puts a heavy tax burden on the church and might eliminate many of its social activities and almost all of its building program. To Catholics, the tax interpretation is a new weapon of the state in its relations with the church. State and church in Poland operate under a agreement but for the last year the truce has been by repeated political skirmishes.

LISBON—The world's largest statue to Christ the near the city of Lisbon, Portugal, was unveiled Su May 17. Every Roman Catholic church bell in Por and the overseas Portuguese territories was sche to ring in recognition of the occasion. Sculptured b late Francisco Franco, the 92-foot statue is mounte a four-pillared pedestal that rises more than 250 above the south bank of the Tagus River outside the town of Almada. The special white stone of which monument is built gives it a luminous appearance. by the offerings of the faithful, the huge statue ca seen about 18 miles away.

WASHINGTON—The Senate Internal Security sub mittee released testimony recently that Soviet chu were under control of the secret police, and that priests were secret agents. Senator James O. Eastland Miss.) who is subcommittee chairman, said in a ment the testimony established that Metropolitan olai, foreign affairs secretary of the Russian Orth church, was an agent of the Soviet secret police. testimony was given by Peter S. Deriabin, describe the committee as a former secret police officer wh attached to the Soviet Embassy in Vienna when h fected to the West in 1954. He testified at a closed sion last May 5. The witness said that when Soviet ers saw in 1937 that the policy of closing churche exiling priests would not work, the Communist go ment began requiring priests to be agents.

CHICAGO—"Sermons from Science" gospel films soon be accompanying crews of American submarin lengthy undersurface trips. This new use for these produced by Moody Institute of Science came as t sult of their recommendation for submarine use b Atlantic Fleet Chaplain. In 15 years of use by the tary, Moody films have been seen by many millio men. And there appears to be no lessening of the de of the films. Recently MIS shipped more than 50 prints and 500 filmstrips to the Army and Air bringing to more than 3,000 the total number of in use.

MANILA—Industrialization in the Philippines, s on by independence and the need for economic sel ficiency, has developed quickly. The Church, as a is facing a new situation and is taking up the cha Led by a young Filipino lawyer, and labour leader entine Montes, assisted by Richard Poething, an ican trained for industrial evangelism, the United C of Christ has launched a program designed to rea workers. It has just completed its first year of having made a survey of the nation's economic li addition conferences for young workers have been which have helped them to relate their faith to work more closely.

MINNESOTA—The Minneapolis Tribune in an ed recently criticized a bill before the state legislature would restrict expansion of Hutterite communities. danger inherent in such action is that if one grou

singled out, then so can all groups, given unfavorable ıes or circumstances in the future. What happens to e Hutterites today may conceivably happen to other otestants, Catholics and Jews tomorrow. The Hutter-s seem unbelievable to many people conditioned by e hectic pace of modern living. Their isolation and ɔofness from what most of us consider normal living ve made them suspects in some places, but they are iet, decent folk and they are said to have the highest el of mental health in the world. It will be a sad y for Minnesota if we can't tolerate this little sect thin our borders without passing restrictive laws ainst them."

EST VIRGINIA—The people of this state will decide their 1960 elections whether to express religious faith their constitution. The proposed new preamble reads: ince through Divine Providence we enjoy the blessings civil, political and religious liberty, we, the people of est Virginia, in and through the provisions of this ıstitution, reaffirm our faith in, and constant reliance on, God and seek diligently to promote, preserve and petuate good government in the State of West Vir-ıia for the common welfare, freedom and security for rselves and our posterity."

## DR. JACOB ARTHUR McINTURFF

McINTURFF. The Rev. Dr. Jacob Arthur McInturff d suddenly of a heart attack at his home at 360 E. zabeth Street, Harrisonburg, Virginia, on June 5, 1959. was born May 14, 1887, in Powell's Fort, Virginia. was ordained to the Brethren Ministry in early man-ɔd by the late Elder Emmanuel B. Shaver, D.D. He ved as pastor of the Mt. Olive and Bethlehem Breth-ı churches in Virginia. On July 29, 1911 he married former Miss Ethel Kyger, of Port Republic, Virginia. s. McInturff and two daughters survive.

Dr. McInturff served as pastor of the Goshen, Indiana, ethren Church, and was District Evangelist of the In-na Brethren churches. He became pastor of the large vary Methodist Church, of Pittsburgh, Penna., after entered the fellowship of the Methodist church. He ɔ served pastorates in Denver, Colorado, Cleveland, ron, and Martins Ferry, Ohio, from which he retired ıut a year ago. He was present and led in prayer at Bethlehem church just two weeks before his death.

'he funeral services were held in charge of the under-ned, assisted by Dr. W. T. Hilbert, of Pittsburgh, his friend. The Rev. Hilbert was many years ago pastor Alleppo and Quiet Dell Brethren churches. The mem-s of the large men's Bible class that Dr. McInturff ght in the Asbury church were present to sing and serve as honorary and active pall bearers. The body was laid to rest in Hebron Cemetery west of Harrisonburg.

Dr. McInturff was a reader of the **Evangelist** and often discussed news and happenings which were related in it when we were in conversation. He was a powerful preacher and a very effective pastor . . . a distinguished son of the Brethren church whose work for the Lord touched many thousands of people.

John F. Locke, Pastor, Bethlehem-Mt. Olive Brethren Churches.

## Wedding Announcement

DIEHL-HINKLE. The undersigned was privileged to assist in the wedding of Marianne Diehl and Michael Hinkle which took place Sunday, June 7th, at 3:00 P. M., in the Mill Creek Church of the Brethren. The Bride's pastor, Dr. Charles E. Zunkle, read the vows. Mrs. Hinkle was Salutatorian, and her husband was Valedictorian of the 1958 Senior Class of Montevidio High School. He is a faithful member of the Mt. Olive Brethren Church. We join with their many friends in wishing them every blessing.

—John F. Locke

* * *

MYERS-FIKE. Miss Joyce Elaine Myers became the bride of Rev. Cecil Wayne Fike, Sunday evening, June 7th in the beautiful College Street Church of the Brethren. The service was in charge of the undersigned who had married the bride's parents twenty-four years ago. Rev. B. N. King, pastor of the church, assisted.

The Wedding was unique in that the high contracting parties wrote the service themselves and both sets of parents had a part as well as the other usual participants. Mrs. Fike is the niece of Miss Veda Liskey, R. N., who lately returned from service on the Nigeria Mission Field. Rev. Fike will serve a rural parish in West Virginia while completing his education at Bridgewater College. May the Lord's Blessing always rest upon them.

—John F. Locke

**BRETHREN ROAD SIGN "COUNT-UP"**

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**Needed: 60**

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FIRST BRETHREN CHURCH
2 Blocks
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# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## THIS IS MY LIFE

**The Story of a National Youth Project Told in His Own Words**

HI THERE! You may think that someone else should be telling my life story, someone with more ability and vaster experience. But, after all, I am ten years old now and at my age I know just a little bit about anything you can mention. So it stands to reason that I'm well qualified to write a short survey of my own life story.

The thing that makes my story so interesting is that I already have a history and a really wonderful heritage. Follow along, and I'll show you what I mean.

I was born in August of 1949 by the young people attending the National Brethren Youth Conference in Ashland, Ohio. It was at this time that I became known as the NATIONAL BRETHREN YOUTH PROEJCT. From the very start my ultimate goal was a "missionary venture." This is very clear, for during my first year of existence I was known as AMOR (the Spanish word for "Love") and I amounted to $999.99. On my first birthday in 1950 I was turned over to the Mission Board and used to support a Brethren Bible Training School in Argentina, South America. Can you think of any better way to get your start in life?

With such a wonderful beginning to my credit, each year I grew larger and expanded my areas of service—and that's why I tell you quite proudly that my heritage is so fine. Let me show you what I mean by explaining to you what I have stood for during the last ten years.

1950—$999.99 for AMOR (Brethren Bible Training School in Argentina)

1951—$1,800 for a Portable Chapel (now being used at Newark, Ohio—formerly at Waynesboro, Pennsylvania)

1952—$3,000 for an African Mission in Nigeria

1953—$5,000 for BUCKS FOR BLOCKS (New Gym and Classrooms at Lost Creek, Ky.)

1954—$4,000 to be divided three ways (Susan Byler's tuition, the Shanks' Training, and a new B. Y. Stationwagon)

1955—$6,500 for JEEPS and TRAILERS for Higi Land in Africa

1956—$6,500 ($5,000 for the general budget of Brethren Youth and $1,500 for a special project to be chosen at conference)

1957—$6,666.66 for A CHURCH for Sarasota and the AMBASSADORS to Europa

1958—$4,500 to X-PAND SUMMER CRUSADING

And so there you have most of my LIFE STORY—but not all of it by a long shot. For right now I am becoming something else. In August of this year—on my tenth birthday—I will become $5,050.50 and be known as FUNDS FOR FOENIX. You see, all year long Brethren young people have been working to raise the $5,050.50 and the GRAND INGATHERING will be held on Saturday morning of National Youth Conference. Then will be taken to the Mission Board and they will se me on to help finance the new mission work in Phoen Arizona.

What are you so sad about? Oh, you're afraid that will die-off at the end of Youth Conference, is that i Well, have no fear. For just as soon as I finish being c project the young people decide to make me somethi else during the next year (my eleventh, you know). it's not really any cause to be sad at all. And althougl am anxious to complete my work as FUNDS FOR FO NIX, I can hardly wait to find out what I'll be next

And so here you have some of the high points of life. You will notice that over the years I have amoun to over $40,000 to be used for missionary projects a that is why I'm so proud of what the Brethren Yo have done with me and I had to tell you my story.

**I surely hope they don't let me down this year!!!**

"Hear Sheldon Clements at National Youth Conferen

## Next Week

Will appear a report of the youth activities at the diana District Conference, held June 15-18 at Lake Sh shewana. Be on hand to learn the identity of the I trict Speech Contest Winner and other conference hi lights.

## Special Conference Folder

A special folder has been printed by Brethren Yo which describes the main events and outstanding featu of the coming NATIONAL BRETHREN YOUTH CO FERENCE, August 17-23, at Ashland, Ohio. A sup has been mailed to every pastor and you won't want miss yours. Read the flier—come to National Youth C ference—go home spiritually refreshed.

"Hear Sheldon Clements at National Youth Conferen"

## Clean Up The Mail

Recent hearings before a sub-committee of the Ho Post Office and Civil Service committee indicate t congress and the Post Office department are earn about cleaning up the mails. Postmaster General Art Summerfield has estimated that mail order pornogra and obscenity has become a $500 million business in U. S.

Last year the Post Office department conducted 4 separate investigations relating to the mailing of obs literature and caused the arrest of 293 persons. **The ry feature of this condition is that much of this litera is aimed at the youth of our land.**

There has been legislation banning the use of the m for obscene matter on the books since 1865. But lea court decisions have often frustrated the Post Office partment in banning materials generally considered scene.

Rep. Kathryn Granaham of Pennsylvania, chairma the investigation sub-committee, sees great danger "the undoubted contribution which obscene litera makes to the growth of juvenile delinquency." (Clipsh

# The Women's Corner

by Helen Jordan

### AT THE FOOT OF THE CROSS

At the foot of the Cross I am seeking
To unburden my sin and my guilt;
'Tis the place where a sinner finds pardon
Through the Blood that for sinners was spilt.
There I know I shall get by trusting
In my Saviour, who suffered and died,
And has given His life as a ransom,—
'Twas for me He was once crucified.

At the foot of the Cross I am resting,
There my soul has found comfort and peace;
From the heartaches and scruples of conscience
I can daily find lasting release.
As in faith I am looking to Jesus,
Who cleanses and keeps me from sin;
By His grace I shall faithfully serve Him,
By His power I shall conquer and win.

At the foot of the Cross I am learning
How to love and to serve and to give,
How to pray for and love those who hate me,
How unselfishly labor and live.
With my eye on my blessed Redeemer,
As I listen with joy to His Word,
I shall learn life's most wonderful lessons
From the life and the lips of my Lord!

At the foot of the Cross I am living,
Now I know that before I was dead;
By the help and the power of the Spirit
To the Crucified Christ I was led;
In Him I have life and salvation,
Every need He doth daily supply,
At the foot of the Cross I will serve Him,
At the foot of the Cross I will die.

At the foot of the Cross I am watching
And waiting for Jesus to come;
May He find me a dutiful servant,
When He cometh to carry me Home!
Lord Jesus, I pray, while you tarry,
Ever bless me and keep me Thine own!
At the foot of the Cross I shall linger
'Till I rise from the Cross to Thy Throne.

by C. K. Solberg

**Read your Brethren Evangelist every week.**

## OHIO DISTRICT CONFERENCE PROGRAM (continued)

OHIO DISTRICT LAYMEN

**Theme: "GODLY WISDOM" IS A MUST**

**Prov. 1:7; 3:13-15; 4:5-9; I Cor. 1:18-31**

**Tuesday—July 14**

3:30 Call to Order
Welcome .....Frank Morrison
Devotions .....John Dillon
Business to consider

**Wednesday—July 15**

11:00 Devotions .....Northeastern Ohio Laymen
Business
3:30 Devotions ..... Smithville
Business

**Thursday—July 16**

11:00 Devotions .....Miami Valley Laymen
Election of Officers
Unfinished Business
5:30 Banquet (Ministers and Laymen)
Program provided by the Ohio District Laymen's Association
Speaker ..... John N. Morford

# What's Doing in the Churches

### ROANN, INDIANA

Seven road signs were recently purchased and six of them were put up this month.

May 3-10 we observed "Family Week" by giving a demonstration service, "How to have a family altar."

We had a "Soil Conservation Service" on Sunday evening, May 3. To continue the family week theme, Bud Brower and family had opening services for our mid-Week prayer service.

On Mother's Day there were pictures taken of the entire family as they arrived for Sunday School. There were 54 photographs mounted on special Mother's Day folders and presented to the Mothers during the worship hour. There were 159 present for Sunday School.

Easter attendance was 151. A sound film entitled "The Bible on The Table" was shown Sunday evening, May 10. This was a good climax to emphasize the need of family life and altars.

There were 80 present at the Mother and Daughter Tea this year. Both W. M. S. groups have a project together. It is buying new tables for the church.

We observed Brethren Youth week May 9 to 17 by having the youth in charge of the mid-Week service and complete charge of the 10:30 worship service. There were 12 in the Youth Choir. Daily Vacation Bible School has a good start with 72 enrolled this far.

Mary Haupert, Corr. Sec.

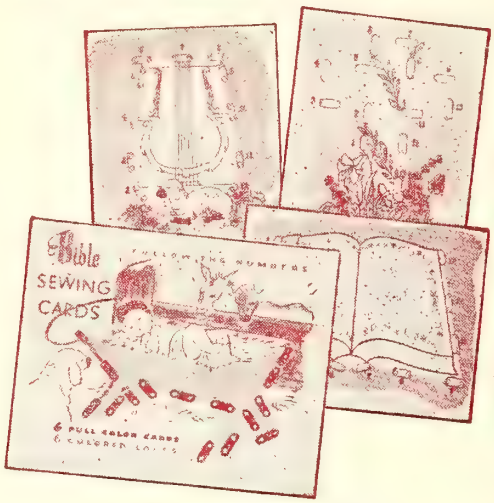
Brethren Historical Library
Manchester College
N. Manchester, Ind.

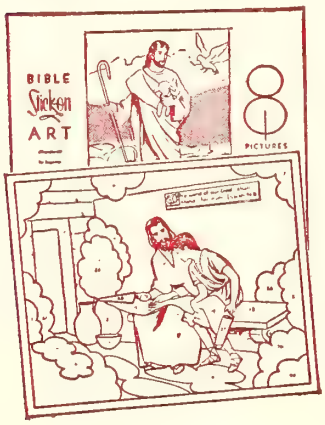


# *Delightful* CREATIVE ACTIVITIES

## BIBLE SEWING CARDS

Imagine sewing without needles! Nursery and Kindergarten children can do just that with these cards. FULL-COLOR pictures can be completed by threading bright yarn, celluloid tipped, through die-cut holes in the cards. Set includes six 7 x 9-inch full-color picture cards and plenty of red, yellow, and blue yarn. Pictures on the cards are: manger with baby Jesus; little girl with umbrella; king with crown; harp and sheep; Bible and picture of Jesus; cross with flowers growing at its base. Scripture on each card. **6229 Set of all 6 cards, 75c.**




## BIBLE *Stick-on* ART

Children will love making their own stick-on pictures. Easy-to-follow lines guide the cutting of gummed paper, in color, to be stuck on outline picture cards. Illustrations are keyed to the pictures by number. Each packet contains 8 picture cards (8 x 10 inches) and 4 gummed sheets of illustrations, each sheet a different color. Pictures are: The Good Shepherd, Jesus Healing, Teaching the Scriptures, Loving God and Our Neighbors, Esther and the King, a Missionary Picture, Our Heavenly Home, and Family Worship.

**No. 6223 . . . . . 75c.**

## CUT-OUT AND STICKUM BOOKS

"I Learn About" books offer attractive handwork to fascinate every little child. Full-color pictures on gummed pages are provided to be cut out, moistened, and stuck in place on outline pictures. Last two titles feature 4 or 5 stories with pictures . . . . . **Each, 35c.**

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**I Learn About Jesus . . . . . No. 9410**
**I Learn From God's Book . . . . . No. 9443**
**I Learn About Bible Animals . . . . . No. 2400**
**Make It Story Book About Planes . . No. 2076-C**
**Make It Story Book About Boats . . . No. 2077-C**

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# The Brethren—EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

ol. LXXXI July 11, 1959 No. 28

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

HAGERSTOWN, MARYLAND. Word from Hagerstown indicates, concerning their annex building program, that, "The walls are up to the third floor level . . . The steel supports for the top floor are in place . . . "

OAK HILL, W. VA. The Laymen's public service was held the morning of June 21st.

LINWOOD, MARYLAND. Rev. Joseph Quesenberry was the scheduled speaker for the Laymen's public service on June 28th.

ADRIAN, PENNA. (BRUSH VALLEY). For the Laymen's public service, the evening of June 14th, Rev. E. R. Cunnings, was the scheduled speaker.

Pastor Paul D. Tinkel was the radio devotional speaker over WACB the week of June 22nd.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Brother N. V. Leatherman notes that their new Church model Hammond Organ, a gift to the congregation, was scheduled to be installed the week of June 22nd, and to be used for the first time in services, on June 28th.

MEYERSDALE, PENNA. (MAIN STREET). Miss Miriam M. Bird was the speaker for the W. M. S. public service on June 28th.

SMITHVILLE, OHIO. The Laymen and the W. M. S. were in charge of services on June 21st.

The Women were to be in charge of the service on July 5th, with Circle II in charge of the program. Missionary on furlough, Jean Shank, was the scheduled speaker.

LOUISVILLE, OHIO. Report on the building program indicates that "The masonry work is just about completed; electricians and plumbers are at work."

NEW LEBANON, OHIO. Rev. J. E. Falkenburg was the guest speaker the morning of June 21st.

BRYAN, OHIO. Clarence Sholly, Indiana District Laymen's President, was the speaker for the Bryan Laymen's public service the morning of June 21st.

SOUTH BEND, INDIANA. The work of the Gideons was presented by Roy Emley in a message in the South Bend church on June 21st.

Guest speaker on June 28th was Dr. Woodrow C man.

ELKHART, INDIANA. From the Elkhart bulleti learn that Mrs. J. Milton Bowman underwent su in General Hospital, Elkhart, on June 14th. She wil preciate our prayers.

The Sisterhood public service was held the evenir June 28th.

WATERLOO, IOWA. Baptismal services for three members were held recently.

LANARK, ILLINOIS. Congratulations to Lanark's pastor and wife, Brother and Sister Raymond Asp on the arrival of a new baby girl at Samaritan hos Ashland, Ohio, on June 25th.

UDELL, IOWA. B. D. Hinegardner, of Mathias, Va., recently licensed to the ministry by the South ern District Conference, was guest speaker in the church on June 28th.

MULVANE, KANSAS. Mrs. Lee Howard writes: public service of the Junior and Senior Boys' Brothe of the Mulvane church was held Sunday evening, 21st. How it thrilled our souls to see the choir loft with the 21 boys. They had charge of the entire se with one of their former members, Howard Moore, the speaker.

"We were also happy to have with us Wedne evening, June 17th, the William Fells family and Berkshire sisters. The story of Ashland College was interestingly told with the aid of slides."

FALLS CITY, NEBRASKA. Rev. Kenneth Jensen the speaker for the Father and Son banquet the ev of June 12th.

### PENNSYLVANIA CHURCHES ATTENTION

**A "Fairless Hills-Levittown Sunday" will be obse July 19th. Each pastor has been asked to bring an a priate Home Missions message. An offering for the named work is to be lifted and is to be brought to trict Conference at Masontown. The offering from church to be presented at the special Home Missions sion, Tuesday afternoon, July 21st.**

**Penna. Dist. Mission Boa**
**John Golby, President.**

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## Spiritual Refreshment

PIRITUAL REFRESHMENT for the Christian, is essential to healthy Christian living. s one grows in the grace and knowledge of our rd and Saviour, Jesus Christ, one is made ore and more aware of a continual hunger for e rich things of God. For our refreshment as ristians, a number of things are provided. We ve the Word of God in the Bible; we have the enue of prayer to the throne of Grace. We ve our public worship services each week nereby we can receive spiritual help from those nose business it is to "feed the flock."

Refreshment comes to those who wait before e Lord, who earnestly seek His face. The almist says, in the 40th Psalm, that he waited tiently for the Lord, and as he waited, the rd turned attention unto him and heard his y for help and strength. This help continued en to the bringing of the Psalmist up out of e "horrible pit," and "miry clay." More than at, as a result of this spiritual refreshment, e Psalmist was set upon a solid rock, and his ths were established. A new song was put into s heart, and for all this, he praised the Lord, d in deep reverence, gave testimony to the essings received from God. His trust in the rd was made stronger.

Spiritual refreshment is something, while eded by all, must surely be desired before it n be attained. Have you ever had the experice of getting so busy in your work or activity at you failed to realize you were getting very irsty? Only when the thirst became intense, d you suddenly come to the realization that u were thirsty. Sometimes we get so busy in r daily lives that we fail to realize that it s been some time since we sat at the feet of e Lord (studying His Word, praying, attending urch) and sought spiritual refreshment. Sad is that some have died spiritually, because they d not realize they were thirsting within for iritual refreshment.

Today's intensely difficult and exasperating ttern of living offers little in the way of peace for man. One hesitates to tabulate the number of people who have lost their grip on life (suicides, mental failures, breakdowns, etc.), because the total seems to be increasing. Much erratic behavior on the part of both adults and young people is a result of lives caught up in the web of frustrating living. How much better is it to be able to live in an atmosphere of spiritual strength. As Christians, we are to be able to keep an even balance as the various pressures and problems of life are thrust upon us. We are in a war of nerves. None will deny this. The Christian faith offers the only avenue to peaceful living.

So, in a world gone mad; in a world in which yesterday's standards are today's shambles, it is comforting to know that by waiting patiently for the Lord, we can have strength, security and peace. This is not available so that we can sit down and wait for the "end of the world." Not at all. We receive spiritual refreshment so that we can go out into the world of men, and witness to them of a saving Christ for dying men. If we only knew it, we are the one pillar of spiritual strength in this world of quaking men and women. Herein stands a tremendous responsibility. God is expecting us to stand for those things which make for righteousness, morality and purity among men.

Spiritual refreshment then, is not for our selfish pleasures, or for our own well-being alone. Rather, it is given unto us that we might help others to build their lives in Christ. Perish the thought that any of us should think for one moment that we are redeemed and spiritually refreshed, for our own benefit alone. If such be the case, we have sought the Lord selfishly. Christians, as the Word of the Lord is spiritual refreshment for us, so we are to be pillars of strength to guide others (and society) to that one source of strength and righteousness. Let us be healthy Christians by refreshing ourselves often in the presence of God, so that we might serve God and society in the witnessing of the Gospel of Salvation through Christ. W. S. B.

# HOW to LISTEN to a SERMON

NOT LONG AGO, I read an article in **The Reader's Digest** entitled "Are You A Good Listener?" The author stated that good listening is as much an art as good speaking. Having one's ears inclined in a specific direction does not conclude that he is really **listening.** Listening implies both hearing and understanding. It also implies action based upon what has been heard. Webster says, "listen" means "to give heed to advice." A good sermon is good advice.

Frequently a poor sermon is heard with more enthusiasm than a good one, because the message has been delivered in a manner that corresponds with the poor habit of listening: a thought here, a story there, and so on. By the same token, often an excellent sermon is tossed out as a failure simply because the hearer hasn't trained himself to listen. Perhaps he is too lazy to think, as the sermon challenges him to do, and he just picks up a thought here, and a nice story there.

If we are to enjoy a message, or if we are to receive truth upon which to act, we must train (discipline) ourselves to **listen.**

LET US CONSIDER SOME POINTS THAT WILL HELP US TO LEARN TO LISTEN and receive a message that will benefit our own lives.

A. **SOME DON'TS—**

1. Don't let your mind spend the time in critical examination of the speaker: "He reads his sermons," "He preaches from notes." You are there to examine yourself, not the speaker. Although he may be a failure, if he is trying to preach the Word of God, and using all that he has in the way of knowledge and experience, he is God's messenger to you at the moment.

2. Don't fork it over the pew to the next person. "I hope so-and-so is getting a load of th." It might be your dish!

3. Don't look for skeletons (hidden m ings); "I wonder WHO he means . . . WH he heard . . . WHY he said that?" Most pre ers are intelligent enough to know better t to refer to recent conversations with parish ers, especially those which could cause a mi derstanding when aired in public. Sometime might sound as if this is the case, but ha ever is it really so.

At this point I am reminded of the two p chiatrists who met on the street. "Good m ing," greeted the one. The professional minc the other got the best of him, and he went a mumbling, "I wonder what he meant by THA"

4. Don't constantly look for mistakes disagreements. Hardly ever do two people ag perfectly on all things. This is an indicatior growing by thinking, even (and especially) w considering eternal values, and arguments( s tematic thoughts, not disputations) based u fine points of Scripture. It isn't God's W which confuses, but the finite mind of man wh muddles things. Let's keep the peace where can. A few months ago most of us were ridi ing the launching attempts at Cape Canave and lashing the crew for their failures. Then day a satellite was successfully launched. crew wasn't as "dumb" as we thought! Th "mistakes" paid off in the form of a real succ in the long run. The crew knew its own we nesses even better than we did—but the ov all program was a great success. And what I OUR program of criticism constructed?

5. Don't M A G N I F Y what has been saic it "hits" you. Don't make up impossible hypot ses in reply: "What if . . . " then proceed

# ome "Do's" and "Don'ts" for getting ıe most out of your Pastor's Sermons.

Rev. Clarence Stogsdill

ke an exception which doesn't apply at this nt in the message. When one habitually mag- ies things that "hit" him in sermons, he is se- tly making use of a complicated system of ense, covering the tracks in his Christian lk. He ought to check his course of life in ıyer and Bible study . . .

3. **SOME DO'S—**

1. CONCENTRATE on the meaning behind e message. It is difficult to put fully into rds the whole message of the heart in thirty ıutes. This thought is different from the ove-mentioned "skeleton-seeking." Here I mean ıt you should let the spirit and faith go to rk and interpret the message—for good. There more to music than the printed notes on the ber. It takes a practiced musician to give the AL INTERPRETATION, and it takes at st an appreciative soul to grasp the musician's ıdition. YOUR CHRISTIAN WALK IS YOUR TERPRETATION of all the messages which ı have received through the years.

2. TAKE the message TO HEART. The iter once had a lady say to him after a sermon ich touched her life: "I suppose I take things much to heart." Couldn't be! She was a fine ristian woman, and it was because she DID ıke things to heart." She simply acknowledged her confession that she had spiritual NEEDS. ople who fail to take things to heart are fail- to satisfy their own needs (or they are not are that they have them).

3. Take what has been said in its true light, applied, and NO FURTHER.

4. Thank God in a little prayer for the new ht you are receiving.

5. Go out and USE this new light!

6. Search the Scriptures (as the noble Bereans did) and learn the truth FOR YOURSELF. Accept all truth and grow in it.

7. Pray while you listen. Pray for the speaker, and pray for yourself. He needs it—and so do you.

8. WRITE DOWN helpful thoughts that might later escape you.

9. Remember that the speaker is not infallible—he is not a POPE speaking EX CATHEDRA.

10. It is a good idea to get thoroughly acquainted with the speaker: you will find that his message IS HIMSELF. To know him is to understand his message. (Is not this true in our relationship with the LORD, too?) Ideas do not float about in space to be picked up whenever chanced upon, looked over and then either to be kept or thrown back like a fish that is too small for the catch. Ideas are conceived in minds. A sharing of thoughts bears influence on both persons concerned.

The most difficult persons for speakers to reach can be divided into two groups: (a) those who "know all the answers" and are out to defend and protect themselves from all invaders. (b) those who think of themselves as "just lil' ole' me." This group shrink from sharing ANY ideas and make themselves unapproachable, for the speaker never knows when they are with him or against him.

A message can reach only THINKERS. These thinkers must be thinking on the things about which the messenger is speaking at the time—and they must follow along the path with him. " . . . if there be any virtue, if there be any praise, THINK ON THESE THINGS."

—Johnstown, Penna.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen.
(MRS.) IDA LINDOWER, Adm. A

## OVERSEAS REPORT . . . from West Africa

H. Stover Kulp

WHAT HAS BEEN CALLED the first All-Africa Conference to take place on this continent met in Accra, the capital of Ghana, December 5-13, 1958. It was nongovernmental and was called to discuss colonialism, racialism, and tribalism in contemporary Africa. There were about 250 delegates from national political organizations and national federations of labor. A permanent organization was effected with headquarters and secretariat in Accra. Two outstanding objects of the institution are (1) to accelerate the end of imperialism and colonialism; (2) to develop a feeling of one community to assist in the emergence of a United States of Africa.

Ghana, the first of the British West Africa states to attain independence, and Guinea, the first territory of French West Africa to become self-governing, are negotiating a union. The prime ministers of these two states met in November and proposed, subject to the ratification of their respective national assemblies, that these two states should constitute a nucleus of a Union of West African States. The national assemblies of both countries have since ratified the proposal.

End of colonial rule in West Africa was virtually marked in 1958 by (1) setting a date (October 1, 1960) for Nigerian independence; (2) adoption of the new deGaulle constitution, leaving it open to French Africa to choose independence at any time. Early in January 1959 the Belgian government announced its intention to organize the Congo as a "democracy capable of exercising the prerogatives of sovereignty and of deciding its independence.

Centenary celebrations of Victoria in the British Cameroons held December 6-14, 1958, again pointed out the part which Christian missions have played in opening up and developing West Africa. The governor-general of Nigeria unveiled a memorial to Alfred Slaker, the Baptist missionary who established his mission there in 1858.

The Fellowship of Churches of Christ in the Sudan held its annual meeting January 7-11, 1959, at Numan, Adamawa Province, Nigeria. This is the fellowship of churches to which the church in the Church of the Brethren mission in Nigeria belongs. A seventh member joined the fellowship this year. Still another sent fraternal delegates looking forward to joining the fellowship, perhaps next year. These churches, indigenous to Northern Nigeria, have combined communicant membership of over 23,000, of whom one fifth were added to the churches in 1958. The outlook for continued growth is encouraging, for the average Sunday attendance in all places where services are conducted is 113,000 or five times the communicant membership. There were visitors from the church in the Tschad area east of Nigeria, where there is a similar grow the indigenous church.

On November 20, 1958, the premier of the Nor Region of Nigeria addressed representatives of mis working in the area. He wished to assure the missio his desire for their cooperation when Northern Ni becomes self-governing after March 15, 1959. He sa wish to assure you that we believe this region canno on without overseas interests and that all who genu wish to serve the people will be welcome."

Bicycles are imported into Nigeria in increasingly numbers. In ten years, 1948-57, over 1,600,000 bicycles imported. A bicycle-assembling plant of one company opened on December 12, 1958, in Western Nigeria, t semble 15,000 bikes annually. Other assembly plants be opened at Zaria in the north and at Aba in the ea the same company, the Raleigh Industries.

Ground nut (peanut) buying season in Nigeria op in December. This product is one of the main sup of the economy of Northern Nigeria. The growing se has been a poor one and the crop for export is estim to fall 200,000 tons below last year's record crop of 000 tons. This together with the slump in the tin m industry is quite a blow to the economy of Northern geria. (From **Gospel Messenger**)

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES BE OBTAINED FOR THE B. H. M. REVOLV ING FUND?

A—By **Life Annuity Agreements:** Persons of midd and advanced years often prefer a life annuit agreement, because it offers a way of makin a larger contribution without diminishing th income for life. A life annuity contract guar antees a regular income at a liberal rate, de pending upon the age of the annuitant; it als provides a substantial saving in federal incom tax, which is no small matter these days. A annuitant has the unique advantage of receiv ing "double dividends," since he not only re ceives a generous financial return, but als possesses the immeasurable spiritual joy o having a part in the Lord's work. (See nex week's answer)

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## MISSIONARY MISCELLANY

### Deputation Work

'he Shanks continue their deputation work among our rches and will soon be attending district conferences. 'hese missionaries on furlough have expressed their titude for the heart-warming reception they have had our churches; the churches, in turn, are enthusiastic their appreciation of the work the Shanks have been ng. The Missionary Board is most grateful for this relationship, and they pray it may culminate in an arged missionary outreach and in much more liberal ing among our people.

### Ten Dollar Club Reminder

)o you have any new $10 Club members to report for ır church? Have you paid your last call? If not, please so promptly. The membership now numbers 978. Let's ıg that number up to 1,000 by General Conference e!

### Missionary Scores
(for churches)

1. Do we receive missionary instruction regularly?
2. Do we write to our missionaries frequently?
3. Does our missionary giving average $3.00 or more per member per year?
4. Do we pray frequently and regularly for our missionaries and the work?
5. Have we a missionary, on the field or in training, from our church?

(How many **yes** answers does your church have?

5 indicates excellent;
4 is good;
3 is fair;
2 is poor;
1 indicates that the church needs a missionary.

# 1959 GENERAL CONFERENCE ROOMING AND MEAL ARRANGEMENTS

## August 17-23—Ashland, Ohio

'HE ADMINISTRATION would like to take this opportunity to welcome the Conference Delegates back the Ashland College Campus for the 1959 General ıference. We will attempt to make your stay a most oyable one.

Ve urge you to use Jacobs Hall and Kate Myers Hall ilities and thereby help Ashland College. These dormiies were built with Federal Funds, and the income is d to liquidate the loans. Our rooms are comfortable l our meals reasonable and satisfying.

)o yourself and the College a favor by rooming and ing all your meals on Campus.

No deposits are required for advance reservations. You y pay when you register.

)ormitory rooms will be reserved as follows:

Rooms on the first floor of both Jacobs Hall and Kate Myers Hall will be reserved for those having difficulty in climbing stairs.

Second, third, and fourth floors of Jacobs Hall and one-half of second floor (South wing) of Kate Myers Hall will be reserved for adults.

Sisterhood girls will be housed on the North wing of second floor and the third floor of Kate Myers Hall.

Junior boys will be housed on the second and third floors of Allen Hall. Junior boys must furnish their own sheets, pillow slips and blankets at Allen Hall.

All delegates rooming at Jacobs Hall and Kate Myers ll must furnish their own blankets. Sheets will be furnished for all residents in these dormitories by the College.

Please place all reservations by mail to the Business Manager's Office at the College.

### ROOM RATES

**Jacobs Hall and Kate Myers Hall**—$6.00 per person, two in a room, for the week. Less-than-week reservations will be accepted on and after August 20, 1959, at $1.25 per person per night, rooms being available. The above rates apply to Sisterhood girls as well as adults.

**Allen Hall, Junior Boys**—$3.00 per person, two in a room for the week. Less-than-week reservations will be accepted on and after August 20, 1959, at 75c per night, rooms being available.

### MEAL RATES

| | |
|---|---|
| Six-day Tickets | $11.00 |
| Individual meals: | |
| Breakfast | .35 |
| Noon Luncheon (Dessert not included) | .60 |
| Dinner (Dessert included) | 1.00 |

In making reservations, please state the names of people in your request together with the number of days you intend to occupy the rooms.

Send all reservations for rooms to:

Robert M. Adams, Business Manager
Ashland College
Ashland, Ohio

## FRATERNAL RELATIONS GREETINGS presented to The CHURCH OF THE BRETHREN CONFERENCE,

**Ocean Grove, New Jersey . . . . . June 19, 1959**

### REV. GEORGE W. SOLOMON

MR. CHAIRMAN, delegates to this Conference, Brethren in the Lord. I consider this both a privilege and a pleasure to be recognized here today, and to be given the opportunity to greet you. As Moderator of the General Conference of the Brethren Church which convenes annually at Ashland, Ohio, I bring to you Fraternal Greetings.

Even as a young man, I have been guilty of looking into history and lamenting the fact that our ancestors found it necessary to break asunder the cords that bound us together as one church. Last year, being our 250th Anniversary year, was the year especially appropriate for reminiscing. We spent much of it in an attitude of recollection and reflection as we studied our history. I should think that we now stand, as it were, on a new threshold with the future before us. As we view it, the world is great and large—as great as our God and as large as the world of sinful men for which Christ died. The task is singular—the evangelization of the world!

It may be the desire of many that we might work together hand and hand on the home front as closely as is being done in Nigeria, West rica on the mission fields. But, although a ph ical unity is not likely in this our period in l tory, we should be one in Spirit, one in purp one in Christ. No amount of dividing of men sever the bonds that unite us together in H

Our Churches have so many things in comm The same birthday, the same founder, the sa heritage, and certainly the same destiny, wh is the common destiny of all true believer

It is my prayer today that we may labor s by side, "Endeavoring to keep the unity of Spirit in the bond of peace." Being mindful this, "There is one body, and one Spirit . . . Lord, one faith, one baptism, one God and Fa er of all . . . "

This is the first time I have had the opport ity to attend one of your conferences and only regret is that other committments ne sitate so short a time spent with you. I have joyed being here today. The spirit and fellows are grand. I particularly enjoyed the Frater Delegates Luncheon. May God bless you in y labors for Him is our earnest prayer.

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Seventy-First General Conference

of The Brethren Church

Ashland, Ohio - - - August 17-23, 1959

***Plan now to attend!***

# What's Doing in the Churches

## TOPEKA, KANSAS

Greetings to all the Brethren out there . . .

Just a few words from us, to you good people over the tes. Our general health has been extra good for us o have passed the three score and ten line, and are ll traveling onward and upward. We try to keep busy y by day. On Sunday evening May 24 I preached to the od people of Portis, Kansas—where I served in the mid-enties; was glad to meet a half-hundred of the people, st of whom I knew as younger folks. A happy occasion. Next day I assisted in the funeral of an old friend of rty years standing, Mr. J. E. Kissell, an outstanding n of the community—civic, schools, welfare, union tent etings for 11 years, editor, Christian gentleman. Ser-es were held in the Methodist Church of which he was member for many years.

Our grandson drove us out and back, a distance of 197 les out, and that far back.

Recently we had a wedding service in a North Topeka urch. So we still do work for the Lord. Recently Mom d I had our fifty-second anniversary, at which time she eived a very nice present—beautiful and useful.

Our oldest grandson, Gary Deeter, graduated from six ars of Bible College, and had taken over the assistant storate of a large church in Oakland, a suburb of the y. The Sunday School has an attendance of near 600. will have a years interne here before going to the Mis-n field in Brazil, South America. He is 23. Another andson, 18, starts to Bible school this fall.

Then we have another grandson, for the other son's fam-, who says he is going to be "like Pop"; he calls me p. He has some excellent abilities and will make a good der in church work.

It's better to give sons and grandsons to the Lord than let the world have them.

We are waiting for the time when we can go and be th the Lord. That's a better place than here. We have en telling folks about it for 50 years. Some time when y mortal remains lie before an audience I want them sing, "Fade, Fade Each Earthly Joy, Jesus is Mine . . . " hat matters about earthly possessions, when the Lord s so much for us. Praise His name.

Rev. W. R. Deeter.

## FORT SCOTT, KANSAS

On the evening of June 16 the Fort Scott Church had e pleasure of having Rev. and Mrs. H. William Fells with .

Brother Fells gave a fine talk on the great need for the expansion of Ashland College facilities. Slides also were shown of the Ashland Campus, and what is included in the Expansion Program.

A fine musical program was presented by Sharon Fells, Carol Berkshire, Lois Berkshire, and Bob Fells.

We really appreciated the fine talent of these young people; and glad to know they are using their talent for the Lord!

Again it was a real pleasure to have these fine Brethren people with us. The Blessing of the Lord always be upon you!

Ralph Barnum, Corres. Sec'y.

## WATERLOO, IOWA

Greetings from the Lord. Our pen has been silent too long about our congregation here in Waterloo. We have not set the world aflame, not even kindled much of a fire in this city, but we have tried to hold the fort.

This preacher is giving up active pastoral work at the end of this August, and as noted in the **Evangelist**, Rev. H. H. Rowsey will come September first. Mrs. Ronk and I will make our home here in Waterloo. We plan to give our time to study, writing, and lecture work in the field of Bible and Prophetic Conferences. We feel that a strong evangelistic appeal can be made along with the presentation of prophetic truth.

We are glad to report the baptism of nine candidates this spring, five of whom are adults. The forty we have received into the church here in three and a half years are not enough for a congregation of this size in a city like Waterloo. More power to the Rowseys.

Albert Ronk.

# Wedding Announcement

ROBINSON-HEITHAUS: At the Seward Ave. Baptist Church, Topeka, Kansas, Friday evening, June 19, 1959, occurred the marriage of Judith Ann Robinson, and Frank D. Heithaus. He is a Steel Construction laborer, she a local girl of a Methodist Church in the city. May the Lord's blessing abide with them. Ceremony by the writer.

Rev. W. R. Deeter.

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Too often, people have felt Christianity was a miracle drug to miraculously make life easy without suffering and pain. The purpose of Christianity is not to avoid difficulty, but to produce a character adequate to meet it when it comes. It does not make life easy; rather it tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come.

James L. Christensen in FUNERAL SERVICES (Fleming H. Revell Company)

# Learning to Live with God

by Rev. Claude Allen KcKay, D.D.

**"For we are laborers together with God." I Corinthians 3:9.**

OF COURSE we have learned how to live and work with God in a limited sense. If I read aright the signs of the times, we have reached a rather settled conviction that we are "laborers together with God," in what we are pleased to set apart and label "the natural world."

The president of one of our agricultural colleges is quoted as saying, "Of all the forethought and energy required to produce a stalk of corn, the farmer furnishes five per cent and the Creator ninety-five."

If that be true of one it is true of every stalk of corn. What is true of corn is true of all grain and fruit, and all coal and iron. This sort of faith that we do live and work with God is beautifully phrased for us once every year when our president and the several governors issue their Thanksgiving Proclamations. That is what they tell us and no one denies it. It is a faith that is so common that no one can trade-mark it with any sectarian label.

It is practiced in the building trades. I am certain that not a builder today allows a chimney built or a wall of masonry erected or a frame of wood or steel put up that is not what he calls "plumb." There is an unseen power so inexorable, so universal and yet so trustworthy that to obey is to establish law and order in the building world but to disobey is to court failure and death. Thus do men learn to live and work with God.

Man could not walk the sea, nor speed across the continent, so he employed a power, not of himself, that works for him. He could not talk at will with neighbors or business associates so Samuel Morse found a way by employing hitherto unused powers. Ships at sea were unable to communicate as needed, so Marconi attempted the impossible, and did it. "Canst thou harness the lightning?" Job shrank with fear and confessed that he could not. Franklin, however, h nessed it with a kite string, and Edison hitcl it up and set it to work. Thus the enorm tasks of world civilization are accomplished, n by man alone and unaided, but by man learni to live and labor with God—by laying hold powers outside of and mightier than his owr whether leading an assault on disease or battli for freedom or searching for the secrets science.

I am persuaded however that it is time were graduating from the religion of the Testament to the religion of the New Testame. To Jesus, the Old Testament was not the fi word. It was to him a foundation on which build a loftier and finer structure. It was the b of all ancient religions, but it is not the b available for us now. It is time to graduate.

For example, as Dr. Richard Swain has poin out, God is mentioned in the Old Testament **with, over** and **among** his people but not **in** a **through** them. Jehovah left them when th sinned and returned when they repented. watched over them, journeyed with them fought for them, but He did not live **in** and w **through** them. That is the faith of the New T tament. "God worketh **in** you to accomplish will," Paul declared. The Old Testament religio more external while the New Testament relig is more internal. The former is fulfilled more re ily by external rites or service and its rewa are expected to be more visible and tangible. T New Testament religion requires a spirit attur and receptive to the Divine. God stands at t heart door and knocks and, when admitted, t fellowship is mutual and joyous.

Think how freighted with possibilities is t manner of living with God! Out of that hidd workshop—the human soul—spring all the m velous achievements of man. There is decided t destiny of each man and woman on earth. Th in that silent work-shop is formed in microsco

niature all the originals of man's outer doings. ere is the home of genius or of life's failures. that inner chamber murder is first committed, the holiest deeds of love first performed. All tue was born there and all vice there took ape. Every act is twice performed, and the sec- d doing is the child of the first. "Out of the art are the issues of life"—and of death. It this inner spring of life with which the relig- of Christ has to do. It is to lay hold on that er dynamo of destiny that He would be our ster. That is the Christian way of living with d.

This faith is not so common in practice as in me. You talk to people about God's gifts of n, fresh air and sunshine or such natural prod- s, and they give assent and hurry on to get d spend more of these pleasant things; for to em that is life. But talk to them about God's ts of faith, hope, or love, and they will smile lulgently at your childish mysticism, and hurry to find new business methods, new educational as, perfectly contented with their Old Tes- nent religion.

They do not seem to know that it is **faith, hope,** d **love** by which men live rather than by rain, sh air and sunshine. They have not considered at wreck and ruin would immediately follow if norrow morning men in the marts of trade, halls legislature, and courts of justice should sud- nly be robbed of their **faith** in God, themselves d their fellows. We have not considered what es of despair we would sit in and mourn if m the heart of every struggling youth were en **hope,** and from those parents wearing last ar's clothes to buy a home or feed and educate e children, should be taken **hope.** We do not re- ze what it would mean for those who are near- life's sunset to be robbed of **hope.** Seldom do realize that if **love** were taken from every me or from the heart of every true patriot, homes and our nations would come crash- down in ruins. It would be like taking the rtar out of a brick building. "The tie that ds" is dissolved.

How sharper than a serpent's tooth is the pain parents whose children accept all the gifts and vileges of a good home but never share with parents their faith, their hopes and their e! However can we learn to live worthily with d unless we accept the high privileges of our w Testament religion, and appreciate and ap- priate these gifts of the spirit revealed to us and through Christ? The fruits of such a spirit are love, joy, and peace. This is the Christian way of living with God. It is more than an external partnership, wonderful as that may be; it is an inner friendship and companionship. There is no higher, richer, or more ennobling way of living.

# Spiritual Meditations

**Rev. Dyoll Belote**

## "THERE'S NO PLACE LIKE HOME"

**"In my Father's house are many mansions." John 14:2.**

THE OTHER DAY I watched the reproduction of scenes enacted when the declaration of the First World War was announced. Men lined up in great queues at the enlistment headquarters, waiting their turn to offer their services to their government in behalf of the country's protection. And then later we saw those who had survived coming home again—and how good home looked to them. They settled back into the old home atmosphere, with no desire to talk about their war experiences. Just to be home was joy enough for them. And the old home never looked so good to them before. And the faces of the dear ones were never so beautiful as when they looked at them beaming with joy to see their beloved. One who had returned and was roaming through the rooms of the old home remarked, "This makes me so glad." Naturally, duty performed and honor defended, he understood as never before, what a home meant, and also how much that home had contributed to his strength and ability to endure in the stress of war. It was the memory of faithfulness in the performance of duty that gave meaning to the value of the old home.

The Bible tells the story of another type of person who hastened to sever home ties, but for far different reasons. The Prodigal wasn't going out to service for his country, but to satisfy his sinful desires. Home was too narrow for him, the folks were too "old-fashioned" for him. He wanted to see the world and taste its pleasures. Well, he went, he saw, he tasted, he knew sorrow, he repented and—he came home. But how different his welcome. Oh yes, he was welcomed, and it was a melting, joyous welcome on the old father's part, but what joy that son was deprived of because he lived for wrong motives.

But the Prodigal did the one thing that makes the homecoming joyous for him and the father, he repented. He had been where he could evaluate the father's worth and love, and he knew how "hog feed" tasted—and he knew the difference. And he was honest enough to admit the superiority of the home surroundings. Carob husks are poor substitute for the fare provided on father's table. The orders of an employer are not couched in the loving tones of a father who seeks to further his son's soul interests. but in commanding voice, that he may secure the best service for the stipend he pays. "Heaven is my home," and my Father loves me best. "I will arise and go to my Father." Let's go Home!

# Choir of the First Brethren Church
# Tucson, Arizona

THE CHOIR of The First Brethren Church is a devoted group, giving their time and talent on a Christian service basis. We practice each Thursday at 7:30 to prepare a special number for the following Sunday. We do not have regular choir during the summer months, but some choir member is responsible for the special music each Sunday.

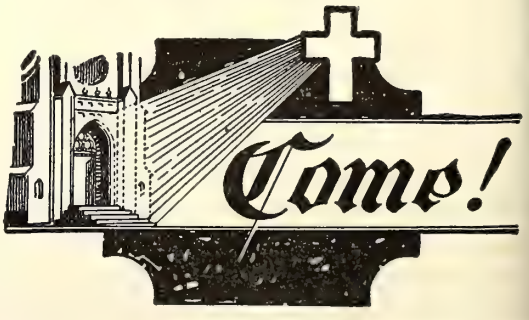
At present we are organized with the following officers: President, Judy Dreyer; Secretary and Treasurer, Duane Dickson; and Music Chairman, Barbara Craft.

We have as our regular organist and director, V a Seiler, with Marjorie Buchanan, as her capable as- tant at the organ. The Sunday before Christmas e choir presented a cantata, "The Echo of Christmas," - rected by Vada Seiler and accompanied by Marjorie t- chanan. This Presentation was well received by the chu n.

We are a faithful group of an average of twelve vo s singing each Sunday who enjoy serving our Lord d Master by being in our places each Sunday and sing g His praises.

Judy Dreyer, Pre

Attend Church
regularly
every Sunday of
the year



# THE TASK OF THE SUNDAY SCHOOL

**James DeForest Murch,**
**Managing Editor, Christianity Today**

)R. D. CAMPBELL WYCOFF, professor of Christian Education in Princeton Theological minary, in his provocative book, **The Gospel d Christian Education,** speaks of the ministry teaching in communicating the Gospel. He ıtes that Christian education has the task of eeing the individual from his "tragic bondage self, society and culture" and helping him be-me "a free person, by God's Spirit, through ; response in complete devotion to Jesus ırist." The business of getting the response of e individual to the claims of the Gospel should the first aim of the Sunday School teacher.

Evangelicals have always believed that the rpose of the Sunday School is to "win souls to ırist, teaching them the Word of God, and aining them for Christian character and ser-ce." They took their cue from the Great Com-ssion in which our Lord said, "Go ye . . . ach all nations . . . baptizing them . . . teaching em to observe all things whatsoever I have mmanded you."

Evangelical churches secure most of their embers through active Sunday School endeavor. ırveys have shown that fifty-five per cent of nversions and new members recorded each year ve a background of teaching and training in e Sunday School.

But we have not touched the "hem of the gar-ent" of the task before us. We who have this nviction should work harder today than ever fore because the needs are greater.

It is said that 17,000,000 boys and girls in nerica, four to eighteen years of age, never rken the door of the church. From this sector our population come the potential and actual nmen, racketeers, kidnappers, murderers, ieves, and other criminals who terrorize our tion. Judges testify that ninety-seven per cent the youths convicted of crime have never been Sunday School. This moral situation should ›tivate us to greater evangelistic action.

But further than this, we are confronted with the appalling fact that half the population in America makes no pretense of Christian commitment. Half of the other half are either in the grip of false religions or are such nominal Christians that they know nothing of the "new birth." These multiplied millions are lost and are without the hope of heaven unless we teach them and win them to unwithholding response to Jesus Christ as Savior and Lord.

The Sunday Schools of America have the means in their trained teachers, their Bible Classes, and their organized workers to go out in "the highways and byways" and reach the unreached for Christ. Their thrust into the "fields white unto harvest" can be even more effective than mass evangelism. There may be little glamour and no big headlines, but the recording angel by heaven's gate will recognize the work done and they can have the satisfaction of knowing that they are doing the greatest work in the world.

Of course, the task cannot be accomplished without prayer. One great reason the apostolic church was such a great soul-winning church was its power in prayer. Every member of the Sunday School from the superintendent down to the lowliest member of the smallest Bible class should have a personal prayer list, remember prospects in prayer, and ask the guidance of the Holy Spirit in teaching the Word in personal visits and in persuading individuals to make their decisions for Christ. If we are not weary in well-doing we shall "shine as the stars of the firmament; and they that turn many to righteousness as the stars forever and ever."

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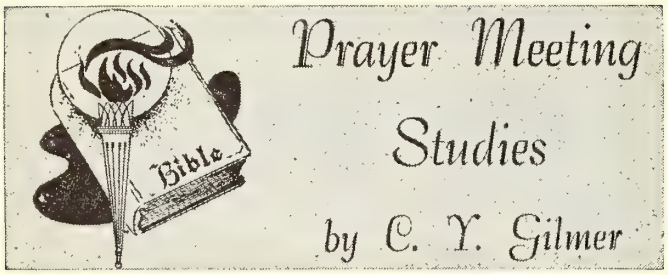
Supplied by National Sunday School Association in observance of National Sunday School Week, September 27 - October 4.




### CHRIST THE GOOD SHEPHERD

Ye little flock, whom Jesus feeds,
Dismiss your anxious cares;
Look to the Shepherd of your souls,
And smile away your fears.

Tho' wolves and lions prowl around,
His staff is your defence;
'Midst sands and rocks your Shepherd's voice
Calls streams and pastures thence.
Luke 12:32 —Geo. Kingsley.

"THE GOOD SHEPHERD" denotes Christ's atoning work on the cross (John 10:11, 14); "The Great Shepherd" speaks of His intercessory work at a throne of grace (Micah 5:4; Heb. 13:20); "The Chief Shepherd" denotes His kingly glory (1 Peter 5:4). Christ as Shepherd was strikingly foretold (Gen. 14:24; Isaiah 40:11; Ezek. 34:23, 37:24). It is through His Mediatorship that He can be our Shepherd (1 Tim. 2:5). And this is made possible through His atonement (Eph. 2:13-18; Heb. 9:15; 12:24).

He knows His sheep (John 10:14-27), and calls them by name (10:3). He gathers His sheep (Isaiah 40:11), and collects them into one fold (John 10:16). He guides them (John 10:3, 4) that they may be fed (10:9). They are kept by His protection (Jer. 31:10; Ezek. 34:10; Zech. 9:16; John 10:28). He laid down His life for His sheep (Zech. 13:7; Matt. 26:31; John 10:11, 15: Acts 20:28). He gives to them eternal life (John 10:28).

Instinctively the sheep trust the Shepherd for each day's grazing (Psalm 23:1). He knows our needs (Matt. 6:8). He will not betray our confidence (Psalm 37:25). He even keeps faith with the fowls of the air and the grass of the field (Matt. 6:25, 34). Paul believed fully in God's providence (Phil. 4:19).

He wants His sheep to have the needed rest and meditation (Psalm 23:2a). We need pauses for remembering Who He is (Psalm 46:10). We must "tarry" in prayer before we forge ahead in His behalf (Luke 24:49).

Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.—Whittier.

David testifies of the restoring of his soul (Psalm 23:3) in Psalm 51: 10-12. Only our Maker (Gen. 2:7) can revive life in us.

We are so helpless, but God is so able (Psalm 23:4; Eph. 3:20).

"God is my salvation; what foe have I to fear?
In darkness and temptation, my light, my help is near;
Though an host encamp around me, firm in the fight I stand,
What terror can confound me, with God at my ri
hand?"

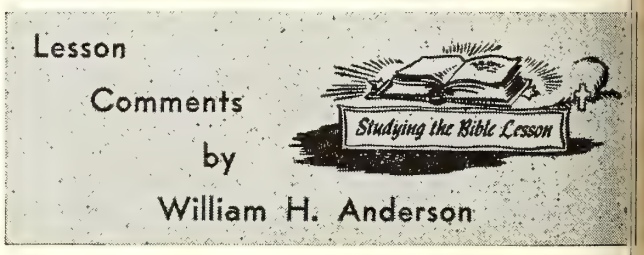
Wherever the Shepherd leads, we must follow, e
though we may encounter some cuts and bruises (Ps
23:5). "This is the victory" (1 John 5:4), and none
successfully be against us (Rom. 8:36, 37).

The Lord my Shepherd is; I shall be well supplied;
Since He is mine, and I am His, What can I want besi
He leads me to the place Where heav'nly pasture gro
Where living waters gently pass, And full salvation flo

If e'er I go astray, He doth my soul reclaim,
And guides me, in His own right way, For His most h
name.
While He affords His aid, I cannot yield to fear;
Tho' I should walk thro' death's dark shade, My Sh
herd's with me there.

In sight of all my foes, Thou dost my table spread
My cup with blessings overflows, And joy exalts my he
The bounties of Thy love, Shall crown my future da
Nor from Thy house will I remove, Or cease to sp
Thy praise.

—I. Watts




**Lesson for July 19, 1959**

### FRIENDLINESS TO NEWCOMERS

**Lesson: Ruth 1:19-22; 4:13-17**

THE "SPACE AGE" is upon us whether we like it not! To hear some people talk, "conquering spa is the most vital problem that confronts the nations of world. It would do well if the words of Edward J. Meem could be emblazoned across the sky for all to read:

"What's this chatter about Spacemen? When haven't learned to live with Earthmen of a slightly ferent color, how could we ever get along with the habitants of another planet? Let's stay home."

Men have never learned the secret of getting along w their neighbors. Yet the "secret" actually was given Jesus Christ over 1,900 years ago: "Thou shalt love thy neighbor as thyself" (Luke 10:27).

The Old Testament story of Ruth shows how a forei born woman was "accepted" because she went to the tr ble of making herself "acceptable."

So much could be said about right and wrong choi in this lesson. **What was Elimelech, Naomi, and their t sons doing in the heathen country of Moab living amo idolatrous people?** It's true there was a "famine in land." But all the Jews who lived in the area of Be

em-Judah did not flee their land. In the time of stress l trouble, Elimelech, whose name meant "my God is ng," should have put his God to the test. Instead he de a wrong decision which blighted his entire family the years ahead.

Before long, trouble came to this family. Elimelech died, ving Naomi a widow with two sons to support in a ange land. In time her sons married Moabite women, e whose name was Ruth, and the other Orpah.

Then tragedy again struck Naomi's home. Her two sons d. Word had come that the famine was over in her home d, and, not knowing what else to do, Naomi decided to urn.

In that most memorable scene, Ruth declared she would with her mother-in-law, while Orpah decided to remain Moab.

**Here was another time when a decision was all-impor-t. By choosing to stay with Naomi, Ruth not only dem-strated loyalty and devotion to her mother-in-law, but th in the One True God.** "Thy people shall be my people, l thy God my God," were Ruth's own words.

But how would Ruth be received back in Bethlehem? idently Ruth was a very unusual woman. Before long e had won over all the people around her. Listen to the rds of Boaz, a kinsman of Naomi's husband: "It hath ly been shewed me, all that thou hast done unto thy ther in law since the death of thine husband: and how u hast left thy father and thy mother, and the land of nativity, and art come unto a people which thou knew-not heretofore" (2:11).

Credit must be given to Boaz and the people of Bethle-m for the way in which they readily accepted Ruth. The ws were taught to scorn the people of Moab because of ir heathen, idolatrous practices. Under the law of Moses e Moabites were banned from coming into the congrega-n of Israel: "An Ammonite or Moabite shall not enter o the congregation of the Lord; even to their tenth gen-tion shall they not enter into the congregation of the rd forever" (Deut. 23:3). Aside from all this, Ruth was "foreigner," and, of course, nobody likes "foreigners!"

Ruth was not only accepted by the Jews, but eventually s married to Boaz. **And God, who is "no respecter of rsons," saw fit to use Ruth to bear seed in the Royal e through which Jesus Christ was to come!**

# unday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### ABOUT CHILDREN

WHAT ABOUT CHILDREN? What are their spiritual needs? What can be expected of them as far spiritual experience is concerned? What do I need to ow about children as a Christian parent or as a chil-n's Sunday school teacher?

**A child needs to learn.** It is our responsibility through ne training, Sunday school and vacation Bible school enable our children to learn the truths of the word of God. In the home the direct reading of the Bible and the use of good Bible story books can be of real value. Discussing spiritual truths with our children and explaining God's Word will add much to the simple reading of the scriptures.

**A child needs to apply.** Children need to realize how the truths of the Bible apply to their own lives. They need to recognize that they too are sinners in need of a Savior, that Jesus died for them. They need to see that the Bible is to be the guide for their lives.

**A child needs to decide.** To become a Christian a person must make a decision. Each person must choose Christ for his or her own life if he is to experience salvation. When is a child old enough to decide? Whenever he is conscious of sin and the need of Jesus. This may come at the early age of four, though this is not the general rule. If your child or your Sunday school pupil wants to know Jesus don't discourage him, but rather guide him into God's way or seek the help of someone who can.—From Tips for the Sunday Bible School.

### DATES TO REMEMBER!

**General Conference of the Brethren Church**
**August 17 to 23**

Sunday School Board Speaker . . **Rev. Edward H. Stady**

August 19, 2:00 P. M.—Sunday School Workshop—**Planning A Year's Program**

August 19, 7:30 P. M.—Inspirational Hour sponsored by the Sunday School Board

Christian Education Week—**September 27 to October 4**

**Triple National Sunday School Conventions—**
70 workshops, 20 institutes

San Jose, California . . . . . October 7 to 9
Atlanta, Georgia . . . . . October 21 to 23
Columbus, Ohio . . . . . November 11 to 13

# Laid to Rest

REED. Clayton Reed, 76, passed from this life, April 30th. Member of the New Paris Brethren Church since 1936. Lived in Milford, Indiana. When health permitted, attended services of the Milford Brethren Church. Memorial service in the New Paris Church by Rev. Woodrow Immel and the undersigned.

HOLAWAY. Mrs. John Holaway left this world at the age of 53 because of the dreaded disease of leukemia. Was a devoted Christian, member of the New Paris Brethren Church. Was a daughter of the late Clayton Reed. Services conducted in her church by her pastor, with prayer by Rev. Glenn Grumbling. Survived by husband and family.

E. M. Riddle, Pastor.

* * *

WALKER. Alverna May (Wilcox) Walker, widow of John S. Walker, departed this life to be with her Lord, April 5th, in her eightieth year. Faithful member of the Pittsburgh Brethren Church. Survived by a son, a daughter, five grandchildren, eight great grandchildren and one sister.

William S. Crick, Pastor.

## McINTIRE ISSUES EXPOSE OF RED CHURCHMAN; CALLS ON CHRISTIANS TO REPUDIATE PROPAGANDA

Testimony by Peter Deriabin, a former ranking member of the Soviet secret police, before the House Un-American Activities Committee and the Senate Internal Security Sub-committee, has provided the stimulus for a 72-page compilation of facts and history concerning the activities of Metropolitan Nicolai, foreign affairs secretary of the Russian Orthodox Church. In particular, the booklet deals with the movements of the Metropolitan during June, 1956, when he was the invited guest of the National Council of Churches and subject of a whirlwind tour throughout the U. S. Compiled by Dr. Carl McIntire, president of the International Council of Christian Churches, the booklet is composed of photographic reproductions of material which first appeared in newspapers, magazines, church publications and reports of testimony given before government security committees.

The booklet begins with the announcement by Deriabin that Metropolitan Nicolai also the second ranking prelate in the Russian Orthodox Church, has been a Soviet secret agent of long standing. The compilation traces the activities of the Metropolitan and "the subtle use communists have made of Western churches" through exchange programs and participation in church councils. Also pointed up are the various ways in which the communists are using the National Council of Churches in this country.

In a separate statement issued with the release of his expose, Dr. McIntire declared:

"The revelation that Metropolitan Nicolai is an agent in the Soviet secret police of long standing should mark the turning point in the attitude of Christians toward the peace and co-existence line of the Reds. The communists scored the greatest propaganda triumph in the use of the churches of the Western world when the National Council of Churches officially escorted the Metropolitan around this country as he gently presented the communist line of peace.

"The announcement of the House Committee on Un-American Activities, on March 17, 1959, that Peter Deriabin had identified the Metropolitan as a secret agent, confirmed the testimony of churchmen and refugees who vigorously protested the NCC's exchange delegations with Moscow in 1956.

"The Twentieth Century's Exhibit A of a wolf in sheep's clothing is the Metropolitan. Panyushkin, chief Soviet agent and former ambassador to the United States, first informed Deriabin that the Metropolitan was an agent in the secret police. The highest level communist strategy used the Metropolitan in this "daylight robbery" and arranged for the Metropolitan to be its mouthpiece.

"To the present time, two months after the first a nouncement, no leader in the ecumenical movement a no publication connected with the National Council Churches has reported this news. A strange silence p vails. The Christian publications connected with the nominations in the NCC reported at length the exchan in 1956 and commended the Metropolitan for his Chr tian leadership and spirit. The Metropolitan brought "t kiss of Christian love" with him from Moscow. Th churches are giving their people only a one sided pro ganda.

"The revelations concerning the Metropolitan bri into focus the conditions which Christians of the W must repudiate: 1) The collaboration of church lead with the Metropolitan and other representatives fr communist-run churches behind the Iron Curtain; the announced plans of the Metropolitan to bring church into the World Council of Churches and the in tation of World Council leaders to the Metropolitan to represented at meetings of the central committee of WCC; 3) the inclusion of communist-run churches Iron Curtain countries in the membership of the W where agents associated with the Metropolitan pres the communist cause; 4) The promotion of the peace l presented by the Metropolitan and echoed in peace rall under church auspices in the U. S.; and 5) the insiste of the ecumenical movement itself that it must build ecumenical church, the one-world church, including wi in its fellowship all churches regardless of their acti ties."

* * *

## ATROCITIES IN NORTH KOREA AND CHINA R PORTED TO HOUSE COMMITTEE BY ASIAN CHR TIAN LEADERS

Five Asian religious leaders have told the House Co mittee on Un-American Activities that the Governme of Communist China and North Korea have resorted torture and mass murder to wipe out Christianity their areas. Their testimony, given in private last Ma was made public just recently, according to a New Y Times report. They reported the communists sought coerce the people into denial of a living God and into ceptance of Jesus only as a "Common carpenter" w was crucified because he wanted to lead "a count revolution." Further, the brain-washing sought to de Christianity as "an imperialistic instrument" to " Chinese people into slavery," the religious leaders s

The leaders, who had fled the Communists, were: T Rev. Peter Chu Pong, general secretary of the H Kong International Christian Leadership; the Rev. Sh ping Wang, East Asia director of the Taiwan Bap Evangelization Society International; the Rev. Tsin-t Liu, pastor of the Gospel Baptist Church in Taipei, T wan; the Rev. Samuel W. S. Cheng, superintendent of Gospelaires Friends Mission in Taipei, and Kyung Kim, who fought in the Korean conflict and now is ch of the religious section of The Kook Do Daily News Seoul, Korea.

The only churches permitted to remain open, accord to their testimony, are Communist-run establishments tended to serve as "showcases" for visitors.

The five leaders reported situations such as the lowing:

brother of the Rev. Wang was executed. Mr. Cheng of the family of a member of the Chinese National-House of Representatives in Taiwan who was intense-anti-Communist. "His family and his cousins, brothers, relatives—altogether 180 persons—have been killed." Cheng's sister-in-law, not identified by name, was eved to have a lot of money, which, she said, she had to persons needing it. She was dismembered alive.

hristians, it was stated by the religious leaders, were pelled to attend "re-education" and "self-confession" ses. When "self-confession" classes were not success- the Rev. Mr. Liu said, water tortures were used.

he hearings, conducted by Richard Arens, committee f director, also developed charges that the Commun-Government of China had confiscated more than $20,-000 in church property, that about 140,000 mainland istians had been killed and that 5,000,000 Chinese and to Hong Kong, Taiwan and elsewhere.

Ieanwhile, Robert H. Bowman, vice president of Far t Broadcasting Co., reports: "The other day, while in g Kong, I read in the newspaper that the com-nists had very recently executed 1,200 people in one ! It also stated that 700 of them were executed be-se they were Christians!"

* * *

## PELLED WOMAN MISSIONARY TELLS OF TOR-RE, HORROR IN RED CHINA; YOUTHS STILL TNESSING

Iiss Helen Willis, one of the most recent missionaries e expelled from Red China, reported on present con-ons among Christians under communist oppression. report, as published by Far East News Service, gives impse of terror and torture. Selections from Miss Wil-report:

Wang Ming Tao, China's best loved pastor, underwent r bitter torture and anguish that his mind failed him, he signed a confession. Released from prison, he kept ng, 'I am Judas.' Later on, as he recovered his strength mental faculties, he returned to the authorities and unced his confession. As a result of this courageous viction, Pastor Wang and his wife are back in prison in.

Some of the finest pastors have weakened their stand er constant pressure. This past year, Shanghai's 150 rches were consolidated by the government into 20 e churches. All too often, sermons are political eches, stressing love for the state. Pastors cannot during visitation. One of them confessed to Miss lis: 'We have to tell lies or we won't get through.'

Many young people have maintained a clear witness great personal cost. Key students have been reduced campus servants because of their stand for Christ. n they separate, they say to each other: 'We may t inside (prison) next time.' Some have been sen-ed to eight or ten years in work camps, but maintain r radiance.

One imprisoned pastor could get out of prison if he ld stop praying, but he refuses to do so. The police n that his praying shows he is mentally unbalanced not fit to be released. Another was severely criti-l for a written request for prayer for China's deliv-ce from spiritual darkness. The Reds insist that with nunism's light, China **cannot** be in darkness.

"Any minister who remains true is either under attack or under careful surveillance. The China Inland Mission and Hudson Taylor especially have been very bitterly at-tacked. Miss Willis had to burn her Chinese prayer list, so as not to endanger those for whom she was interced-ing.

"There is growing unrest. Though oppression increases, the Church seems to grow even stronger in some quar-ters."

* * *

## OLD BURMA MAN WALKS 360 MILES FOR BIBLE; TRUSTS CHRIST AS SAVIOUR, BECOMES PREACH-ER

The almost incredible story of an old Burma man who walked a total of 360 miles to secure a book that would tell him about Christ, was told in a recent issue of **Lit Lit Newsletter.**

The story:

"An old man in the Kachin hills of North Burma had never had a chance to go to school. But as a young man in his twenties, he had sometimes seen things wrapped in printed paper and he was very much interested. Although there was no school in his area, one or two of his friends had gone down-country to study. When they returned, they offered to teach him how to read. With their help, he was soon able to master some of the simpler primers.

"Having learned how to read and having heard that the missionary had a bigger book that told about Jesus, he wanted to go down-country and get the book. He walked 90 miles and when he came to the missionary, he asked for the book that told about God. The missionary asked him if he wanted the big book or the little book, for the Old and New Testaments were bound separately. The old man thought he might as well get the big book, so he said, "I want the big book." Wrapping up his purchase carefully he walked the 90 miles home.

"When he got there, he started looking for the word 'Jesus,' because he had been told the book was about Jesus. Although he looked through the book very care-fully, he couldn't find it. Thinking he had overlooked it, he hunted through once again. He was in the process of going through the Old Testament the third time when someone came to his village who was able to tell him that he had the wrong book to find the name of Jesus. He discovered that he wanted the smaller book, the New Testament. He walked back the 90 miles and got the New Testament. When he returned home, he read about Jesus and said, 'I believed immediately!' Later, this man became a pastor."

* * *

**LONDON**—The Moscow Radio reported that Handel's "Messiah" was performed at the Cathedral of Riga in Soviet-occupied Latvia. Observers said this served to con-firm earlier reports that the cathedral had been taken over by the Communist authorities for use as a concert hall.

**ROME**—Roman Catholic mission leaders are working on plans for a powerful radio station somewhere in the Far East. The Vatican Radio said the reason for building the new station is that many Far Eastern countries cannot be reached at present by Vatican Radio transmissions.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## INDIANA DISTRICT CONFERENCE

### A REPORT—Youth Activities

Indiana is just one of the several districts that is planning special activities for your young people at the District Conference; theirs being held at Lake Shipshewana, June 15-18. These activities for the young people encourage their attendance and show them that District Conference is important to the life of the church—a lesson we know they will retain as they become adult leaders in the Brethren Church.

DAILY HIGHLIGHTS:

TUESDAY—Every morning the youth sessions began at 8:30 under the direction of **Rev. and Mrs. Phil Lersch.** The three days' studies were centered around the adult conference theme, **"Reaping the Harvest."** On this day the youth divided into three groups to examine the text in John 4:35 and report back their findings.

After lunch every day the Brotherhood and Sisterhood groups met separately for their inspiration and business. Some of the Sisterhood speakers were **Mrs. Joan Ronk, Mrs. Jean Lersch and Mrs. Glenn Shank.**

The day closed with a youth-adult campfire with **Brother Dwayne Garrett** bringing the message.

WEDNESDAY—The morning youth session built upon the findings of the day before and used the theme **"Now is the Time,"** not "four months hence."

The three discussion groups contributed the following conclusions as to how we might use our time better now to reap Christ's harvest.

**Time in School:**

1. Tell of your B. Y. C. and invite classmates to attend.
2. Ask friends to church.
3. Even at school, tell them about the Bible.
4. Show Kindness.
5. Imitate Christ by the way you talk.
6. Refrain from losing your temper, smoking and drinking.
7. Stop the gossip-line, rather say something nice about others.

**Time in Church:**

1. Use your talents.
2. Be enthusiastic in youth meetings. Contribute.
3. Perform projects that will help others (roll bandages, etc.)
4. Help the sick and needy.
5. Make others feel welcome while visiting.
6. Pay attention that you don't draw others away from the message.
7. Witness.
8. Study Sunday School lesson in advance. Add to discussion.
9. When leader, prepare properly.
10. Be always willing to help—even more than y share.
11. Keep in mind you are about your Father's busin
12. Improve Bible knowledge by using Bible game parties.
13. Help take care of your church to lighten cu dian's work.
14. Be considerate with your S. S. papers and bu tins. Don't read them in church or drop them the floor.
15. Send leftover church materials to missions shut-ins.

**Time in Leisure:**

1. Play fair in sports.
2. Use musical talents for Christ. Practice sincer
3. Choose your friends and "idol" with care. K good company.
5. Witness through actions, they speak louder t words.
6. Keep language clean and pure in leisure hour
7. Read good literature that will improve your Ch tian life.
   Keep the "poison smut" out of sight.
8. Pray for others.
9. Use leisure time for personal devotions.

These are the findings produced by the young pe when they began thinking about the proper use of their time.

Although it was chilly, some braved the lake wa for an afternoon dip. The evening conference session labeled YOUTH NIGHT and was planned by the Dist B. Y. Board, **Rev. Glenn Grumbling,** president. The A bassador Quartet sang, the National Youth Director g his report (read PAGE 18), and the District Sp Contest was held with **Pam Miller** of Goshen win first place.

The day closed with another campfire, this night speaker being **Rev. Charles Perrin,** new pastor at Co Line. His message was helpful and to the point.

THURSDAY—Most of the features mentioned for other days were also held on the final conference also. It should also be said that in addition to attenc the "youth meetings," the young people were also quite often at the regular conference Bible Lectures other addresses.

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**Attend Your District Conference Every Year**

**In The Meantime, However . . .**

"Hear Sheldon Clements at National Youth Confere

---

The Bible is written about you and me. Every s is a pointed finger. It isn't just a lad named Jacob cheats his brother and runs away. We do that in a th sand ways, and so much of our life is a flight. And for us too, if we're ever alerted to it, above our un beds there always opens the ladder, that mysterious ch nel of give and take between us and a watching Go

Frederick B. Speakman in LOVE IS SOMETHING YOU DO (Fleming H. Reve Company)

# The Women's Corner

by Helen Jordan

VHAT A PRIMITIVE WORLD this yet would be if scientists, doctors, and industrialists were satisfied ı the knowledge passed on to them by the preceding erations. Because they have an inner desire to grow progress in the various fields, we have a modern lization.

ould our spiritual world not stand growth and pro-ss? Have we yet perfected the idea of brotherhood? the world yet seen the maximum Christian? Should be satisfied with a great religious heritage, or should strive to know God personally and by our own expe-ıce?

Vithin the laboratory of the human soul lies untapped ritual resources, waiting to be sparked by a desire for individual to be more like the Father. Self-satisfac-ı results in stagnation so far as our spiritual lives are cerned.

Vhen Jesus told His followers to be perfect even as Father is perfect, He must have meant that we are be constantly striving toward a fuller, a more radiant, a more God-like relationship with the Father. If we ı are to become like God, we must follow the perfect mple of Him—His Son, Jesus Christ. We must strive ard that perfection if our world is not to become spir-lly stagnant. Our Christianity must be kept alive and stantly growing if we would make the world a better ce.

PASTOR NEEDED

The Mansfield Brethren Church will be in need of a full-time pastor after August 10, 1959.

We solicit correspondence from anyone interested.

Mrs. Herbert Longshore, Ch. Sec'y.,
546 W. Fourth St.,
Mansfield, Ohio.

## In Memoriam

## MRS. S. E. CHRISTIANSEN

CHRISTIANSEN. Mrs. S. E. Christiansen, Georgetown, Delaware, passed away May 10, from a heart attack, after a two-week illness. The funeral message was delivered by her husband, Elder S. E. Christiansen, in the newly dedicated Mt. Olivet Brethren Church. Sister Christiansen was born June 10, 1888, and was married May 5, 1907. She graduated from the Philadelphia Conservatory of Music, and used her talents in this direction as she shared in the pastoral work with Brother Christiansen in Columbus, Ohio, Roanoke, Va., Washington Court House, Ohio, Allentown, Pa., and Georgetown, Delaware. She is survived by six children: Mrs. Ruth Hagenbuch, Tiffin, Ohio; Mrs. Esther Morganstern, Allentown, Pa.; Mrs. Elizabeth Wolfe, Carlisle, Pa.; Paul and Clarence, Wilmington, Del., and Sigurd, Jr., Georgetown, Delaware.

## ATTENTION! CHOIR DIRECTORS . . .

## GENERAL CONFERENCE CHOIR

THE GENERAL CONFERENCE Choir for this year should offer a challenge to choir members throughout the denomination and, at the same time, offer good listening to the conference in general, but above all, it will help us to be closer to God the Father.

The choir will not be designated as a Youth Choir, but rather will be open to older members, also. We are not turning away from our youth by any means, because we need and want their support. May I suggest that the minimum be 15 years of age for the choir.

The music this year will include some "war horses," as you will recognize, but also some new things, too. Of these anthems listed below: if your church choir has copies, would you please bring them with you to General Conference?

One word of warning: Know the amount of each anthem, and above all, **make certain that they are marked with your church name!**

Thou Life of Life (SSAATTBB)Tchesnokov; No. 1024, E. C. Schirmer Co.

Gloria (SATB) W. A. Mozart; No. 482, Lorenz Pub. Co.

Sanctus (SATB) C. Gounod; No. 2210, Boston Music Co.

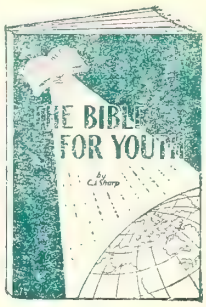
Ave Verum (SATB) Mozart; No. 190, H. W. Gray Co.

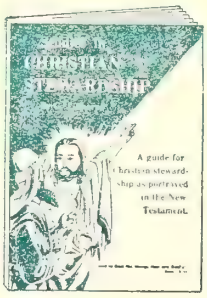
Any questions? write: Leo C. Jones
710 Bruce Ave.
Ashland, Ohio
Conference Choir Director

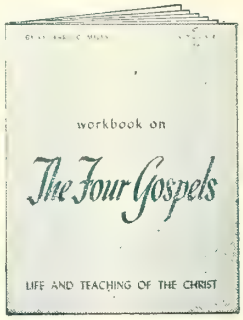
Brethren Historical Library
Manchester College
N. Manchester, Ind.



# Supplemental Studies




### WORKBOOK ON CHRISTIAN DOCTRINE

By Joseph H. Dampier. Twenty lessons on doctrine presented in fascinating workbook style. Titles include Sin, Faith, Repentance, Confession, Baptism, The Bible, The Lord's Supper, Prayer, Giving, and eleven others. Splendid for young people—Intermediate age and up—for Sunday evening study, training class, vacation school, young people's camp, etc. 64 large pages, paper binding.
No. 3343.....60c.; 10 for $5.50

### THE BIBLE FOR YOUTH

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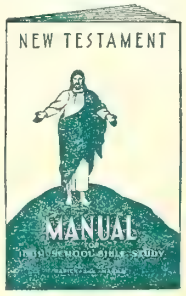


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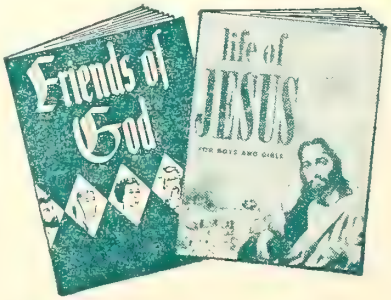


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524 College Avenue, Ashland, Ohio

The Brethren EVANGELIST
Official Organ of The Brethren Church

# What of the Wasted Grain?

In the cool of the glad spring morning
  The Master came to me.
"My seed of truth must be planted;
  Will you help in the work?" asked He.
And I answered, "Wait but a little;
  The day is so fair—so fair.
When the mornings are less enchanting,
  In Thy fields I will do my share."

At the dawn of a summer morning,
  I heard the Master say,
"My truth must be watched and tended;
  Will you work in My fields today?"
But I said, "The days are so dreamy,
  And summer has just begun;
I shall do my part in Thy labor
  When the glory of June is done."

In the dew of an autumn morning
  The Master came once more.
"My harvest is white," He whispered,
  "And reapers are needed sore."
"But this autumn joy," I pleaded,
  "I must quaff of ere it wane;
Just a few more drafts of sunshine,
  And I'll help Thee garner the grain."

In the chill of a winter morning
  The Master came to me;
The ice-bound river was silent,
  And snow lay white on the lea.
"O Master, I now am ready
  To work in Thy fields," I said.
But the Master smiled in pity
  And sadly shook His head.

—Selected.

ol. LXXXI July 18, 1959 No. 29

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. The Laymen's Public Service was scheduled for the evening of July 5th.

LINWOOD, MARYLAND. A Gideon speaker was scheduled to present the message in the Linwood Church on July 12th.

FAIRLESS HILLS-LEVITTOWN, PENNA. Phil Nolte writes: "On June 21st, we had an attendance of 71 in Sunday School. This attendance bettered by far any record we have set before.

"Also, there was an enrollment of 102 in our Daily Vacation Bible School. We have outgrown our present quarters in the Community Center and we are moving the week after next (letter dated July 1st) to the Fairless View Elementary School, Fairless Hills, Penna. The facilities in the school should be adequate until such time as we are able to erect a permanent church home."

JOHNSTOWN, PENNA. (THIRD). Baptismal services were held on June 7th.

A Temperance speaker was scheduled to bring the message in the Third Church on June 28th.

LOUISVILLE, OHIO. Messages in the Louisville church on June 28th, were brought by Paul Clapper in the morning, and by John Brownsberger in the evening.

CANTON, OHIO (TRINITY). Cornerstone laying ceremonies were held at the site of the new Church at 455 Fifty-fifth St., N. W., on June 28th. "Progress on the building is very good," it is reported.

The Laymen's public service is scheduled for July 26th.

SMITHVILLE, OHIO. The W. M. S. public service scheduled for July 5th with missionary on furlou Jean Shank, as speaker.

BURLINGTON, INDIANA. Brother Elmer M. K notes that they are getting well settled in their new w at Burlington. The Kecks observed open house at parsonage on Tuesday evening, June 30th.

MUNCIE, INDIANA. Rev. William Sanders, Su intendent of the Wayside Mission, was the speaker at Laymen's public service on June 21st.

The Muncie church conducted the Sunday church bro cast over WLBC on June 7th.

SOUTH BEND, INDIANA (ARDMORE). Walter L tenberger was the guest speaker in the Ardmore chu on July 5th.

(Continued on Page 19)

## NO EVANGELIST NEXT WEEK

**In keeping with our policy of printing fifty issues of THE BRETHREN EVANGELIST a year, we are dropping next week's issue, in conformity with our mailing permit. The next EVANGELIST which you will receive will be that of August 1st.**

## ANNUAL SHAREHOLDER'S MEETING OF THE BRETHREN PUBLISHING COMPANY

THE ANNUAL MEETING of the sharehold of the Brethren Publishing Company will held Wednesday morning, August 19, 1959, 10:30 o'clock, E. S. T., at Ashland, Ohio, in Conference Auditorium, in connection with General Conference of the Brethren Church, provided in the Code of Regulations, Article Section 1.

Article II of the Code of Regulations sta that "All members of the National Confere of the Brethren Churches in good standing, known and hereinafter designated as The Sha holders." This notice constitutes official no to all shareholders.

The purpose of the meeting is to receive ports of the officers of the Corporation, to el Directors and to care for such unfinished or r business as the shareholders may direct in cordance with the Code of Regulations.

J. E. Stookey, President
John T. Byler, Secretary

Date of meeting — August 19, 1959.

THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## A New Song For A Witness

'HRISTIANS are the transforming power of the world. The world is no better than the luence of those who are living the way God nts them to live. The forces of evil and those o follow the way of evil, are not interested the social and moral improvement of society. is must come from those who have "waited tiently for the Lord," who have been lifted up t of the "horrible pit" and the "miry clay."

Christians are an "established" people. We are ablished upon a rock—a sure foundation, even sus Christ. It is therefore expedient that as are thus established, our moral and spiritual aracter be made certain. That is, our "goings" e likewise to be made certain. The world needs e influence of Christians who are standing firm the principles and teachings of our Lord. ose who have given themselves to evil perps will not desire to walk the way of righteousss, but they want to feel there is some kind moral fiber keeping society together. That an unfair approach because why should any ople want to live in and accept security in a iety they themselves are not willing to suprt and live by? Yet it is true. Our Lord recoged our status for He said that we were the lt of the earth.

We Christians find ourselves, then, in the poion of "society savers." Our emphasis on rightusness, morality, proper laws, etc., offers saltion for a society which otherwise would turn itself in self-destruction. In this position, we en become more than "society savers." We, in oviding the moral fiber whereby a civilization ch as ours can continue to exist, can also open d provide the way in which members given er to evil, can see the light of righteousness, me to Christ, and be saved.

As "established Christians," the Lord has put new song into our mouths, according to the 40 alm. This song is one of praise unto God for at He has done for us. The amazing thing out it is what happens after we receive this ng and it becomes a part of our life. "Many shall see (hear) it, and fear, and shall trust in the Lord." Here is a God-given precept and law of operation, which, we feel, has been too often overlooked by most Christians. The fact that a truly witnessing Christian automatically bears fruit in the lives of others.

We do not know how much influence our decisions for the right as against the wrong has touched and influenced one or more people who have been facing the temptation of that particular sin. It may be in our decision to be firm on a moral principle that someone, weaker than we are, received strength to start in the right direction. The new song of righteousness may have been picked up by another and turned the eternal tide in that life.

We are mindful that everyone falls short of doing the will of God. Yet out of the victory of our lives, others receive guidance — they shall "see it, fear, and trust in the Lord." Here is the power of example. And, friends, it isn't always as it relates to Christians and non-Christians. Many Christians have been discouraged and turned from a flowering Christian growth by Christians who have brushed them off, failed to give the friendly word of encouragement, or set a bad example.

Thus it behooves everyone claiming to be doing the will of God, as servants of Jesus Christ, to not only sing the new song, but to sing it as a beautiful, clear, untainted, unmarred melody so that weaker Christians, and non-Christians, may see it, hear it, and be led into a rich experience in Christ's saving grace. That man shall be blessed that makes the Lord his trust, and who, through the song in his life, "does things honest in the sight of all men." That truly is a new song for a true witness. It is the only hope for men and society. W. S .B.

---

One person with a belief is equal to a force of ninety-nine who have only interests.
John Stuart Mill, quoted by E. Paul Hovey in THE TREASURY OF INSPIRATIONAL ANECDOTES, QUOTATIONS AND ILLUSTRATIONS (Fleming H. Revell Company)

# Moderator's Address 1959 Southeastern District Conference

# THE TRUMPET CALL

Rev. George W. Solomon

**Text: Nehemiah 4:19-20**

* * *

"THE WORK is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet resort ye thither unto us: Our God shall fight for us." These words may be found in the book of Nehemiah, the fourth chapter, verses nineteen and twenty.

Nehemiah was the cup bearer to King Artaxerxes of Babylon. He was also an Israelite in captivity living in the 5th century B. C. The history of Israel is one of many triumphs but also one of many defeats. Time and again the city of Jerusalem, the capitol and pride of Israel, had been beseiged, conquered and left in a condition of utter desolation. "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Such was the report that reached the ears of Nehemiah through man by the name of Hanani. And Nehemiah said: "A it came to pass, when I heard these words, that I down and wept, and mourned . . . " (1:3, 4)

We know very little about this man Nehemiah, from his autobiography we can glean facts that ena us to sketch his character. He had a great love for people and his nation, which made him weep and mo over their afflictions and reproach and the condition the home land. But this Jewish cup bearer was also man of noble character who did not spend his life moaning the past. His character is depicted as an adm able combination of self reliance, born out of depende upon God, shrewdness, simplicity of purpose, prayerf ness, and energetic activity. God gave to him a burd for his people and the challenge of a great work to done. Having accepted the challenge, he returned to Je salem only to find the task greater than he had suppos The work was great and large; the people small in nu ber and disorganized; and the foes ever surrounded the But the great strength of Nehemiah is seen in his fai courage, and determination which is made evident in accomplishment of a seemingly impossible task in a d ficult time and circumstance.

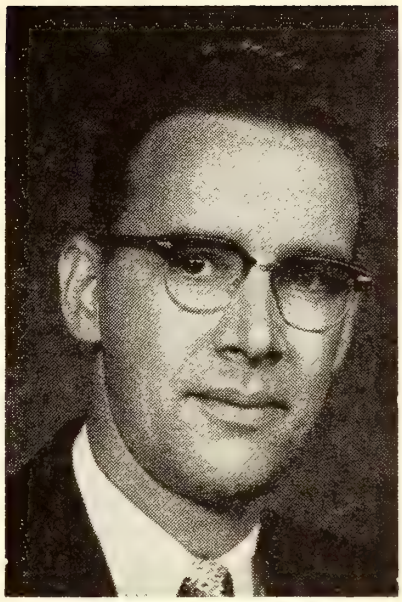
**(Moderator's address delivered at Southeastern District Conference convened at Washington, D. C., June 16-17, 1959).**

As I stand and view our beloved Church, how like Is-
el we appear to be. Throughout our history we have
d our days of triumph. They were paraded before us
the pageantry of our 250th Anniversary, observed last
ar. But we have also had our days of defeat and years
heartache. Time and again our church has been rav-
ed by divisions and separations that have left us in
e captivity of despair. As recent as the 1930's the
ace movement, and the break that followed, left us in
e throes of discouragement, disillusionment and deep
pression. In this spirit of desperation we often found
rselves possessing a deprecatory nature and exercis-
g it, not only against those whom we felt had wronged
but also in such a general way that it has built within
ny of us an attitude of distrust. And this distrust has
t only been directed toward other denominational
oups, but has even been permitted to exercise itself
thin our own brotherhood.

The writer of Ecclesiastes tells us that there is "A
me to weep, and a time to laugh; a time to mourn, and
time to dance; a time to rend and a time to sew; a
me to keep silent and a time to speak." (Eccl. 3:4 & 7).
e have experienced our times of rending. We have lived
ough our times of weeping and mourning. We have
ssed by years of silence. But we should not continue
ing in the past. Our time of weeping and mourning has
ssed and we live in a time for rejoicing; a time for
nding; a time for energetic activity. I believe the time
keeping silent is past and the time to speak has
vned upon us just as surely as the dawn comes to
rald each new day. Nehemiah lived at the close of the
years of captivity; possibly in the 70th year. I believe
u and I are living in the last days of a long and dis-
uraging captivity of the Brethren church. A new day
opportunity and challenge has dawned upon us. God
e us Nehemiahs to lead us into a constructive period
our Kingdom efforts.

THE WORK IS GREAT AND LARGE. For years
ethren people, both ministry and laity, have been guilty
spending much time looking in the mirror and la-
nting our smallness to such a degree that we over-
adowed the greatness of our God in our thinking. God
not limited in His power and outreach. He is omnipo-
t, omnipresent, omniscient, and immutable. His power
l might are best demonstrated for me as I visualize
m standing on the balcony of heaven in the day of
ation. And as He stood there He spoke, and it was
Light dispelled the darkness—Form displaced the
d as the great waters gathered together and the dry
d appeared. Beauty replaced the barrenness, as grass
l trees and herbs responded to the command of God.
vely sound filled the ominous silences as birds, and
mals, and creeping things took up their residence in
ds and forests. And all these things took on purpose
l usefulness when God made man and breathed into
nostrils the breath of life; and man became a living
l. A great and lovely and utilitarian universe came
o existence.

Brethren, this God of Creation is our God! It is He
t indwells and empowers us! The challenge that
nes is as great as our God—is as large as the world
which we live with its multitudes of unsaved souls for
ich Christ died. We need to turn our backs on self-
y and a feeling of inadequacy and lift up our eyes



GEORGE W. SOLOMON

that we may see the greatness and the largeness of the work to be done. To a handful of disciples Jesus said, "Go ye into ALL THE WORLD." Never was a larger task given to so few! But never were so few imbued with so great a power! Thank God they did not adopt the view now held by so many of our people—the job is too big, and we are too small to do it. These few disciples recognized their own impotency, but at the same time they recognized that with God all things are possible. They went everywhere preaching and witnessing and winning converts by the thousands.

No one has ever been given more opportunities or greater facilities than we in our day. And likewise, never has a greater responsibility rested upon the shoulders of God's faithful remnant. Today is ours! It will be no more than we make it!

WE ARE SEPARATED UPON THE WALL. This is a fact. A truth that cannot be denied. Our churches are few in number and scattered, one far from another. But we have used this as an excuse to keep us from presenting a solid, united front for the Lord and the Brethren Church in this district. This fact has become a mental block that causes us to forget that there is a force that unites us that distance cannot destroy—we are all one in Christ. Paul says, "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:39). If we are so united to Christ, so inseparable in this union, then there is a oneness and a unity between all true believers that cannot be destroyed by time or distance.

Beyond this, we have that in common which should contribute to our unity and oneness in Christ—WE ARE ALL BRETHREN. It is not necessary to come together in one geographical locale to have unity of purpose and activity. We should be of one mind and one spirit in Christ. We should be of one mind and one spirit in the Brethren Church.

RESORT YE THITHER UNTO US. At the sound of the trumpet, resort ye thither unto us. This was to be a

signal calling all the workers together to defend the city and the work—a call to the defense of the whole. The trumpet call to the defense of the whole has been sounded in the Brethren Church. The Central Planning and Co-ordinating Committee, your committee, elected and assigned the task of trumpeteer by your delegates to General Conference, has sounded the trumpet in their continual presentation of a program for the Brethren Church. At this point I would like to read for you Section 3 under Article IX of the Constitution and By-laws of the Southeastern District Conference of the Brethren Church as revised June 10, 1937: "THIS CONFERENCE SHALL ENDEAVOR TO SUPPLEMENT THE WORK OF THE GENERAL CONFERENCE OF THE BRETHREN CHURCH, AND SHALL SEEK TO BE IN HARMONY WITH ALL THE PLANS AND THE POLITY OF THE GENERAL CONFERENCE." The call has gone out for unity and the support of the whole. But Brethren, it is evident that we have not heeded this call. This can be the result of either one of two reasons: (1) That we have heard and refuse to direct our full resources to the support of the whole, or (2) that we have heard but do not know what to do or how to go about it. God help us if the reason is the first of these two! To refuse to support a united effort is to cast your vote to dissolve the union. Therefore, I am going to assume that you have heard the call but just are not familiar enough with the program to respond to it properly.

Just what is our program in the Brethren Church? How well are we doing in the Southeastern District? I think it's time we really looked at ourselves honestly. We may have been deceiving ourselves in the past into thinking we have been doing all we can do, but I wonder if God feels the same about it.

The trumpet call has gone out for the Brethren to establish as their goal the sum of $15.00 per capita, per year, to the denominational outreach in the name of Christ. These denominational calls are as follows: Foreign Missions, Home Missions, Ashland College, Brethren Publishing Co., Brethren's Home, Sunday School Board, and Brethren Youth. A church that has a hundred members is asked to establish a budget of $1,500.00 for support of these efforts, or $15.00 per member. This is really not very large. An average of $2.15 per year for the support of each of these calls. Who is there here who would not think that a small enough contribution to give to World Missions? A total sum of $2.15 a year to carry the precious Gospel of Jesus Christ to a lost world. Or a total sum of $2.15 per year to build new Brethren Churches and to support the Home Mission work already begun.

**THE**

**71st General Conference of**

**The Brethren Church**

**will be held at Ashland, Ohio,**

**August 17-23, 1959.**

But how well have we done? With a goal of $15. per capita per year the Districts have responded in tl fashion:

| | | |
|---|---|---|
| Ohio District | $15.90 | per capita |
| Pennsylvania District | 12.00 | " " |
| Sarasota | 11.00 | " " |
| Indiana District | 10.22 | " " |
| Central District | 8.39 | " " |
| Mid-West District | 7.44 | " " |
| Southeastern District | 4.85 | " " |
| California District | 4.52 | " " |
| Tucson | 4.42 | " " |

For the Southeastern District this means that we ha opened up our hearts and contributed the fabulous su of $.70 per person, per year, to each of the denomi tional calls. Brethren, we spend more than that for a h gallon of ice cream or a case of cokes. I speak not th things to shame you, but to admonish you as God's ch dren. There is an old and familiar example that l served to illustrate the dangers involved in always ceiving and never giving. The beautiful blue waters the Sea of Galilee come from the mountains to the nor The sea is filled with fish and all manner of life tl have provided a livelihood for fishermen for centuri This same water travels the length of the Jordan ri and flows into the Salt or Dead Sea. Here the water brachish and salty and nothing can live in it. The d ference is, the Dead Sea has no outlet. It keeps all water for itself and it is death itself. While the Sea Galilee that receives the cool mountain waters also gi water to the valley below and by so doing becomes living, life-giving sea.

Our district records reflect a lack of missionary spi If we are to come alive and continue to receive the ble ings of God, we must open up the dams of self-inter that are holding back the flow of the water to the prod tive valleys beyond the boundaries of our own back ya Jesus said, "With the same measure that ye mete wit it shall be measured to you again." (Luke 6:38). Wo you be willing for the Lord to use the same measure bless you as you use to mete out your giving to other

The trumpet call has also gone out to the Church a ing for an offering for the General Conference and program, that is being fostered through the Cent Planning and Co-ordinating Committee. The extent this request is for $1.00 per member, per year. This mon is to be used in the following manner: $1,500 for c ference expenses and the balance to be used for the s ary and expense account of an Executive Secretary p its literature program. An Executive Secretary, meeti the high standards set by the committee, has been hir About December first of this year, Mr. John Porte, fine Brethren Christian laymen, will begin his most d ficult task of attempting to co-ordinate the work of t various boards of the Brethren Church, and to unite a strengthen our efforts for one simple purpose—a great and more efficient church. How well are we doing in t program? Five churches, less than one-third, support this program last year. In a report in a recent issue **The Brethren Evangelist**, not one church from the Sout eastern District had contributed to date this year. Bret ren, we may not agree 100% with the program of t Planning Committee, but any program is better than

vity! Someone has said: "Mistrust the man who finds rything good, the man who finds everything evil, and l more the man who is indifferent to everything." Inerence is one of the deadliest afflictions of our church. incerely feel that if a cure is not forthcoming it can y easily prove fatal for the Brethren as a Denomina-.

he trumpet call has sounded in many other ways ing us together for the defense of the whole. The anl Cross Country Conference which I believe has ularly received less than 50% support from our rches. Another call is the $10.00 club for Church exsion. You would think that any real mission-minded, -fearing Brethren would be glad to give $10.00 to see ew Brethren Church come into existence. And yet in, the effort to get 2,000 members in this group has ized less than 50% of its goal. Some of our organizas have a goal concerning this $10.00 Club. I have rd the plan of taking turns being the "new member" ı year, while the previous "new member" drops out, being practiced in some quarters to meet this goal. thren, this is not a program of Christian outreach and vice. It is a program of deceit and deception. God help when we become so short-sighted that we accomplish ls for the sake of the goals alone. A goal is valueless tself. It is what it accomplishes for the individual and outreach of the Church that makes it of any value all.

UR GOD SHALL FIGHT FOR US. We don't fight battle alone. We don't bear our burdens alone. Our will fight for us. This was the challenge of great successful leaders like Moses and Joshua to their ple. "One man of you shall chase a thousand: for Lord your God, he it is that fighteth for you, as he ı promised you" (Joshua 23:10). One man shall chase housand—20,000 strong children of God shall put to t the combined strength of 2,000,000 men living in and a Godless nature! Oh, that we might even dream affecting the lives of 2,000,000 souls lost in sin! Oh, t we might come to know and recognize and use this ver that worketh in us!

Ve have lamented our misfortunes long enough. We d no longer the wailing and lamentations of the past. at we need today is more Nehemiahs in our midst. ı and women who not only survey the crumbling walls, weep over the conditions of our church and our e, but men and women who, with confidence in the ividual and the church, a conference born out of dedence upon God, with simplicity of purpose and a yerful attitude, will resort to energetic activity for ist and His church. Nehemiah writes: "So the walls e finished . . . and all our enemies . . . perceived that work was wrought of our God." (Neh. 6:15-16). Aner secret of success is also related by Nehemiah: "For people had a mind to work" (4:6). In the third chapwe read that each family rose up and built its porı of the wall. You can imagine the great gaping holes the ineffectiveness of the work if even a few of these ilies had neglected to build their portion.

We can do better than we think;
We can do better if we think;
We can do better don't you think?
I believe we can and will.

I, therefore, present these four recommendations:

I. I recommend that, being mindful of the great dangers existing from the presence of factions and divisions in the Church, this Conference endeavor to supplement the work of the General Conference of the Brethren Church, and seek to be in harmony with all the plans and the polity of General Conference.

II. I recommend that this Conference go on record as recognizing the value of a planned program for the Brethren Church; and as giving full and unselfish support to the program of the Brethren Church in all avenues of endeavor, being mindful that the program of the Church can be no stronger than we make it.

III. I recommend that the pastors of the churches of this district declare themselves as supporting the work of the Brethren Church as outlined by the Central Planning and Co-ordinating Committee. That they assume leadership in a program of educating their local constituents to:

(1) The overall program of the Brethren Church.
(2) The individual denominational needs and calls for financial support.
(3) The fact that a program of missions and benevolence cannot be carried on successfully without the support of a united effort.
(4) The fact that a Christian program must be one that has overcome self-interest and is reaching out to help a sinful, lost world.

IV. I recommend that the laity of the Church accept the challenge to lift up their eyes to behold, not only the greatness of the task, but also to recognize the greatness of God who has empowered us to do His work.

Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict,
In this his glorious day:
Ye that are men, now serve him,
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task:
Rise up, and make her great!

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The Maltese cross most accurately represents the Christian gospel. It looks like the plus sign of arithmetic. It is a cross with equal arms, and this plus sign is the only adequate symbol of the truth of Christianity. For the distinctive Christian element is a plus of service . . . Our God Himself is the God of the plus sign. He is a God who does not deal with us according to our merit, but in acccordance with the gracious good will which He has. He does not act on the principle of measure for measure, but on the basis of a love that knows no bounds in its concern for His children.

Nenien C. McPherson, Jr. in THE POWER OF A PURPOSE
(Fleming H. Revell Company)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist

## MORE RADIO COVERAGE IN ARGENTINA

### John Rowsey

HAVE YOU EVER stood by some object or program and watched it grow right before your eyes? That's a little the way I feel about our radio work here in Argentina. There are so many opportunities and possibilities for the studio which you have built here in Buenos Aires. This month we added another station to those which already take our major program.

The station in Catamarca, located 700 miles northwest from Buenos Aires fills one of the gaps in our coverage of the country and adds 100,000 persons to our potential audience. How the Lord continues to bless us! but our work is growing from other sides also.

The messages from our programs are being copied and sent to Radio Tangiers for broadcast into Spain, and we are beginning to record a women's program that has been broadcast live in Buenos Aires for three years; we are sending these tapes also to Radio Tangiers. Also last week we began to collaborate with a five-minute daily broadcast in the morning hours in Montevideo by doing the recording for the program. Altogether last week we recorded 46 messages of salvation and hope to be broadcast on many radio stations in the Spanish-speaking world and some of them more than once, but in different parts of the world.

Several months ago, George Baker, the man in charge of the messages, left us to travel to England to live, and to work with the Gospel message for Spain, by means of Radio Tangiers. The Lord has truly blessed us and supplied us with the cooperation of one very well known in the evangelical world. We are very happy to welcome Mr. Vangioni to our radio family, and we pray that the Lord will truly bless his labors with us.

Therefore, if you are keeping track of the radio work as printed in the March 21 issue of the **Evangelist**, please add the above station to the list of stations making a total of 8 stations for the program (these not counting stations of programs where we co-operate—only these that carry our program); also substitute the name of Fernando Vangioni for the name of George Baker beside **messages.**

## OUT OF THE MAILBAG

By
Monroe and Ada Good, Shafa, Nigeria

One of the biggest events here during the year is the church District Meeting. Since there are no hotels and motels, we use our schools to provide sleeping accomm dations. Knowing that the school buildings would not large enough, the local Christians built many mat sh ters for sleeping and one large one with a seating cap city of 600 for one of the Bible classes.

The people came by the hundreds, each carrying h own food and sleeping mats. For their use, the chur bought many, many cooking pots. A large group of m had spent a day in the bush cutting firewood for the v itors. When the school building and mat shelters we filled, some were assigned to sleep in new houses th were being erected but were only partially complete Even then there was not enough room; so every Chr tian family had its houses filled and overflowing wi guests.

On the opening night, there were 1,372 people in a tendance. The peak attendance included several hundr more. Everyone had expected a large crowd, but this w almost unbelievable. Never had anyone here seen such large group of Christians gathered together in one pla Many had walked 30-35 miles to attend. For four da they participated enthusiastically in the singing, the Bil study, listened to the preaching of God's Word and e joyed the opportunity for fellowship.

Many felt like the woman who arose in the wome meeting and said, "When we are at home, sometimes get discouraged because there are not many Christians our village. But here we see that there are many livi all about us who are also trying to follow Jesus. Havi seen this, we will really be strengthened."

We'd like to share the following quotation from Goet as our prayer for each of us today and every day:

"I would wish to have strength enough to battle with difficulties and overcome them: love enough

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

to move one to be useful and helpful to others; faith enough to make real the things of God; hope enough to remove all anxious fears concerning the future."

---

## MISSIONARY FELLOWSHIP DINNER

**August 18, 1959, 5:15 P. M. EST.**

Reservations are coming in for this dinner to be held neral Conference week. Here is a reservation form for ur convenience:

**Please Reserve ( ) tickets (at $1.50 each) for the Missionary Fellowship Dinner on August 18, at 5:15 P. M. at the Park Street Brethren Church.**

**( ) Price of ticket(s) enclosed;**

**( ) Tickets will be claimed and paid no later than August 10.**

**Name** _____

**Address** _____

(Reservations must be paid by August 10 to be held.)

# Spiritual Meditations

**Rev. Dyoll Belote**

### NOTHING BETWEEN

**'Eye hath not seen, ear hath not heard, neither have tered into the heart of man the things which God hath epared for them that love him."**

AN ELDERLY LADY was bemoaning to a friend that though at her advanced age she was so near heaven, e could not see through to her promised heavenly home. r complaint to her friend reminds one of the story the little boy who in his frequent trips along a cern street had often gazed through a shop window at a autiful little toy boat. He had gazed so often at the autiful toy that it had become the one desire of his ung heart.

Then came an auto accident that sent the lad to the spital. A few days later a man, searching for the room a friend entered the lad's room by mistake. In exining his intrusion and talking to the little patient the ruder learned of the boy's desire for the toy boat.

A few days later the stranger again entered the lad's om and laid upon the bed beside him a package which said was for the little patient. When the gift was wrapped the lad's anxious eyes beheld the object of longing—the coveted, beautifully bedecked boat. arcely able to believe his eyes he reached out and touched the treasure, and then in his joy he exclaimed: "There's nothing between."

We are reminded of two thoughts in connection with this story. The first is that God has prepared joys and blessing for His children which they shall not be able to glimpse and enjoy until the veil of earthliness shall be removed. And the other thought is contained in the words of the beautiful song "Nothing Between":

"Nothing between my soul and the Saviour,
Naught of this world's delusive dreams:
I have renounced all sinful pleasure,
Jesus is mine; there's nothing between.

"Nothing between my soul and the Saviour,
So that His blessed face may be seen:
Nothing preventing the least of His favor,
Keep the way clear! let nothing between."

Some day we shall see Him for whom our soul longeth, with "nothing between," and we shall be like Him.

### BEFORE AND BEHIND THE BAR

**S. P. Crouch**

Before the bar the Drinker stands;
Behind the bar as he commands,
The Seller fills his glass.
The Drinker quaffs, and pays the bill;
The Seller rakes into his till
The change, and lets him pass.

Before the bar the Drinker stands;
Behind the bar the Judge remands
Him back into his cell:
A prisoner, guilty now of crime:
For life the Judge has set the time
That he confined must dwell.

Before the bars the Populace;
Behind the bars in deep disgrace
A citizen once free:
They voted for the license laws
He drank, and without further cause,
Committed felony.

Before the bar of God they stand;
The Drinker, Seller, and the Band
That vote for revenue.
Pray, when the sentence there is given,
"No murderer can enter heaven;"
Will it include them too?

—National Voice.

# NEW PARIS, INDIANA, DEDICATES NEW CHURCH BUILDING

DEDICATION SERVICES were held Sunday, June 14, at the new First Brethren Church, New Paris, Indiana. The Rev. J. Ray Klingensmith, of Ashland Theological Seminary, was the guest speaker, assisted by the pastor, the Rev. Dr. E. M. Riddle.

The Sunday morning services included Sunday School with Dale Holler, superintendent, in charge. The worship service included an organ prelude by David Smoker; song by Linda Brookins, Cynthia Smoker, Carolyn Immel; an anthem by the Choir, directed by Mrs. E. E. Miller; and the message by Rev. Klingensmith on the subject, "The Famous Ice Cathedral of the First Century."

The 2:30 Dedication Service was presided over by Pastor Riddle. Rev. Woodrow Immel gave the invocation and scripture; music was by the Choir. Guests were introduced and welcomed by Moderator, Walter E. Eldridge, who also expressed appreciation for help, gifts, etc. Letters of greetings were read from those who could not attend the service. The offertory, "Kammennoi Ostrow," (Rubinstein) was played by a trio composed of Mrs. E. E. Miller (Violin), Mrs. Woodrow Immel (Piano), and David Smoker (Organ). The afternoon message by Rev. Klingensmith, was on the subject, "What Meaneth These Stones?" The Litany of Dedication led by the Pastor, and the Dedicatory Prayer by Senior Deacon, Max Smo er, concluded the afternoon service.

Immediately following the service, the guests visit the entire building; a coffee and social hour was th held in the dining hall, directed by Mrs. Woodrow Imm Mrs. Forrest Cripe and Cecil Eubanks.

Pastor Riddle writes as following concerning the se vices of dedication: "The Lord gave us a most wonde ful day. Temperature was ideal. The music with orga violin and piano was most excellent for both morning a afternoon services. The Choir, (21 voices), directed Mrs. E. E. Miller, made a real contribution to the se vices. Mr. David Smoker and Mrs. Woodrow Immel serv at the organ. The morning attendance almost filled t church while the afternoon filled it to capacity. Atten ance at all worship services and the Church Scho has increased substantially since the new sanctuary in use. A small amount of work remains to be done the upper floor."

The fine new building consists of the sanctuary 56 38 feet, the pastor's study, rest rooms and a family nursery hall, with hearing and seeing facilities. A audience of 325 persons can be accommodated.

Bedford stone covers the entire new part and nor side of the original church. A feature of the new buil

; is the 2½-foot wide old church bell, which has been ded and suspended in a frame of Bedford stone at entrance. Rose window symbols have been used in ined glass: the "Chi Rho" and the "Alpha and Omega" nify that Christ is the beginning and end of all things; aith" shows the rope and anchor; "Hope" the cross; narity" depicts the Prodigal Son, and "Inri," the Latin ials, meaning Jesus of Nazareth, King of the Jews.

An estimated cost of the project was $75,000. The ginal auditorium has been arranged in Sunday school ms. The Rev. Mr. Riddle, D.D., has been pastor for r years, coming from Johnstown, Pa. The church mbership is 114. On the building committee were: Max oker, Walter Eldridge, Dale Hollar, Willard Zellinger, et Smoker, Byron Smoker; Finance: Chet Smoker, k Miller, Byron Smoker; Church Trustees: Everett Miller, Willard Zellinger, Cecil Eubanks; Moderator is lter Eldridge, and the Dedication Service Committee luded: Mrs. Eldon Stump, Mrs. Richard Cripe, Mrs. rk Smoker and Pastor Riddle.

The Contractor was Mr. Walter Eldridge, New Paris; Architect was Mr. Alvis O'Keefe, Plymouth, Indiana.

Among former ministers of the Congregation were: R. Miller, L. W. Ditch, J. A. Garber, J. L. Kimmel, T. Wirick, A. L. DeLozier, A. S. Menaugh, C. C. sso, O. M. Oxley, W. I. Duker, J. W. Brower, B. H. ra, G. W. Rench, C. A. Stewart, George Pontius and nes Davis.

The new building is the third big improvement made the congregation. The original frame church was pur- sed in 1886, from the Evangelical Church and used ernately by both groups, until the new building, now Grace E. U. B. Church was built in 1888. Mrs. Re- ca J. Miller, 99, and Mrs. Maggie O'Neal, 88, are only living charter members. In 1928, the structure s turned from the east, to face north, brick veneered, ecorated and added were the basement, new heating d plumbing units, baptistry and kitchen.

## What's Doing in the Churches

### FLORA, INDIANA

On January 1, 1951, we assumed the pastorate of the st Brethren Church in Flora, Indiana. One week later, moved into the parsonage, and have been working h the church since then. We will terminate our min- y on September 1st, after a period of eight and one- f years. We were well received by the church, and er a period of time, by the entire community.

This is a rich farming territory, second to none, and reat stock country. The town is beautiful and clean, with about twenty-five hundred inhabitants with seven churches. The larger percent of the membership of the church are rural folk. They have a nice church and parsonage, and the congregation is no better or no worse than any congregation. They are average and the constituency is a fine class of people interested in the Lord's work.

In the eight years we have been with them they have put new roofs on the church and parsonage, rebuilt the beams across the church for roof supports, rewired the church for lights, put in new lights, redecorated the church inside, recemented the art glass windows, bought a new Baldwin organ, put a new panel around the choir, and bought one-hundred new metal chairs for the basement. New pulpit furniture was given as a memorial. The W. M. S. purchased new tables. One class put in an electric water heater; new bath fixtures were put in the parsonage and the parsonage was redecorated outside. One class put in a new oil furnace.

The growth has not been all physical. While we have not had a phenomenal growth, it has been steady, adding about one-hundred and thirty to the membership, which is not large. But when we take into consideration the population and the number of churches, and also the circumstances over which the church had no control, it is not bad. We feel that the Lord has blessed this church, and for everything it has accomplished, we give Him praise. We are leaving a united church, and only hope and pray that some good pastor will soon be coming to the field.

This is a good church and a good community. They have their problems the same as any other church. Not everyone will see things alike, but there are no divisions, and we are leaving the field upon our own decision, and not by request. These people deserve a good pastor. Anyone interested in the work here should write to Mr. Ralph Rinehart, Flora, Indiana. He is the Chairman of the Pastoral Committee.

After the first of September, we will be located at 553 Broad Ave., Nappanee, Indiana. We are open for supply work where there is a need for such service.

C. A. Stewart.

## ARE WE LOCKING UP THE WRONG PERSON?

**"Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Hab. 2:12.**

A story is told of a woman who stood near the magistrate who was hearing a case against her husband. Somehow the pathetic face of the woman touched the judge, and he said to her, "I am sorry, but I must lock up your husband." "Your Honor," she returned, "Wouldn't it be better for me and the children if you locked up the saloon and let my husband go back to work?" —C. E. World.

# "SIR, WE WANT TO ENLIST"

**Guy P. Leavitt, Editor, Standard Publishing Company**

MR. G. L. FIELDER, a businessman in West Palm Beach, Florida, is superintendent of a newly established Sunday School in that city. One Sunday morning when he arrived at the building where the school met, he was greeted by a sturdy little fellow of about 8 years, leading two other children; faces washed and clothes neat.

"Are you the preacher?" asked the young leader. Mr. Fielder said, "no," but that he was superintendent of the Sunday School. "Well," declared the youngster, "we want to enlist."

Never before have there been as many children as today. For more than a decade the birth rate has boomed to four million a year in the United States alone. This population explosion, as it is called, is world-wide. The public schools have been adding to their classrooms at an amazing rate in an effort to keep up with the boom. As the tide of newcomers advances, the colleges are acting to meet the emergency.

Along with the rapidly growing population is another development that is causing concern. The U. S. Census Bureau tells us that one family in five moves every year.

Another federal agency, the Department of Justice, adds some alarming information. Crime is increasing at a rate never before equalled in the history of the nation. That is bad enough, but an even more alarming fact is that a high percentage of this crime is committed by juveniles.

America, like every other country in the world, faces an emergency. The question is: What can be done to meet the problem of a rapidly expanding population, uprooted from the conventional influences of well established community life, at a time when the fate of civilization hangs in the balance? Enlisting youth in a program of higher scientific education may be one answer. Stricter laws may be another. Adding to the military and police forces of state and nation, stocl piling missiles and bombs, and making intern tional arrangements in the field of diplomacy ma help.

All will agree, however, that these are n enough. More is needed. "Righteousness exaltet a nation; but sin is a reproach to any people said the wise man of God. Congress recent added to the salute to the Stars and Stripes tl phrase saying we are one nation "under God Our national motto, now appearing on our cu rency and diplomatic letterheads as well as upc our coins, says, "In God We Trust." But do we

Someone has estimated that two out of thr children under age 12 in the United States r ceive no religious instruction of any kind. F youth, the ratio is even more discouraging; thr out of four are said to be without religious i struction. As for adults, they are at the summ in spiritual ignorance, with only one in seven r ceiving any religious instruction of any kind.

"Sir, we want to enlist," said the boy to M Fielder. "Sirs, we want to enlist," say the chi dren, the youth and the adults of America. The are here, available and ready to enlist for spiri ual instruction, if we will but take the advanta of the opportunity and win them for Sunda School. Everyone knows the importance of reli ious training. The Sunday Schools, manned b three million consecrated teachers and officer are ready and waiting.

National Sunday School Week offers opport nity to encourage and support them. "Millio for Christ through the Sunday School!"

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Supplied by National Sunday School Associ tion in observance of National Sunday Scho Week, September 27 - October 4.

## NSERVATIVE BAPTISTS SUPPORT 375 MISSION-IES; HAVE 976 CHURCHES NOW, EXPECT 409 ORE THIS YEAR

Some $1,800,000 was contributed last year to the work the Conservative Baptist Foreign Mission Society. Dr. icent Brushwyler, general director, recently reported t the 15-year-old society now has 375 missionaries ving on 13 foreign fields. Twelve hundred delegates ended the annual meeting of the Society at Cincinnati ently. Meeting at the same time were two sister or-nizations, the Conservative Baptist Home Mission So-ty and the Conservative Baptist Association of Amer- There are now 976 Conservative Baptist churches in states. This year's slogan: "409 New Churches in 9."

Dr. Russell A. Pavy, president of the Association, told egates that Conservative Baptists now claim third ce in the establishment of new churches in America, xt to the Assemblies of God and the Southern Baptist nvention." In his presidential address Mr. Pavy said ır greatest desire is for spiritual growth, our greatest r that of being ordinary and our only plea is com-te dependency upon the Holy Spirit."

* * *

## GHTEEN AMERICAN BAPTISTS TO COMPETE IN RAEL'S INTERNATIONAL HARP FESTIVAL

Fifty two harpists, including 18 Americans, have reg-ered for the First International Harp Festival and ntest which will be held in Israel September 15-29, 9. According to an announcement by the Israel Gov-ment Tourist Office, Israel is "making music history launching this international event and has chosen Jer-lem, city of David, the King who played the harp, the seat of this Festival and Contest."

The contestants will come from 15 countries: United tes, Argentina, Belgium, Canada, Cuba, England, ance, Holland, Italy, Poland, Spain, Switzerland, Ven-ela, Mexico and Israel. Ten prizes will be given; the t prize is a $3,500 harp, donated by Lyon & Healy; other prizes range from $250 to $2,500. The first prize ner will play with orchestras in Israel, Amsterdam l Paris. They may also be invited to play with orches-s in Rome, London and New York.

The jury is composed of outstanding harpists and per-alities in the music world from the U. S., Holland, gium, England, France, Italy, Spain and Israel. It in-les Carlos Salzedo, Marcel Grandjany, Nicanor Zaba-, Mrs. M. Korzinska, Mrs. L. Laskine, R. Loucheur, s. C. Aldrovandi, Phia Perghout, Rosa Spier and eille Flour.

GREECE—The Greek Church on March 3, 1959, through its head, the Archbishop of Athens, declared the year 1959 as the Anti-Heretical Year. This was done, according to a report in **The Greek Evangel**, at a great gathering of bishops, priests and lay preachers at the Monastery of Penteli near Athens. His proclamation was announced through the press, radio and pulpit, with secret instructions to every local priest, police station and magistrate all over the land to attack, prosecute, and in general to arouse the people against all non-Greek Orthodox Christians. Already the orders have produced some ugly results. There have been nine arrests of evangelicals on the charges of "proselyting" and "propaganda" with false charges shamelessly rigged up. It is reported, however, that the gathering which heard the proclamation was hardly under way when sharp dissensions among themselves resulted in fist fights until the police authorities had to step in and restore order.

INDIA—From New Delhi it's reported that the government is planning continued restrictions on the entry of missionaries to India. New missionaries and new missionary institutions require special permission from the government to operate in border and tribal areas now. Increased pressure is being exerted urging that all missionary posts vacated by death or retirement be assigned to qualified Indians as rapidly as possible.

NEW YORK—The public outcry against comic books a few years ago, and the subsequent self-imposed code adopted by publishers, has not done the industry any harm. In fact, according to John L. Goldwater, president of Comics Magazine Association of America, "clean" comics have reached a new circulation record of 600 million copies a year. Attributing the gains to voluntary censorship, Mr. Goldwater said it had improved the quality of the magazines and lessened public disapproval. In addition, some publishers of "lurid" comics had gone out of existence.

ITALY—Evangelicals hailed the dawn of a new day in Italy by extensive advertising of a gospel crusade conducted for eight days in a theatre in the large northern city of Bologna. Assemblies of God ministers who sponsored the crusade placed five huge banners at the busiest crossroads of the city, and displayed 1,500 large posters on the walls of buildings to announce the evangelical meetings. In addition, they handed out 28,000 copies of the Gospel of John on the streets, and 60,000 leaflets, besides cruising in a car with a loud speaker telling the Italian public about the meetings. Not until recently have Protestants enjoyed such liberties as these in Italy.

SCOTLAND—Scotch Presbyterians live up to their overseas reputation of tightfistedness, the General Assembly of the Church of Scotland was told recently. One pastor said they were "the worst givers in the whole English-speaking Presbyterian world." He told the delegates it was time the members stopped contributing "the loose cash lying around in their pockets" and started budgeting their financial support of the Church.

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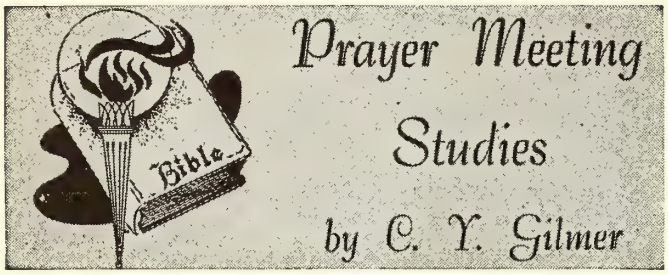
God often does His big things through small instruments.




### CHRIST, THE LIGHT OF ISRAEL

Oh! Pride of Ancestry be dumb—thy parchment roll review!
What is thy line of ancestors, to that which boasts the Jew?
The ancient Briton, where is he? The Saxons, who are they?
The Norman is a fleeting shade—a thing of yesterday.
The Jew may boldly lift his eyes, and spread his hands abroad,
And say, "Four thousand years ago my sires on Canaan stood;
And back, in one unbroken line, my ancestors I trace
Till Adam stood, a sinless soul before his Maker's face."
Oh! who shall dare despise the Jew, whom God has not despised;
Nor yet forsaken in His wrath though long and sore chastised?
From many a distant land the Lord shall bring His people forth,
And Zion be the glory yet and wonder of the earth.

—Archdeacon Rowan.

GOD MADE A COVENANT with David that his throne and kingdom "shall be established forever" for "a light" (2 Sam. 7:12-16; 1 Kings 11:36). But Christ as the promised "seed" was made to fallen Eve in the Garden (Gen. 3:15). To Abraham the promised seed, "which is Christ," was declared to be his descendant in the flesh (Gal. 3:16). It was in this way that all the nations of the earth could be blessed through Abraham (Gen. 12:3), and "that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3:6, 7, 13, 14, 29). Christ is the Shiloh of Judah's line (Gen. 49:10; Phil. 2:9-11). Moses prophesied of Him (Acts 3:22-24 quoting Deut. 18:15, 19). Through the zeal of the Almighty, Christ would be the everlasting branch of the Davidic line (Isaiah 9:7; Acts 2:29-36). This Son of David would see "no corruption" (Psalm 16:10; Isaiah 53:3; Acts 13:34-37). Through Him would come forgiveness and justification "from all things" (Isaiah 53:1-12; Acts 13:38, 39).

A son of Joseph could not inherit the throne of David because of a judgment pronounced against Jehoiakim, his son Jehoiachin or Coniah or Jechoniah (Jer. 22:17-30; 36:20-26). But Mary's line is traced through Nathan and not through Solomon's line. Thus He came by virgin birth (Isaiah 7:14; Luke 1:26-35). In Jewish law the wife's children inherit through the husband. Thus God through David's seed raised unto Israel a Saviour (Isaiah 11:1; Acts 13:23). He was born, as prophesied, in Bethlehem (Micah 5:2; Luke 2:11). He was "despised" as though He were no good (Isaiah 53:2, 3; Matt. 2:23; John 1:46). He ministered to those who felt their spiritual need and were teachable (Isaiah 61:1; Matt. 11:15). Though h spoke only the words of His Father, He was persecut (Isaiah 50:4-6; 52:14; Luke 22:44-46). He was "cut of by His own people, the Jews (Dan. 9:26; Matt. 20:18, 19 He was sold for crucifixion as a common slave (Zec 11:12; Matt. 26:14, 15).

Then by His atoning death He bore the sins of men (Isaiah 53:6; 1 Peter 2:21-25), became our Righ eousness (Jer. 33:15; 1 Cor. 1:27-30), our High Priest a King (Zech. 6:13; Heb. 5:4-10).

"Here I sit in wonder, viewing
Mercy's streams in streams of blood:
Christ the Light of Israel
Precious drops, my soul bedewing,
Plead and claim my peace with God.

"Here it is I find my Heaven,
While upon the Lamb I gaze.
Love I much? I'm much forgiven.
I'm a miracle of grace."

Christ is not only Israel's light, but "a light to t Gentiles" (Isaiah 49:6; John 12:23, 32). At Christ's se ond coming Israel shall be redeemed upon repentan and conversion (Isaiah 59:20, 21; Zech. 12:10-13:1; Ac 3:19). Meanwhile:

"Scattered by Gods' avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And even in Christian countries, few
Breathe thoughts of pity for the Jew."

### CHRIST, THE HIGH PRIEST

Arise, my soul, arise, Shake off thy guilty fears,
The bleeding sacrifice In my behalf appears;
Before the throne my Saviour stands:
My name is written on His hands.

He ever lives above, For me to intercede;
With His redeeming love, His precious blood to plea
His blood was spilt for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears, Received on Calvary;
They pour effectual pray'rs, They strongly speak for m
Forgive him, O forgive! they cry,
Nor let that ransomed sinner die!

The Father hears Him pray, His dear anointed O
He cannot turn away The presence of His Son:
His Spirit answers to the blood,
And tells me I am born of God.

To God I'm reconciled, His pard'ning voice I hear,
He owns me for His child, I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father! Cry.

—C. Wesley

IN HIS LIFE, Christ is an example, showing us how live; in His death He is a sacrifice, satisfying our si

ı His resurrection a conqueror; in His ascension, a king; ı His intercession, a high priest.—Luther. As our High riest Christ has for His calling an appointment by od (Heb. 3:1, 2; Heb. 5:4, 5). Christ is a priest "forver after the order of Melchizedek" (Psalm 110:4; Heb. :6; 6:20; 7:15, 17). He is far superior to the Aaronic nd Levitical priesthood (Heb. 7:11, 16, 22; 8:1, 2, 6). Ie was consecrated with an oath (Heb. 7:20, 21) to an nchangeable priesthood (Heb. 7:23, 28). And, contrary ɔ earthly priests, He is of unblemished purity (Heb. 7: 6, 28). Thus He needed no sacrifice for Himself (Heb. :27). But He offered Himself a sacrifice for all others Heb. 9:14, 26). And this sacrifice is not to be repeated as is done in the mass) (Heb. 7:27; 9:25, 26). For His s not an ordinary sacrifice (Heb. 9:13, 14, 23)! This is ıe sacrifice that achieves reconciliation (Heb. 2:17), nd redemption for us (Heb. 9:12).

Christ is entered into Heaven (Heb. 4:14; 10:12) as ur faithful High Priest (Heb. 3:2) to intercede in our ehalf (Heb. 7:25; 9:24). Just as He prayed the Father ɔ send us another Comforter (John 14:16) so now He ympathizes with those in trial (Heb. 2:18; 4:15) and ives His blessing (Acts 3:26; Num. 6:23-26). Knowing ow that we have such a great High Priest, let us hold ast the profession of our faith (Heb. 4:14). His milennial priesthood is described in Zechariah 6:13.

In the hour of trial, Jesus plead for me,
Lest by base denial I depart from Thee:
When Thou seest me waver, With a look recall,
Nor for fear or favor Suffer me to fall.

—James Montgomery

Amid the trials which I meet,
Amid the thorns that pierce my feet;
One thought remains supremely sweet,
Thou thinkest, Lord, of me!

The cares of life come thronging fast;
Upon my soul their shadow cast;
Their gloom reminds my heart at last,
Thou thinkest, Lord, of Me!

—E. D. Mund.

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THE BRETHREN CHURCH - 1708

**FIRST BRETHREN CHURCH**
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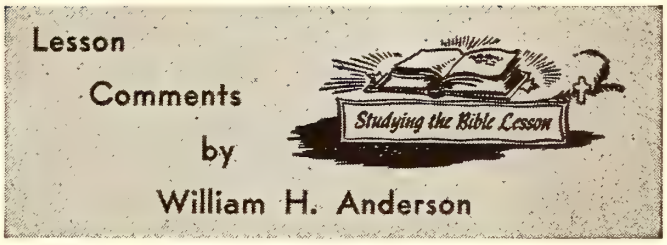



**Lesson for July 26, 1959**

## COURAGE IN CRISIS

**Lesson: Esther 4:1-3, 10-16; 9:20-22**

"It is impossible to guess what might have happened to the Hebrew nation had there been no Esther. Except for her, Jerusalem might never have been rebuilt, and there might have been a different story to tell to all future ages . . .

"This book of Esther tells of a significant link in the chain of events that led to the re-establishment of the Hebrew Nation in its own land, which was a prerequisite to the accomplishment of its Divine Mission: no Hebrew Nation, no Messiah." (Henry H. Halley)

ALTHOUGH THERE is no mention of God in the book of Esther, HE is very evident from beginning to end. It is difficult to understand, after reading this beautiful story, how one prominent Bible Expositor could make the following remark about it:

"This is not a study in things spiritual . . . there simply is no deep spiritual teaching in Esther."

### AN EVIL PLOT

Haman, who occupied a chief place in the court of King Xerxes (called Ahasuerus), had no time for anyone who failed to recognize Haman's self-importance. Because Mordecai refused to bow in subjection to him, Haman plotted to get rid of him. When Haman discovered Mordecai was a Jew, he set about to destroy **all** Jews. It mattered not that many innocent people would have to suffer. Haman was one of those thoughtless individuals who reasoned thusly: "Mordecai is a Jew; I hate Mordecai; therefore, I hate all Jews."

Under a subterfuge of protecting the Persian Nation, Haman persuaded the King to make a law that would exterminate all the Jewish people in the country.

### A QUEEN ON TRIAL

Up to this time, the King did not know Esther his Queen was a Jew. As soon as the edict was signed against the Jews, Mordecai sent word to Esther.

**Esther was on trial! What would she do? Would she continue to hide her nationality from the King? Would she protect herself even though it would mean damnation to her people?**

"To every man, every woman—such an hour! It may come only once, or many times . . . This was Esther's opportuniity to serve her people and her God as she might never be able to serve them again. She sees it. She sends word that she will go. 'If I perish, I perish.' This is not the hesitant Esther; it is the courageous heroine, still held today in highest honor and esteem by the Jews." (Frank S. Mead).

### A COURAGEOUS DECISION

**What courage it required of this woman! She had to come to that place where she was willing to do the right**

**thing regardless of the consequence to her own personal welfare.**

**How the church needs more people like Esther! Christians who are willing to put aside self interest for the good of the kingdom of God. Christians who dare to stand for God and righteousness and say to the ungodly crowd, "If I perish, I perish"!**

### A NATION DELIVERED

The result of Esther's courageous decision is well known to all. The King reversed his decision, and Haman and his sons were hanged. "Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another" (9:19).

**All this was accomplished because of the courageous stand of a woman who dared to make the right decision in a crisis hour!**

"The fountainhead of moral courage lies in the spirit, in the soul. Esther had courage because she had that unconquerable conviction that her Chosen People could not, under God's hand and providence, be wiped out. And she knew that her physical life was a small price to pay for that conviction" (Frank S. Mead).

**Lesson for August 2, 1959**

## WHY DO GOOD PEOPLE SUFFER?

**Lesson: Job 19:19-25; 42:1-6**

AN UNKNOWN POET expresses so well the problem that has constantly perplexed the human mind.

"Not until the loom is silent
And the shuttles cease to fly,
Will God unroll the canvas
And explain the reason why
The dark threads are as needful
'Neath the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned."

The Book of Job is such comfort in a world so filled with unanswered questions. Job was allowed to suffer—physical torture; moral and spiritual anguish—such as few of us will ever face.

Yet Job was a good man. According to God's Word he was "a man of integrity, and upright, one who revered God and turned away from evil" (Job 1:1—Berkeley).

This being so, why then did Job have to suffer?

"The theme of Job is not, strictly speaking, the problem of evil or suffering, not even the suffering of the righteous, though the book does answer the question 'why do the righteous suffer?' The theme is rather the purpose (not the problem) of chastening in the hands of a loving sovereign God, the chastening that man is not to despise, the chastening that is a mark of love, love that did not even spare the Only Son, the chastening that leads to the God who is full of pity and mercy" (H. M. Freligh).

### THE PERPLEXING PROBLEM

All heaven seemed to come down upon Job. His b was racked with pain; his children had died violen his cattle were destroyed; and his wife had forsaken h Hear him cry out in despair: "Why died I not from womb? why did I not give up the ghost when I ca out of the belly?" (3:11).

"Job, in his terrible affliction, is perplexed driven almost to despair with the question: How God be just and still lay these heavy sorrows u me, who am not conscious of any great sin" (Gra Adams).

**Using this same question, Satan has driven many dividuals away from God. The Evil One delights in ting people to doubt God. "If there is a God," Satan ningly asks, "how can He permit man to suffer w he has done no wrong?" Or, "How can you say God l you, when He permits you to suffer this way?"**

### THE UNSYMPATHETIC FRIENDS

Job's three friends soon came on the scene. The p lem was so simple to them.

"The solution of the problem takes the easy co of ascribing all evil to the sin of the sufferer as cause. God is holy and righteous; God punishes Consequently all calamity is, in their eyes, punishn brought on by sin" (Freligh).

No wonder Job cried out in anguish of soul: "All ward friends abhorred me: and they whom I loved turned against me . . . Why do ye persecute me as and are not satisfied with my flesh?" (19:19, 22).

**"Friends" often fail when we need them most. thank God, Jesus Christ "is a friend that sticketh cl than a brother"** (Pro. 18:24).

### THE DIVINE SOLUTION

The answer to Job's complex problem is not simpl easy. It has puzzled men of every generation. Nor d now know the answer. But there came to Job enlightenr of a divine nature which settled the matter for him though all his questions were not answered.

1. **Job knew that SIN always causes SUFFERI but SUFFERING is NOT always caused by SIN!** he prayed to God: "Thou knowest that I am not wic and there is none that can deliver out of Thine h (10:7).

2. **Job knew that the wicked do not always re due punishment in this life.** "Wherefore do the wi live, become old, yea are mighty in power? . . . houses are safe from fear, neither is the rod of upon them" (21:7, 9).

3. **Job knew "that there must be a later scen things beyond the grave, when he shall stand face to with God and the distressing problems of life shal solved"** (Gray & Adams). "For I know that my rede liveth, and that he shall stand at the latter day upo earth: . . . . yet in my flesh shall I see God: wh shall see for myself, and mine eyes shall behold, and another" (19:25-27).

4. **Finally, Job was told by God, who spoke out o whirlwind, "that he is not to demand a full explan of the Divine administration. He is to rest quietly i Supreme Wisdom and Might and to go on his way humble, reverent and trustful spirit"** (Gray & Ada

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### HOW TO PREPARE A SUNDAY SCHOOL LESSON

**by Rev. Francis B. Sorley**
**Missionary to Japan**

### LACING THE LESSON

**The Perspective**

Read the quarterly through, noting the topics, objectives, an of development, suggested activities, materials given, sson divisions.

**The Perspiration**

Be on the alert for additional materials—(1) Poems, 2) Pictures, (3) News items, (4) Illustrative stories, (5) ersonal experiences—keeping all lessons in mind.

### REPARING THE LESSON

**The Place**

Begin Sunday afternoon and allow for plenty of time ıring the week. Think on the lesson as you go about ɔur duties during the week.

**The Partner**

Bring yourself, the class, and the lesson before the Lord prayer.

**The Passage**

Read the lesson passage from the Bible carefully, prayerlly, and repeatedly. Read the larger lesson, other related ıssages other translations and versions. Look for the (a) cts, (b) truths, (c) central thought, (d) applications. 'hat was the aim of the Scripture writer in recording this ıssage? What do the Lesson Helps suggest as the aim objective? What shall be the aim for your class?

**The Pupils**

What present interests of your pupils can be used as a ɔint of contact? What unusual event this week of interest your class could be a point of contact? What members your class will this lesson help? And in what way? 'hat shall your pupils do in the way of physical, mental, spiritual activity?

**The Procedure**

Determine the method or methods of teaching which best this lesson: (a) Telling, (b) Discussion, (c) Questiong (d) Showing, (e) Providing written work or handɔrk.

Arrange the main points of the lesson in the order in hich they could best be taught. Think out clearly how you ill move from one main point to the next.

**The Problems**

What types of questions can you wisely use in this lesn? (a) Decoy, (b) Discovery, (c) Discussion, (d) Delopment, (e) Decision, (f) Deliberation, and (g) Drill.

Are these questions you shall use (a) Clear? (b) Defite? (c) Important? (d) Stimulating? (e) Interesting? ) To be personally applied?

**The Pictures**

What objects, pictures, maps or diagrams will help make the lesson clear? What stories, descriptions, news items, or personal experiences can you use?

**The Penetration**

What applications came out during preparation? What single application should be the climax and conclusion? Shall it be a challenging question? an appealing illustration? a verse of scripture? a touching poem?

### PRESENTING THE LESSON

**The Pause**

Again bring yourself, the pupils, and the lesson before the Throne of Grace.

**The Plan**

Get a fresh and living contact with the pupils where they are as class begins. In a few words place the topic and the idea of the lesson before them. Review its relation to previous lessons.

**The Participation**

Develop the lesson under the methods chosen. Be alert to make any needed modifications. Bring the applications home with vividness and decision. Close the lesson and deepen the application in a final pause for prayer.

—from Tips for the Church Bible School.

# Laid to Rest

DUNCAN. James (Jim) A. Duncan passed to his eternal reward June 15, 1959 after failing health for several years. Born at Oak Hill, W. Va., Oct. 3, 1879, was a son of the late Rev. Arthur B. and Annie Sanger Duncan, and lived his entire life in Fayette County, W. Va. Survivors include a daughter, a son, three brothers, Sam, Dr. Harry, and John, and a sister, all living in Fayette County. Mr. Duncan was a Charter Member of the Oak Hill Brethren Church serving as Deacon and Trustee. He served the church in many capacities, and had the church at heart. His faithfulness will be long remembered in the Oak Hill Church. He was laid to rest in Highlawn Memorial Park, following services by the Pastor.

Robert Madoski, Pastor.

* * *

HOWARD. Funeral services for Mrs. Mary Howard were held at the Mulvane Brethren Church, May 30, 1959 with Rev. Robert K. Blaine, pastor, officiating. Was 89 years of age, born Dec. 1, 1869. Married to William E. Howard in 1888. Member of the First Brethren Church of Mulvane. Survivors include two daughters and one son; 26 grandchildren, 35 great-grandchildren and two great-great-grandchildren. Interment in the Mulvane Cemetery.

Mrs. Lee Howard.

* * *

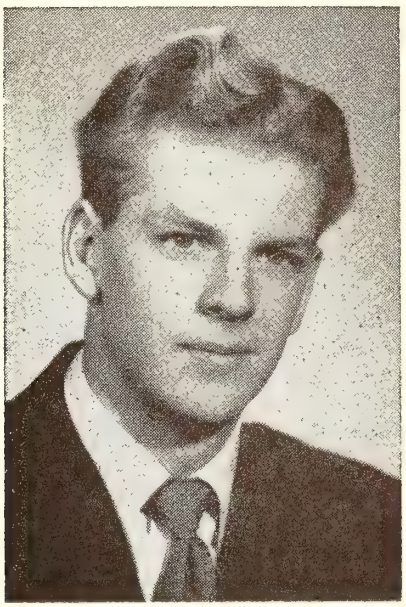
KISSELL. J. Emmitt Kissell, Portis, Kansas, passed to the great beyond, May 23, 1959, at the age of 68 years. He was a great community worker, civics, school, and churches, and union tent meetings. Services were held at the Methodist Church of which he was a member for many years. Rev. Ralph Jones, pastor, had charge of the services, assisted by Rev. Stewart and Rev. W. R. Deeter, of Topeka. We had known the deceased for 30 years.

Rev. W. R. Deeter.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK



**Richard Kuns**

AGAIN THIS YEAR Brethren Youth will sponsor the FOOD FOR THE FAITHFUL Project at General Conference. And, again this year, the Project Director will be **Dick Kuns**, a middler at Ashland Theological Seminary.

YOU can participate in FOOD FOR THE FAITHFUL by bringing or sending canned food with the Conference Delegates when they come to Ashland on August 17th. This food is collected and taken to the **Brethren's Home in Flora, Indiana**—a home for retired Brethren ministers and aged people of the church. If complications arise in transporting the canned food, money is appreciated and also forwarded to the Home. Last year, in addition to several large boxes of food, over $200 was given.

Dick Kuns is a natural fellow to direct the project, for his parents are the supervisors of the Home and Dick knows the needs first-hand. He'll be preparing an article for PAGE 18 very soon, and will also be sending special letters of instruction to all pastors before conference.

Begin planning now to assist with the keeping of those older people who have served the Brethren Church so well through the years. Give to FOOD FOR THE FAITHFUL.

"Hear Sheldon Clements at National Youth Conference"

## RETURN GOALS' QUESTIONNAIRE

The BRETHREN YOUTH NEWSLETTER for July (mailed to all pastors, youth directors, youth advisors, and youth presidents whose names have been reported to the National Office) contained a "GOALS' QUESTIONNAIRE" to be returned by each B. Y. Crusa group before National Youth Conference.

Those societies which have met 10 of the 12 Go are BANNER SOCIETIES. And those which have met 12 of the Goals are HONOR SOCIETIES. See that y B. Y. C. makes a report and send it soon to Breth Youth, Ashland College, Ashland, Ohio.

"Hear Sheldon Clements at National Youth Conferen"

## SPECIAL CONFERENCE FOLDER

Have you seen the special descriptive folder ab NATIONAL BRETHREN YOUTH CONFEREN August 17-23, at Ashland, Ohio?

It's printed in "RED" ink for easy recognition.

Every pastor has a supply! Get yours there!

Most important, come to Youth Conference.

"Hear Sheldon Clements at National Youth Conferen"

## Youth Conference Credentials

**Every Brethren Youth coming to National Youth C ference must have a B. Y. Credential to register as official Youth Delegate.**

These credentials may be secured from your pa around August 1st. Each credential must be signed your pastor, youth advisor, and a deacon. Be sure to h your credential when you come to Ashland on August 7.

"Hear Sheldon Clements at National Youth Conferen"

## Who Does Most to Promote World Peace?

Seventeen thousand high school students were in viewed on a series of questions by a panel of Pu University leaders. One question was: **"What one gr of people do you think can do the most to promote pe in the world?"**

Student response to the question indicated:

| | |
|---|---|
| Religious leaders | 40% |
| Educators | 15% |
| Military leaders | 15% |
| Politicians | 9% |
| Leaders in science | 8% |
| Statesmen | 6% |

(Clipsheet

This survey indicates that the youth of our land l confidence in Christian religious leaders to settle world's problem of living together on the same ch of dirt. **Can we leave it to the politicians (9%)? Or we ready to do our part as a Church to bring peace**

**Read your Brethren Evangelis every week.**

# The Women's Corner

by Helen Jordan

WHAT HAVE YOU DONE for Christ today? Have you spoken to someone about Him? Have you one anything to bring honor to Him? Have you even anked Him for the life and blessings He gives each ay?

It becomes very easy for me to say, "My work is my ome, and my family." If my devotions aren't as regu- r as they should be, I say, "I love the Lord, and do y best." But do we really do our best for Him? Our ngues seem to suddenly become numb when we are iven an opportunity to speak for Christ, yet if the ques- on had been about our garden, or about a favorite rec- e, we would have made a speech. Our tongue may seem ose on each end when a comment is made on the sub- ct of Sara Jane and that "terrible" boy.

We are here for a purpose. For some it is a great pur- ose, the rest of us must sometimes hunt for one. If only say or do what God wills, at the right time, to a per- n who is without salvation is worth a lifetime.

We find time for what we love the most. I find time make a pie for my husband, or a little dress for my aughter. I find time to think of all the things I'd like to for Christ, but I must make and take time to do em. God has called us to a task. You must find your sk and love Him enough to do what He asks.

"Examine me, O Lord, and prove me, try my reins nd heart." Psalm 26:2.

Mrs. Duane Sholly,
Cerro Gordo, Illinois.

## INTERESTING ITEMS

(Continued from Page 2)

LOREE, INDIANA. Indiana Temperance League eader, V. A. Conner, was the speaker in the Loree church n June 21st.

LANARK, ILLINOIS. New Pastor, Raymond Aspinall, egan his duties with the Lanark church on July 5th.

An "appreciation picnic" was held the evening of July th, for Rev. and Mrs. Merle Hawbecker. Rev. Haw- ecker has been serving the Lanark church in the in- erim between pastors.

The Laymen's public service was held on June 21st.

STOCKTON, CALIF. Congratulations to Brother and ister Alvin H. Grumbling on the arrival of Dennis Keith rumbling on June 27th. Brother Grumbling notes that verything was fine.

## HOW GOD ANSWERED PRAYER

"Lord, make me patient!" prayed a little child nce, and God sent a little cousin to stay with her. he was so tiresome; she would pull Elsie's toys about, and take so long to wash and dress sometimes that Elsie would feel nearly in despair. Then she would pray again, "Lord, keep me patient!" and God did help and strengthen her to bear with the child and not be vexed.

But not till long after did Elsie understand that God had sent the little cousin to bring to her heart the beautiful gift of patience.

"We were very poor when I was a child," said a teacher to me once; "but I've been so thankful since, that it was so. We learned to be careful with our things, and to be content with little, and to feel that our daily bread came direct from God. We were much happier at home than many a rich family around us. And we loved our mother very much for the way she toiled for us."

You would have said that the raven of poverty could have only black wings and an empty beak; but, you see, it brought good gifts to this whole family.

Now, do not forget, and next time when some "black wings" appear in your sky, ask God to let you see and take the blessings they are sure to bring to you, if, like Elijah, you are God's servant and doing what He tells you.—Sel.

## THE UNIQUE CHRIST

His birth was contrary to the laws of life.

His death was contrary to the laws of death.

He had no cornfields or fisheries but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him.

When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nations honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His Blood could not claim His dust.

Three years He preached His Gospel. He wrote no book, built no church house, had no monetary backing. But after ninteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the Regenerator of the human race.

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!"—Sel.

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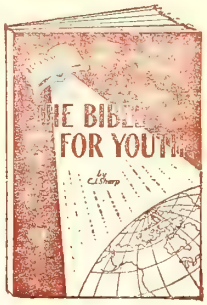
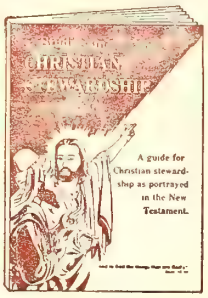
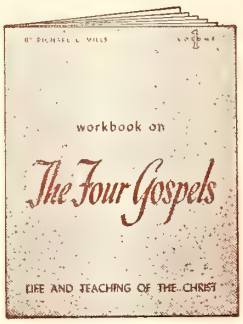
# Supplemental Studies

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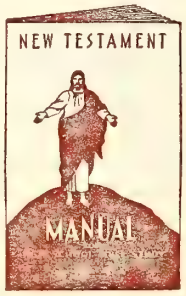


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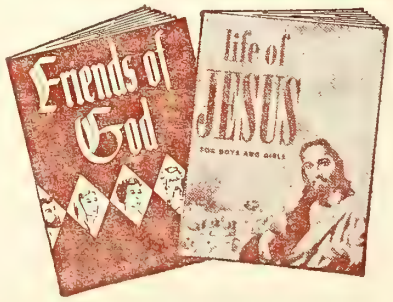


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Vol. LXXXI August 1, 1959 No. 30

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

CUMBERLAND, MARYLAND. A note from Brother L. O. McCartneysmith, who retired from the pastorate of the Cumberland Church earlier this year, indicates that their new address is 117 Harrison St., Cumberland, Maryland.

LINWOOD, MARYLAND. "Gideon Day" was held on July 12th, with a member of Gideon's International bringing the message at the Linwood Brethren worship service.

A new oil furnace for the parsonage has been purchased and is to be installed shortly.

ST. JAMES, MARYLAND. One new member was baptized and received by confirmation on July 5th.

LOUISVILLE, OHIO. Brother L. V. King notes continued progress in the building of their educational annex. Completion date is noted to be September 1st.

SMITHVILLE, OHIO. The Boys' Brotherhood public program was given the evening of July 12th.

ASHLAND, OHIO (PARK STREET). Brother Clarence S. Fairbanks has tendered his resignation as pastor of the Park Street Church, effective as of September 1st.

LOREE, INDIANA. Don Mike Cagley was the scheduled speaker in the Loree church the morning of July 19th.

NAPPANEE, INDIANA. Brother Virgil Ingraham was the speaker at the Nappanee Union Service in the Methodist church the evening of July 5th.

CERRO GORDO, ILLINOIS. Congratulations to Brother and Sister Duane Sholly, upon the birth of a son on June 29th.

**THE 71st General Conference of The Brethren Church will be held at Ashland, Ohio, August 17-23, 1959.**

## OHIO CAMP DEDICATED JULY 5TH

OVER 400 Ohio Brethren participated in the de tion of Ohio's own youth camp. Rev. John E of New Lebanon, Ohio, presided over the service w included brief statements from various organizati leaders of the church. Two of the speakers were E ley Weidenhamer, and Donald Roby respective p dents of southern Ohio and northern Ohio youth. spoke of the value of the camp to the youth. Mr. vey Amstutz, district moderator, led the litany of cation. Rev. George Harris of Anderson, Indiana, resented the family of the former owners. He st the satisfaction of the family with the developmen their old home into a church camp.

Other Ohio District leaders who spoke briefly w Dr. Glenn L. Clayton, District Trustees; Rev. R Keplinger, District S. S. Board; Rev. Charles Mu Camp Board; Elmer Frank, Laymen; Mrs. Howard field, W. M. S.; Rev. J. G. Dodds, Ministerium. Mrs. G Shank gave a devotional meditation and the benedi was given by Rev. Donald Rowser.

Music was furnished by the Senior choir of the Street Brethren Church, Ashland, under the directio Leo C. Jones, and a vocal solo by Mrs. Leo C. J Presiding at the piano for the service was Mrs. Lersch. The offertory music was furnished by an in mental group from the Smithville church.

The registration of people at the dedication cated that over 400 people were on the grounds all but six of the Ohio churches being represe A number of visitors from the community were also ent. Among the largest delegations was a busloa people from Akron, Ohio.

Camp Board members were highly pleased with enthusiasm shown by the people at the dedication. enthusiasm was shown best in the offering which to $773.00. Several churches also paid their yearly a tionment which means that only six churches have yet answered the 1959 "Call". The response of Brethren to their new camp is most gratifying.

Charles R. Munson, Chairm
Ohio District Camp Board.

**OUR COVER PICTURE: Bear Lake, Utah. Don K photo.**

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## Delighting To Do The Will Of God

ALONG WITH A BODY, a mind and a soul, each of us came into this world with a will. is that ability of ours to assert our own de-res, to do what we want to do. From the new-rn baby with its will to cry or not to cry, to e full-grown man, with his will to do right or rong, the will of man exerts itself.

A child that has always had his own will, ows into a man who more often than not, be-mes a bullying misfit in society. Our penal in-itutions are crowded with individuals who ught to force their will upon their fellowmen. e natural will of man is against society, ainst God, and as it works out—against the st interests of the individual.

It is evident that in order to be compatible th society, the will of man needs a higher, ntrolling power in his life. This premise is rengthened when we consider the great ad-nces made in society wherever the Christian spel has gone. Apart from the Christian faith, en live in selfishness, suspicion, hate, lust, pov-ty and privation. Spread the gospel of Jesus rist into these areas, and a transformation kes place. Men are able to trust one another, ing conditions improve, fear and suspicion fly vay. (If there are areas where the gospel of rist has gone which still have the old sins, it because the full operation of the gospel in en's hearts has not been allowed to become fective). None can disagree though but what has been the power of the gospel of Christ, anging men's lives, that has brought about the eat advances in man's ability to live with his ighbor.

What higher, controlling power is there, then, hich can operate in the life of man? The almist says, "I delight to do thy will, O my od; yea, thy law is within my heart." Our Lord, winning the greatest battle of all time in the arden of Gethsemane, was able to say to His avenly Father, "Not my will, but thine be ne." The plan of salvation, of Christ's sacrifice on the cross, hung in the balance during those hours of our Lord in the Garden. It was His will against the Father's, not that Christ was in any way unwilling to become the supreme sacrifice for man, yet there was the power of the human flesh, the temptation of the human ego, the human will. Christ faced all this, and was victorious.

So we today are to submit our will to that of God. We sing, "Have Thine own way, Lord," and that is good, for there is no better way to live than in the will and purpose of our heavenly Father. Pride, "They can't do that to me," "I won't go there or work under those conditions," "I have myself to think about," interest in things other than those compatible with the Christian profession, are all the assertions of our own will over the will of the Father.

Moody, it was, who said, "The world has yet to see what God can do with a man fully yielded to His will." Even those who have been blessed in special ways by God, and who became renown in Christian service, are sometimes lifted up in their pride at their success. God can continue to use a person ONLY as that person continues to find joy and happiness in doing God's will. We begin to topple when we look around with pride at the things we have accomplished in the name of Christ.

Delighting to do the will of the Father, is perhaps best expressed in the words of J. G. Whittier, when he said, "Doing God's will as if it were my own." We have traveled a long way in Christian growth when we find personal pleasure in doing God's will. This stage of Christian growth has sent missionaries to the far end of the world into the hard places to preach the Gospel. It has caused many dedicated servants of the Lord to labor faithfully in positions of responsibility at personal sacrifice to themselves. The joy of service, and knowledge of obedience to the will of God, covers the loss of material gains which their labors in other fields might bring them. The testimony we need today is that which delights in doing the will of God. W. S. B.

# Moderator's Address 1959 Indiana District Conference

# "WHICH WAY AHEAD...?"

## Rev. J. D. Hamel

WITH PRAYER and thanksgiving we greet you in the precious Name of Jesus, who in His great mercies and eternal love has permitted us to assemble in this the seventy-second Conference of the Indiana Brethren Churches, here at the beautiful Shipshewana Brethren Retreat.

As though God were stirring America to turn to Him, a nation-wide spiritual interest is surging up on every hand. Church membership is at an all-time high. Mass evangelism is returning. Sunday Schools are being revived in many areas. God is moving in the hearts of men! Above all, among God's people there is a deeper heart hunger for spiritual reality. Christians are longing for answered prayers.

A cry is welling up from thirsty souls for God to manifest Himself in old-time power.

What is being done to meet the need of these spiritual crises by the Brethren Church? What path ahead is the Brethren Church taking to lead heart-hungry people into a deeper, satisfying relationship with Christ?

Sadly enough, in the midst of the most desperate struggle of world civilization, most Bible-believing churches have a "business-as-usual" attitude. Spiritual defeatism is rampant. Much evangelism is half-hearted and fruitless. And for all this an apologetic self-cente defense is often heard: "The Bible predicts apostasy the last days, but we're standing true." Suppose 120 in the upper room had talked that way?

One thing is tragically evident in this spiritual cr —ORTHODOXY is not enough. Within many churc in America today we find that no souls are being sa . . . Christians are not growing in grace . . . no v spiritual life is evident; Worldliness is the order of day.

In the city of South Bend a certain downtown chu has shifted its focus from soul-winning to church bu ing. No longer the upper room, but the supper roon filled on Wednesday night. Gone are its scores of yo people on fire for souls, training for Christian serv Sunday night evangelistic services have dwindled to third. The pastor preaches the same Bible, but the on the altar has gone out. His orthodoxy is not enou Little wonder there is no spiritual growth, no divine on his passionate preaching. Holding to the accepted trine is not enough.

Behold the early Brethren! How high and holy w their standards of discipleship. With little teaching stimulate them, their zeal was so unquenchable they regarded "any church destitute of the spirit

missions, dead; and every disciple without service, an apostate." What a crucified lot of soldiers those early Brethren were. Hammered out on anvils of fiery persecution they were cut off from our soft world. They understood the mystery of both the outer and the inner Cross. Devoted to the Conquering Lord, their young men moved almost en masse to the regions beyond.

Today Christ is not the Church's sole inspiration. Our devotion is to an organization, to orthodoxy. We are promoters, diplomats, strategists. How little we know of prevailing prayer! How little time we spend on our knees.

Beloved, the Brethren Church needs Christ. Sometimes it loses Him in its very work for Him. Joseph and Mary lost Jesus in the temple, and He can be lost right in the church. "He that gathereth not with me scattereth abroad." There is much activity about and for Christ which He does not endorse. The congregation is sleek and comfortable, the service of worship is placid and graceful, there is a stir of busy-ness, particularly in the rooms at the rear of the auditorium . . . but it lacks the stir of mighty waters.

Beloved, the Bible says that Christ loved the Church and gave Himself up for Her. Shall we throw that away? Christ gave Himself up for A CHURCH . . . to redeem unto Himself a people. We are the people for whom Christ died. We are the people of God, and the very Body of our Lord on Earth.

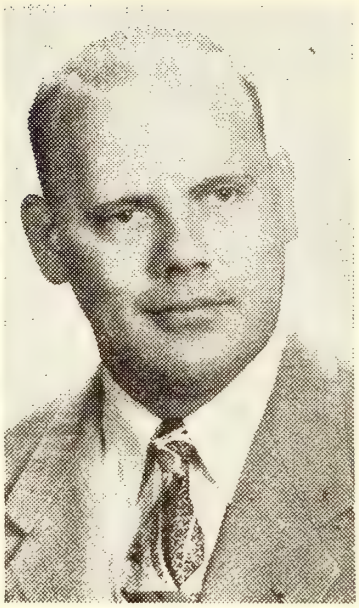
The Church of Jesus Christ not only has a glorious Saviour, but it also has His Power! "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, unto the uttermost part of the earth." Acts 1:8. Yes, beloved, there is a power at work within us that is able to do far more abundantly than all that we can ask or think.

Brethren, Jesus Christ has made no allowance for our failure. There is no place in His Great Commission for the Brethren Church in Indiana for retreat or defeat. He rose triumphant over death and the grave. He sits on a ruling, reigning Throne on high. He ever liveth to make intercession for us. Brethren, Lift high the blood-stained banner! We are members of His Church, regal, royal, triumphant and victorious!

The Faith which saved our fore-fathers and which put righteousness in their hearts and which put iron in their wills so that they were moved to cross oceans and build nations is the religion we desperately need today in the Brethren Church. At this moment, millions of people in the world are bewildered, frustrated, disillusioned, disappointed and asking themselves hundreds of questions. What lies just ahead? Whither are we bound?

The home which is the basic unit of any city, is now crumbling with one divorce in every four marriages. Our crime bill last year was over 16 billion dollars. Promiscuous immorality everywhere, habit-forming drugs, mental diseases, filthy literature, are found on every hand. Sixty-five million Americans are not members of any church and thirty-six million Americans are not in any Sunday School. At this moment, millions of people are asking, "Must it always be this way?"

It is with a deep consciousness of man's need of Salvation that we pause and make some observations which may sober our souls and drive us to our knees. As avowed followers of the Lord Jesus Christ we Brethren have a commission, and this commission is to (1) Evangelize the lost of this world by the preaching of the Gospel of redemption; (2) to Baptize all who are won to the Saviour and lead them into the membership of a New Testament Church; (3) To organize baptized believers into local New Testament churches for the furtherance of the Gospel at home and around the world; (4) To seek through the ministry of the Holy Spirit to bring about a state of growing in Grace, according to the New Testament pattern of sanctification.



J. D. HAMEL

Now there are some things that the Brethren Church in Indiana doesn't need!

(1) She doesn't need a new head, temporal or spiritual, single or multiple. For her, Christ is the only King and Head of the Church. All have equal access to Him and are equal before Him and in His Church. Her ideal of the Church is in Matthew 23:8, "One is your Master, even Christ, and all ye are brethren."

(2) The Brethren Church doesn't need a new Bible, a new revelation or message from God to men. Men may study the works of God and find ever new wonders of His power, wisdom, and goodness. No other teaching has ever been given among men which can add to, take from, or supersede the teaching of Scripture as to "What man is to believe concerning God, and what duty God requires of man." Anything new, in addition to the Scriptures, is not of God but of man.

(3) Nor does the Brethren Church need a new theology or creed, a new system of doctrine or religious belief and teaching; for that to which she now stands pledged is the unchanging truth of God's word as that truth is summed up in the Bible, God's own book and God's only book!

(4) Nor does the Brethren Church need what some in past years have sought to impose upon her, a new polity or church government . . . for she has the highest type, government only and wholly by the choice of enlightened people, as guided by the Spirit of God! . . . If, owing to human imperfection that government may at

any time seem inefficient, the need is not a different type of government, but Christ-Dedicated Men!

(5) Nor does the Brethren Church need a new ritual for her worship. Her ideal of worship is "in spirit and in truth, for the Father seeketh such to worship Him." The Brethren ideal is the whole mind and heart given to the great fact that it is in the immediate presence of God, yielding itself to His Spirit, and, as to the outward form, simply . . . "all things decently and in order."

This point is not in criticism of ritualistic churches. It is simply in protest against any attempt to ritualizing the Brethren Church. Three things in the church usually mark a decline in spiritual life: contempt for doctrine, clamor for church union, and craving for ritual; in the vain attempt to galvanize the Church into a new life by contemplation of its own greatness.

**The Brethren Church in Indiana, however, has some great and pressing needs!**

(1) One need supreme is PRAYER! The Lord's disciples did not plead, "Lord, teach us to preach or to sing." They cried, "Lord, teach us to pray!" (Luke 11:1) God help us to make the same request from our blessed Lord. May He have mercy on our carelessness and our prayerlessness! How can we go on as we are—with the world dying in their sin all around us?

What would happen if Christians throughout the length and breadth of the world repented of their lukewarmness, apathy, indifference, worldliness, and persistently sought the Lord in PRAYER until He poured out His Spirit upon His Church and upon His people? What would happen if the Brethren Church were swept with a great passion for souls, and put travail, tears, and soul-sweat into their prayers for this judgment-bound world?

Can we Brethren of Indiana afford to slumber while the world passes through the greatest crisis of all history? Do we Christians want to continue to live at ease in Zion while hell assumes unhindered control of all the world?

What would happen if Brethren Churches in America were converted simultaneously into Houses of PRAYER, with doors open day and night, with pastors and the leaders of God's people assembling them in solemn assemblies and leading them in a prayer meeting?

Is this a time for the ministers and the people of the Lord to slumber, to be careless, indifferent, passionless, burdenless, faithless and savorless? Beloved . . . must we capitulate to the forces of atheism, modernism, and wickedness? Has our Lord not commanded us to "Occupy" till He comes? (Luke 19:13)

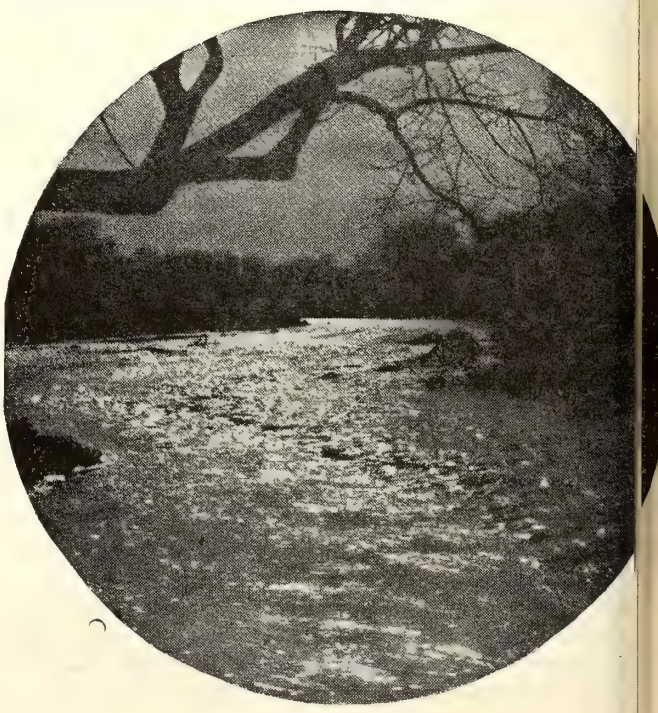
(2) Our second need in the Brethren Church of Indiana is A NEW PASSION FOR CONVERTS! It is amazing how the false cults have been able to instill in their adherents a passion for going after converts. They have no respect for any established religious establishments. They believe that they have the one and only message to give out to the public. It always amazes me to see some of these peddlers of false teaching going out after new victims without any regard to comfort of their own bodies. Rain or shine, hot or cold, it makes no difference. And at the same time those of us who are trying to get our people out to do the true work of the Lord Jesus Christ have some real difficulty getti a fair representation to go out at all, even when t weather is good.

Brethren . . . we must seek to recover the lost pa sion for lost souls which was exhibited by the first ge eration of Christians! It is at this point that we are fa ing, and we are falling far short of the Lord's pl for us. By calling the Brethren into a real spirit prayer, confession, waiting and worshipping the Lo of Glory, we can, and by His grace we will, recov this lost passion! But it is urgent!

(3) The third need in the Brethren Church of I diana is . . . THE POWER OF THE HOLY SPIRI the power of the Church, without whom the Chur present or future, is but a dead form! All the ministri of the churches must be done with **more** than HUMA STRENGTH. It is an absolute must that we be e dued with **Holy Spirit Power!** We must have that pow openly manifest in our lives if we would do this ta of reaching lost people for Christ. It is just here whe Christianity differs from all other religious movemen Communism teaches its disciples by fear. All of the fa cults drive their systems into the hearts of their follo ers by some form of brainwashing, regardless of wh they call it. But with the disciples of Christ there a holy passion, born of the fullness of the Holy Spi which not only fills the life with holy zeal, but fills t unsaved with Holy Spirit conviction! Unless we ha this power, Brethren, we are helpless!

(4) The fourth need of the Indiana Brethren Church a SPIRIT-FILLED LIFE! Nothing on earth is a great challenge than a life that is truly dedicated unto Go The doctrine of sanctification has been woefully neglect among us. We are strong on separation, and that good, but it isn't enough; our lives must have a positi side . . . By the grace of God we are to come into blessed experience of living a life of victory over s

(To be continued)



# THE SUNDAY SCHOOL AND FAITH

**Harold C. Mason, Professor of Christian Education, Asbury Theological Seminary**

(From his book, **Abiding Values in Christian Education,** Fleming H. Revell Co., Westmont, N. J.)

**HAS THE SUNDAY SCHOOL really done anything to meet the rising tide of naturalism?** Has Protestant supernaturalism made any noticeable impression on this age?

One writer, not a conservative, says that religious conservatism is one of the major religious phenomena of our day. In thousands of churches it is reaching thousands of people in crowded services and over the air. The conservative message is one of doctrinal assurance. Conservatives know what they believe and offer it in unmistakable fashion. They believe and teach the Bible with full assurance of its authority; they afford hearty emotional expression and release. In contrast with this, liberalism in religion has stultified the emotions. Conservatives, too, have a cordial heart-warming fellowship.

This positive, assured program of Conservatism has produced results throughout the world. A study of the religious beliefs of college students was made at Ripon College in 1930 and again in 1949. In 1930, of 852 college freshmen, 96 per cent certified their belief in a personal God, 83 per cent in the Fatherhood of God, 89 per cent in the divinity of Jesus Christ, 89 percent that Christ died to save sinners, 84 per cent in the genuineness of Christ's miracles, 84 per cent in the virgin birth of Christ. In the 1949 survey only 266 college freshmen were questioned as to their beliefs. However, the results of the two surveys were very nearly identical, a difference of about five per cent marking the decline in 1949 over 1930. Of the 1949 group of freshmen 60 per cent said that they believed the Bible to be the Word of God. This was an increase over the 1930 group, and this after a generation of naturalistic "progressivism" in public education, with the church in the throes of division over supernaturalism. Forty-four of the young people questioned in 1949 were Roman Catholics; forty-eight, Lutherans; thirty-four, Presbyterians; twenty-five, Congregationalists; thirty-one, Episcopalians; forty, miscellaneous, and eight were not members of any church.*

Recently a study was made by an executive of the Young Men's Christian Association of the religious beliefs of teachers of English, physics, sociology, and economics. The teachers were Methodists, Lutherans, Presbyterians, Baptists, Congregationalists, members of the Christian Reformed Church, and Nazarenes; some were from other denominations or with no church affiliation. Sixty-nine percent of them regarded the Bible as religiously authoritative; seventy-seven per cent regarded prayer as necessary to the Christian life; seventy-two per cent said that man needs divine salvation through Christ; a large proportion of them disavowed the liberal definition of man as inherently good, while only forty-nine per cent of them accepted the doctrine of the fundamental goodness of man. All who dealt with the question of the adequacy of the human intellect said that finite intelligence alone is inadequate.**

It would, of course, be pure presumption to maintain that the Sunday School had steadied these men and women intellectually and spiritually through the naturalism which thy encountered in public education and the cynicism and unbelief met with in their advanced training, or that they still maintained a modicum of belief in the Christian religion because they had attended Sunday School. But it would be equally bold to claim that Christian teaching and teachers had nothing to do with their maintaining faith.

The evangelical Sunday School has influenced the thinking of a generation hard pressed by arrant unbelief and has had its part in holding the line against a crushing paganism.

(Statistics from: * George J. Dudycha, "The Religious Beliefs of College Freshmen," **Religious Education,** Vol. XLV, No. 3, May-June 1950, pp. 165-169. ** R. H. Edwin Espy, "The Theism of Teachers in Church Related Colleges," **Religious Education,** Vol. XLV, No. 5, September-October 1950, pp. 301-306.)

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Supplied by National Sunday School Association in observance of National Sunday School Week, September 27 - October 4.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist

## FROM UBA BACK TO GULAK

**Bob Bischof**

(Evangelist readers are urged to note change in Bischof's address:

C. B. M. Gulak
Gulak P. A., Madagali via Yola and Jos
Nigeria, West Africa)

June 1, 1959

Dear Ida, Clayton and Dale:

Since Sunday, May 24, was our last Sunday at Uba, I planned baptismal services together with a service for those who were taking the covenant or making a confession of faith. Saturday evening, M Thlawur, a member of the Church Committee, and I went to the nearby village of Mushera to examine the people who were to receive the covenant and baptism from this village.

During the week I had received a letter from Stephen, the church's evangelist at the village of Jalingo, six miles from the Uba Station, asking if it would be possible for me to come to his village for baptismal services. Arrangements had already been made for us to move to Gulak on Monday, May 25; so I wrote to Stephen saying that it would be impossible for me to get to his village for the services before I moved to Gulak. I told him there was to be a baptismal service at Uba on Sunday morning and that if any of his people cared to do so, if they came to Uba, we would examine them and baptize them at the same time we baptized the people of the village of Mushera. I suggested that if the people wanted to come they should be at the station by 7 A. M.

On Sunday morning at 6:30 Thlawur and I left for the school where we were examining some other people for baptism, and at 7 o'clock a group of people came walking into the school room—eight young men and seven young women. They were from Jalingo and had come to be baptized or to receive the covenant. We had expected one or two might walk the six miles to be baptized or to take the covenant, but we were not expecting all those who had finished the instruction period to come. We were even more surprised when we examined them and found that they really knew the answers to all the questions we ask.

**Questions for candidates**

Many times when one examines people for baptism or covenant the teacher, will say that they have been faithful in attending all classes and have tried to learn the answers to the questions, but that the women just weren't able to learn all of the answers. However, all seven of these young women knew the answers to the questions —and some of the questions were quite difficult. F example, one of the questions I always ask a candida for baptism before accepting him is "What is the mea ing of baptism?"

In our syllabus we list four meanings with a litt explanation: 1—Cleansing of the heart; 2—burying sin; 3—Beginning of a new life; 4—Sign of enteri into the Church. These candidates knew the meaning baptism together with the explanation and also the scri ture references.

Then Thlawur and I were further surprised when found that the husbands of all seven of the young wom either had been baptized or were also being baptiz on this day. Truly the Gospel is reaching out in this v lage. It has been just about two years since the eva gelist went to preach and live among these people. N there are more than 17 baptized Christians in the v lage and 80% of them are what we would call you adults at home—that is young married couples with bo husband and wife having baptism or covenant. Steph the evangelist has been doing a fine piece of work f the Lord. I ask that you all remember him and the v lage where he preaches in your prayers that the Spi may continue to move in this village and that ma more may be brought to Christ.

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—By **Bequests:** Every Christian who has not otherwise provided for the settlement of his estate should make a will and in it name a worthy religious cause, if at all possible. Do not will money or property to a fund, but directly to the **Missionary Board of the Brethren Church,** Ashland, Ohio. **(Be sure to use the corporate name as here given.)** You may, however designate in the will that it is for the **Brethren Home Mission Revolving Fund.** It is strongly urged that you have your will prepared by a competent attorney. YOUR WILL IS AN ECHO OF YOUR FAITH. REMEMBER CHRIST IN YOUR WILL. (See next week's answer)

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

### Changes at Gulak

Clayton, this is really a new age here in Gulak. Re-ember when you were here that Gulak was cut off from the rest of the world during the rains; now the new all-season road goes right up within ½ mile of the station. There is a Postal Agency such as is at Garkida, where we can send mail, receive mail, buy stamps, register letters, get money orders and cash money orders. It is really difficult to believe. This morning I went over and greeted the chief. He is the same one that was here when you were here and we spent an evening at his compound.

They have built a new village about a mile south of where he lived before. Many of the people have moved down from the mountain. Gulak is still a difficult area. The District Head is friendly to the Mission, but he is a strong Muslim. I heard just last evening that the Margi chief has become a Muslim. So we will really need your prayers and the prayers of all the people that the Gospel may spread here. It is hard to know what is the best approach to reach these people.

The school attendance has been poor; most of the people who have been reached are young and have been reached through the schools. We are trying now to have services every Sunday evening in the various sections of the area. We have four different preaching points every Sunday evening, but not many adults attend—mostly children.

All of us are in good health. Bobby is really growing; he now weighs 11 pounds, 2 ounces. We are still puzzled as to which side of the family he favors . . .

**Little Robert Paul Bischof who arrived too late to appear ith the other missionaries and children in your Easter orld-mission pictures. Clip this one out and keep it with our others.)**

# INDIANA DISTRICT CONFERENCE HIGHLIGHTS

THE SEVENTY-SECOND CONFERENCE of the Indiana District Brethren Churches met at the Brethren Retreat, Shipshewana Lake, Indiana, June 15-18.

There was a total of 235 lay and 30 ministerial delegates. There were 27 of the 32 churches in the District epresented.

Rev. and Mrs. Phil Lersch of Ashland, Ohio, were the usic directors and Youth leaders during the conference.

Using the Conference Theme: "Reaping the Harvest" nd the Conference Text: "Lift up your eyes, and look n the fields; for they are white already to harvest."—ohn 4:35b, was the message carried throughout the onference sermons—"These Challenging Years" by Vice Moderator, Rev. Virgil Ingraham; Bible Lectures—"Raising Our Sights" by Rev. J. M. Bowman; "The Harvest, ut What" by Rev A. H. Tinkel and "How to Get Harest Hands" by Rev. C. Y. Gilmer. A very inspiring and hallenging message was given by the Moderator, Rev. . D. Hamel.

Representatives present were Rev. Virgil Meyer for shland College and Seminary; H. D. Hunter for Brethren Publishing Company; and Dale Long, Associate Secetary, for Missionary Board.

During the Laymen session on Tuesday evening the aymen President, Clarence Sholly, presented the Laymen Lodge to the Conference Trustees. John Porte, Executive Secretary of the General Conference of the Brethren Church, was the speaker for this session.

Brethren Youth presented the program Tuesday evening. The Ambassadors favored with music. Pam Miller and Margaret Kindley were the Speech contestants with Pam Miller winning the contest to represent Indiana at General Conference.

Rev. Glenn Shank, missionary on furlough, was the speaker for the W. M. S. at the closing session of conference.

The 1960 Conference will be held at the same place June 13-16.

The following apportionments were allotted:

Sunday School Board—10¢ per enrolled Sunday School attender.

District Mission Board—60¢ per church member.

Conference Trustees—50¢ per church member.

Officers elected were:
Moderator—Virgil Ingraham
Vice Moderator—Herbert Gilmer
Secretary-Treasurer—G. Bright Hanna
Ass't. Sec'y.-Treasurer—Horace Huse
Statistician—Mrs. Donald Kollar

# Program of the Seventy-First General Conference of the Brethren Church

## August 17 - 23, 1959

### Ashland, Ohio

SESSIONS WILL BE HELD IN MEMORIAL CHAPEL

**Theme: "Lift Up Your Eyes"**
**Theme Song: "We've a Story To Tell To The Nations" (1st verse)**
**Conference Text: John 4:35**

**Monday Evening—August 17**

(Delegate credentials will be received from 6:30 to 7:30, and following the evening program—credentials must be signed and accompanied by fee).

7:30- 8:00 Opening of the 71st General Conference of the Brethren Church by Moderator, Rev. George W. Solomon
Hymn Service
Devotions by the Chairman of the Executive Committee .....Rev. Albert Ronk
8:00 Vice-Moderator's Address
Mr. Walter C. Wertz
"Christian—Let Us Run The Race"

**Tuesday Morning—August 18**

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
Scripture and Prayer
Rev. Milton M. Robinson
Special Music
9:25-10:25 Moderator's Address
Rev. George W. Solomon
"A Daring Venture"
10:25 Hymn
10:25-12:00 Business Session
Announcements by Secretary of Executive Committee
Membership Committee Report
Election of Conference Officers
Election of New Conference Executive Committee
Conference Treasurer's Report
Special Committees Reports

**Tuesday Afternoon**

2:00- 3:00 INSPIRATIONAL HOUR BY THE W. M. S.
Congregational Singing
Devotions
Special Music
Message
Theme Song and W. M. S. Benediction
3:00- 4:00 National Laymen's Meeting
3:15 Conference Committee Meetings
4:15 Conference Choir Rehearsal

**Tuesday Evening**

6:40- 7:15 Combined Youth and Adult Vespers
Subject: "Dragnet" ..Rev. Sheldon Clemens
7:25- 7:35 Music Inspiration
MARCH OF NATIONAL BRETHREN YOUTH
7:35- 9:00 NATIONAL LAYMEN INSPIRATIONAL SERVICE
Speaker: .....Dr. Charles L. Ansperger, President Central Michigan College

**Wednesday Morning—August 19**

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
Scripture and Prayer
Rev. L. O. McCartneysmith
Special Music

9:25-10:15 Bible Lecture .....Rev. Virgil Ingraham
"THE TASK OF THE CHURCH"
0:15 Hymn
0:15-12:00 Business Session
Announcements by Secretary of Executive Committee
Membership Committee Report
Report of Conference Election of Officers
Brethren Publishing Company Session
Conference Minutes
Executive Committee's Report on Moderator's Address
Committee on Committee's Report
Central Planning and Co-ordinating Committee Report
Nominating and Election of Membership on: Mission Board, Benevolent Board, Sunday School Board
Fraternal Relation's Committee Report
Committee on Peace Report
Other Reports

**Wednesday Afternoon**

2:00- 3:00 Workshop .....Lecture and Discussion
TITLE—"Planning a Year's Program"
LEADER—Rev. Edward H. Stady, Pastor of Quidnessett Baptist Church, North Kingstown, Rhode Island
BOARD—National Sunday School Board
3:00- 4:00 National Laymen's Meeting
4:15 Conference Choir Rehearsal

**Wednesday Evening**

6:40- 7:15 Combined Youth and Adult Vespers
Subject: "Young Lion"
Rev. Sheldon Clements
7:25- 7:35 Music Inspiration
7:35- 9:00 SUNDAY SCHOOL BOARD INSPIRATIONAL SERVICE
Presiding .....Walter Wertz, President
Speaker .....Rev. Edward H. Stady, Pastor of Quidnessett Baptist Church in North Kingstown, Rhode Island
"IDENTIFYING FEATURES OF FAITHFUL WORKERS"
9:00 Camp Rally

**Thursday Morning—August 20**

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
Scripture and Prayer ..Rev. C. William Cole
Special Music
9:25-10:15 Bible Lecture ..Rev. J. Ray Klingensmith
"The Ultimate Hope"
0:15 Hymn
0:15-12:00 Business Session
Announcements by Secretary of Executive Committee
Conference Minutes
Membership Committee Report
Benevolent Board Session
Financial Report of the National Sunday School Board
Statistician's Report
Report of Special Committees

**Thursday Afternoon**

2:00- 3:00 Workshop .....Lecture and Discussion
TITLE—Missionary Principles and Problems
LEADERS—Rev. Clayton Berkshire and Mr. Dale Long (Rev. and Mrs. Glenn Shank, participating)
BOARD—National Mission Board
Simultaneous Sessions:
3:00- 4:00 W. M. S. Session—National Laymen's Session
4:15 Conference Choir Rehearsal
6:40- 7:15 Combined Youth and Adult Vespers
Subject: "Way Into Life"
Rev. Sheldon Clements
7:25- 7:35 Music Inspiration
7:35- 9:00 MISSION BOARD INSPIRATIONAL SERVICE
Rev. Harold Barnett, Lost Creek, Ky.
Rev. Glenn Shank, Nigeria, Africa
"Consecration of Missionaries Under Appointment", Bill and Frances Curtis

**Friday Morning—August 21**

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
Scripture and Prayer .Rev. Kenneth Howard
Special Music
9:25-10:15 Bible Lecture .....Dr. John F. Locke
"The Urgency of the Message"
10:15 Hymn
10:15-12:00 Business Session
Announcements by Secretary of Executive Committee
Conference Minutes
Membership Committee Report
Report of Co-Ordinating Finance Committee
Financial Report of the Brethren Youth Board
Nomination and Election of Youth Board
Report of Special Committees
12:15 W. M. S. Luncheon—Christian Church
Minister's and Laymen's Luncheon
Park Street Church
(Laymen in Charge)

**Friday Afternoon**

2:00- 3:00 Laymen and Brotherhood Presentation
4:15 Conference Choir Rehearsal

**Friday Evening**

6:40- 7:15 Combined Youth and Adult Vespers
Subject: "You Are What You Believe"
Rev. Sheldon Clements
7:25- 7:35 Music Inspiration
7:35- 9:00 ASHLAND COLLEGE AND SEMINARY INSPIRATIONAL SERVICE
Theme—"Our Common Pursuit; Christianity and Higher Education"

**Saturday Morning—August 22**

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
Scripture and Prayer ..Rev. James L. Naff

**(Continued on Page 13)**

# Lost Creek Progress Report

WE HAVE EVERY REASON to rejoice at the progress which has been made on the new high school gymnasium at Lost Creek. The Building Committee has been working faithfully and well. Work was started again on the building in April of this year under the planning of the Lost Creek Co-operative Committee which is composed of representatives of the Mission Board, Lost Creek Brethren Church, Riverside Christian Training School and the Riverside Improvement Club. The actual construction work is under the supervision of the Building Committee which is composed of local representatives. John Teed, of Lebanon, Indiana, a worker at Lost Creek for some years was asked to serve as temporary chairman of the Building Committee at the commencement of this last phase of the building program. Thomas E. Marcum, of Minneapolis, Minn., formerly of Lost Creek, is now serving as chairman and head of construction.

To date all the windows have been put in and all flooring is down. Room partitions are being installed and ceiling put in place. Marcum, a retired electrical engineer, is doing the wiring. All efforts are being put forth to complete the six classrooms for use this fall. Funds are on hand to install a heating unit. A large room downstairs is to be used for a school chapel and assembly room. It will probably be used for worship services of the Lost Creek Church on Sundays. More funds are needed to completely finish this room, but members of the Lost Creek church have indicated that the local church may take this as a project.

We are trying to complete an apartment on the first floor of the building to be used by the Pastor of the Church and President of the School, the undersigned, wife and three children. There are not enough funds on hand to complete the apartment by this fall. Plumbing for the bath and kitchen and ceiling board would have to be put in. The Barnetts will probably live in an apartment in the Boys' Dorm until the new apartment can be finished. Of course, school furniture, such as chairs (folding and otherwise) is still needed. The proceeds from the annual 4th of July celebration at Lost Creek will go towards the completion of the building.

Some people of the Lost Creek community have donated their labor on the building. Marcum's services are free. Rev. William Jackson, the present serving Pastor of the Lost Creek Church, has worked many days on the building although he has been a retired minister for some years. Joe Barnett, the superintendent of the Sunday School, and William Mullins, moderator of the church, have donated free labor. Others have donated much time and effort on this project. This faithful stewardship is gratifying to all those concerned with the Lost Creek work. There is a new sense of local inter and responsibility which gives great promise for the ture of the work.

The gymnasium, although enclosed, will not be floor nor will bleachers be installed for some time yet. shall proceed as fast as funds and labor are availa The Lord knows our needs and we know He will s ply. We hope to have good tables for classroom this fall. The Kentucky Power Company is going to stall stoves, a refrigerator and a dishwasher for Home Economics Classes this fall. We are entering State Hot Lunch and Milk Program this fall althou we must use the facilities of the school dining ro and kitchen.

The Mission Board is repairing the two element classrooms in the old church building for use this f We hope to increase our grade school enrollment. Board is doing some roofing and wiring in the Gi Dorm, replacing some water pipe, etc. All of us at L Creek appreciate this. A school bus has been secu for the school this fall largely through the efforts Levere Rorabaugh of the Vinco, Pa., Church. The S ond Church of Johnstown, Pa., is contributing to the purchase. Brother Rorabaugh is also helping us w blackboards, desks, and other items. We are grat for such help in the work.

Our school year at Lost Creek begins August 31. of now we have six high school teachers. Miss Ho of the Brush Valley, Pa., Church, Miss Parchman Tennessee, Mr. and Mrs. Doran Hostetler (as of August 9), Miss Drushal and myself. We need two mentary teachers. Mrs. Barnett will teach if they c not be secured. A cook, matron for the Girls' Dorm, ence teacher, shop teacher and maintenance man needed as of now (June 30).

The work at Lost Creek is the work of the Breth Church. It is the responsibility of all of us. We m all share in its needs in order to rejoice in the fr of its operation. We hope to keep you informed of progress and things needed in order to insure progr By working together we will see this work grow an ever more fruitful place in God's vineyard and vest field.

Harold E. Barnet

### OPPORTUNITIES TO HELP AT LOST CREEK

We are planning for a good school year at River Christian Training School this fall. Together let us b up the school in every way. You can help greatly participating in the following needs:

Student desks and chairs.

Maps, charts and globes for classroom instruction.

Good books usable at the elementary and secondary levels such as texts, suitable novels, encyclopedias, dictionaries, etc. We leave the selection to your own good judgment.

Athletic equipment, and outdoor play equipment.

Musical instruments, choir robes and choir books.

Tools and machines for work on buildings and grounds. (We can't get too many).

Food, canned and otherwise.

Good usable clothing.

Subscriptions to religious and secular magazines which would be suitable for a school such as Riverside.

Other contributions which you feel would help in our work.

Any donated labor on the new building this summer would be greatly appreciated.

Iost of all we need your constant interest, prayers support. Come down and visit your work in Kenky. It belongs to you of the Brethren Church. We all responsible for it under God. Let us all share y in its operation. We cannot go forward without each er.

t is suggested that you contact Brother Harold Bart, at 179 Bond St., Johnstown, Penna., telling him at you have, before sending items to Lost Creek. Uphis approval, items can then be sent direct. The Post ice is Lost Creek, Ky.; the express and Freight Ofs are at Jackson, Ky. Address: Riverside Christian ining School.

## GENERAL CONFERENCE PROGRAM

(Continued from Page 11)

Special Music

25-10:15 Bible Lecture .....Dr. Joseph Shultz
"Power For The Task"

15 Hymn

15-12:00 Business Session
Announcements by Secretary of Executive Committee
Conference Minutes
Membership Committee Report
Time and Place of 1960 General Conference
Action on printing of Conference Annual
Report of Goals Committee
Report of Resolutions Committee
Unfinished Business, Other Reports
Installation of New Conference Officers
Adjournment of Business Session—sine die

15 Minister's Wives Luncheon
Park Street Church

### Saturday Afternoon

)0- 2:00 Business Session, if necessary

)0 Ball Game: Preachers vs. Brethren Youth

15 Conference Choir Rehearsal

### Saturday Evening

6:40- 7:15 Combined Youth and Adult Vespers
Subject: "Decision Determines Destiny"
Rev. Sheldon Clements

7:25- 7:35 Music Inspiration

7:35- 9:00 BRETHREN YOUTH INSPIRATIONAL PROGRAM
National Speech Contest Finals

### Sunday Morning—August 23

9:30-10:15 SUNDAY SCHOOL
Adult Superintendent .Rev. Arthur H. Tinkel
Adult Teacher .....Rev. D. B. Flora
Young People Supt. ....Rev. Elmer Keck
Young People Teacher
Rev. Robert Holsinger
Children Department
Park Street Church Staff

10:15-10:30 Musical Interlude

10:30-12:00 WORSHIP SERVICE
Doxology
Invocation .....New Conference Moderator
Hymn
Devotions .....Rev. John Byler
Offertory
Special Music .....Conference Choir
Message .....Rev. Richard Reilly, Former Missionary to India, now Secretary of the United Missionary Society, Elkhart, Indiana
"IN TIMES LIKE THESE"
Hymn
Benediction

## CONFERENCE ORGANIZATION

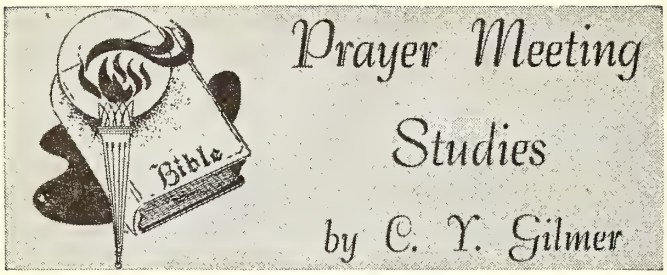
Moderator .....George W. Solomon
Vice Moderator .....Walter C. Wertz
Secretary .....Clarence A. Stogsdill
Assistant Secretary .....Virgil Ingraham
Treasurer .....J. E. Stookey
Statistician .....Dorman Ronk

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 140**

**Needed: 60**

**FIRST BRETHREN CHURCH**
**2 Blocks**
**619 Park Street**




# Prayer Meeting Studies

by C. Y. Gilmer

### CHRIST, THE KING

Fling wide the gates, ye saints of His,
Glad songs of joy upraise;
To Him your sheaves and trophies bring,
Christ is the King of kings.

Open your heart to the heav'nly King,
There let Him reign supreme;
Faithful and loyal ever be,
Christ is the King of kings.

Christ is the King of kings for me,
To Him I will ever loyal be;
Thro' all the ages I will sing,
Christ is the King of kings.

—H. Hitchcock.

CHRIST AS KING was foretold by many of the prophets of old (Num. 24:17; Ps. 2:6; Isa. 9:7; Mic. 5:2). He is "the King of glory" (Ps. 24:7-10; I Cor. 2:8; James 2:1). As King He will be supreme (Ps. 89:27; Rev. 1:5; 19:16). He sits upon the throne of God (Rev. 3:21), and in God's time will sit on David's throne (Isa. 9:7; Ezek. 37:24, 25; Luke 1:32; Acts 2:30) as King of Zion (Ps. 2:6; Isa. 52:7; Zech. 9:9; Matt. 21:5; John 12:12-15).

His is a righteous kingdom (Ps. 45:6; Heb. 1:8, 9), an everlasting kingdom (Dan. 2:44; 7:14; Luke 1:33), a universal kingdom (Ps. 2:8; 72:8; Zech. 14:9; Rev. 11:15). But His kingdom is not of this world (John 18: 36). His subjects are the saints (Col. 1:13; Rev. 15:3). His earthly subjects are in the world but not of the world (John 15:19; 17:16). They shall be the recipients of a kingdom which cannot be moved (Luke 22:29, 30; Heb. 12:28).

He was acknowledged as King by the wise men of the East (Matt. 2:2), by Nathaniel (John 1:49), by His followers (Luke 19:38; John 12:13), and by Himself (Matt. 25:34; John 18:37).

The three-fold inscription upon the head of Christ's cross declared Him King of the Jews (John 19:19). The Jews shall desire Him as their King "in the latter days" (Hos. 3:5). Then His saints shall behold Him as King (Isa. 33:17; Rev. 22:3, 4). Then the kings of the earth shall do homage to Him (Ps. 72:10; Isa. 49:7). And He shall put down all His enemies (Ps. 110:1; Mark 12:36; I Cor. 15:25; Rev. 17:14).

The enthronement of Christ over the minds of men (Luke 17:21) is steadily going forward. His kingdom embraces the princes in the realm of mind . . . They are all beneath the cross. It is maintained by simple authority. Other mental monarchs rule by logic: Christ's word is law—it is satisfying to His subjects. His truth in the hands of His disciples, like the bread He broke upon the mountains is an ample supply for the millions that gather at His table.—Edward Thomson.

Yes, we have enthroned Him in our minds and he —the North Star of our wandering thoughts—the n arch of our warmest affections, hopes, desires. This have done. And the more we meditate upon His as ishing love, His amazing sacrifice, the more we feel if we had a thousand minds, hearts, souls, we w crown Him Lord of all. Living we will live in Him, Him, to Him. Dying we will clasp Him in our arms, with Simeon, welcome death as the consummatior bliss.—Richard Fuller.

Here is hope in death. Here is what gives eternit self its chief interest and joy. There we shall be the King in His beauty. And when we shall see Hir He is, and shall be like Him, with what ecstasy of and gratitude and joy shall we cry, "My Lord and God!" —Wm. Forsythe.

"King of my life, I crown Thee now,
Thine shall the glory be;
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary."

# Sunday School Suggestio

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### INDIFFERENCE — OUR GREATEST ENEMY

"A DIFFERENT WORLD CANNOT BE BUILT INDIFFERENT PEOPLE," stated the late Peter shall, Chaplain of the United States Senate.

Indifference to God and His Word is the most dar ous attitude possible. This is evidenced through i ference to the Sunday school and church.

**National Sunday School Week,** September 27-Oct 4, has been set aside to alert America of the essenti of our Christian institutions. None is so effectiv reaching for Christ and training for Christ as the day school.

Dr. Carl F. H. Henry, editor of **Christianity T** asks the question, "Shall We Dissolve the Su School?" He replies, "Either young people had b learn to read and appropriate the Bible from earliest years, or they may be reading Russian an propriating Marx. The alternatives are no less s ling than this.

"The world is at a cross-roads of ultimates. The of the Sunday school is to draw man compelling the crucified and risen Christ, to the Cross-Road is decisive for man's destiny in eternity and for his nity in time."

Help dispel indifference and ignorance in your munity by observing **National Sunday School We** your church and Sunday school. Write for materials information to:

National Sunday School Association
542 South Dearborn Street
Chicago 5, Illinois

The above article is one of several that will a in **The Brethren Evangelist** in the next two months

ning National Sunday School Week. At this writing article entitled **The Task of the Sunday School** has ady appeared in the July 11th issue on page 13. I ld encourage you to read these articles and then n and promote **National Sunday School Week** in your rch.

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### THE SCRIBBLINGS OF MEN

'HERE WAS A "DAY" in which America decided to "wake up and read." But when did such a day dis- e itself upon the course of the calendar? Where is evidence of an awakening and a reading which testi- to alertness and renewed interest?

ut we learn that such a "day" is the dream-and-doing the land's book publishers who, by advertisements in ling journals are seeking to bring the people back to bounty and the beauty of books. Reach for reading ner than radio, and instead of hunching before TV's kering light, turn to the lamp on the desk and spread ook thereupon; new worlds await in the power of the nted page!

Ve are told of the commuter who turned from the stant morning landscape to a book and gathered new izons; we learn of the housewife who turned to a k ere tackling the day's doings, and found the load tened; the workman who carried a book to the fac- and found new delight after his noon sandwich, so t wheel's clangor receded into another realm—a few the illustrations and examples provided by the book- n in the hope of turning men back to that which for long has been too far missed.

ut what of The Book? Sir Walter Scott spoke of the rd of God in such majesty as life lingered at last- s, "there is only One Book." Too long has that been epted as mere mental proposition, "only this and dly much more." It is not too well to speak of the ge numbers of the blessed Book which pour from the sses, when scarcely a living line is allowed to be ssed into the mould of the mind. The world's best er is also the least read of writings. That's a reveal- commentary on the Word which points the finger to reader through living letters and searching sentences declare, "thou art the man!"

f there be power in the scribblings of men, what of majesty of heaven's tracings? and what release, t rest, what recovery for the heart which fixes itself n "thus saith the Lord." It will be decision day indeed n any man moves to "wake up and read" thus to are, "Thy word was unto me the joy and rejoicing nine heart" (Jeremiah 15:16). (Copr.ERA)

's easier to get ulcers from what's eating you than n what you eat.

ert S. Kerr, quoted by E. Paul

ey in THE TREASURY OF INSPIRATIONAL ECDOTES, QUOTATIONS AND ILLUSTRATIONS ming H. Revell Company)

# Spiritual Meditations

**Rev. Dyoll Belote**

### YESTERDAY, TOMORROW AND TODAY

**"Remember now thy Creator, in the days of thy youth." Ecclesiastes 12:1.**

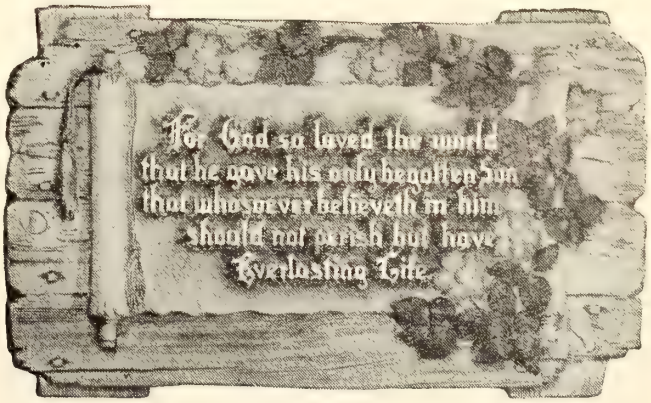
**"Behold now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2b.**

SOME YEARS AGO I heard a noted lecturer give this advice. Said he: "Yesterday is past; tomorrow is mere imagination; today is—act today." "NOW," a split second of time, is the only portion of time that we can use. Our yesterdays are gone beyond any recall. Tomorrow is not yet. BUT, the **now** is here, challenging, inescapable, FINAL.

There are particular reasons for remembering God in the days of our youth. Youth needs God: and God needs youth. Beside this what we experience in our youth stays with us through life. A youth surrendered to God, and dedicated to His service will provide a fund of rich experiences and holy joys that will stay with us all through life. It is tragic when old age brings only memories of a spoiled youth, a wasted sinful youth. NOW is always tragic; for it is decision time; it is the moment of choice. Today we choose either the "broad" way or else we determine to travel the "Narrow" way. The one "way" leads to destruction and the other to eternal life. And "OH" the difference in the results of our choice.

And we cannot say that we will not make a choice. For refusing to choose only robs us of that measure of blessing which would have resulted from making the right choice, and adds to the condemnation for slighting God's invitation. There is no "lucky" time to accept God's offer of salvation—except it be "NOW." As the seconds, minutes, hours, days are "ticked off" by the clock; each in its turn becomes "now." So "NOW" is eternally God's accepted time, if utilized by man to make his peace with God, by accepting Jesus as Saviour and Lord, and His sacrifice and shed blood as the propitiation for our sins.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."



## THREE STATES ACT ON PASTORAL COUNSEL BILLS; SOUTH CAROLINA, FLORIDA FOR; ALABAMA AGAINST

Three Southern states have considered laws protecting the confidences of pastoral counselling. Two have enacted legislation protecting such confidences and the third has refused to sponsor such a law. South Carolina and Florida protect pastors on the witness stand but Alabama, primarily because the matter was considered together with the segregation issue, postponed any action until 1961.

In **South Carolina** an act providing a "privileged" status for communications made to ministers, priests and rabbis was passed by the state legislature after being held up for several weeks in a committee for clarification. Such confidences will now be protected so that no court, commission, or investigating committee can require that they be disclosed—unless the party in whose favor the protection is granted waives his rights. The words "regular or duly ordained" were put into the act to define those ministers, priests, and rabbis who are covered by the law, thus seeking to exclude self-appointed or irregular ministers.

The South Carolina act comes close to being a model piece of legislation, particularly with the inclusion of quasi-legal hearings or proceedings. It also omits any provision for a penalty, thus emphasizing that it is simply a protective law, not punitive legislation. It protects conscientious religious advisers from being ordered to disclose confidences, at a divorce hearing for example; and it prevents them from being held in contempt of court if they refuse to testify. Thus, indirectly, it protects those who confide in spiritual counsellors from having these confidences used against them in legal proceedings. But it also provides for a waiver of the rights involved and permits spiritual advisers to testify when they think they should or when the person most intimately involved has no objection.

Text of the act: "In any legal or quasi-legal trial, hearing or proceeding before any court, commission, or committee no regular or duly ordained minister, priest, or rabbi shall be required, in giving testimony, to disclose any confidential communication properly entrusted to him in his professional capacity and necessary and proper to enable him to discharge the functions of his office according to the usual course of practice or discipline of his church or religious body. This prohibition shall not apply to cases where the party in whose favor the same is made waives the rights conferred."

A bill giving **Florida** ministers protection on the witness stand became law when Gov. LeRoy Collins signed the new act recently. The measure, introduced early in Florida's 1959 legislative session by Rep. Mack Cl land of Seminole County, prohibits a clergyman ove years of age from disclosing as a witness in any gation, information confidentially communicated to for spiritual purposes. The only exception is when communicating party waives the right in open c or by affidavit. This bill does not effect the hea law. It provides a penalty of not less than $50 fine imprisonment up to six months. It requires the j to determine whether the witness is within this p bition.

A bill to provide court immunity for ministers ha received confidences in spiritual counseling has f to make the grade in the **Alabama** legislature. On the sponsors, State Rep. Buford L. Copeland of G den, Alabama, said the bill was defeated by a vot 48 to 46 "on a motion to indefinitely postpone the race question was injected into it." He indicate would support the measure in 1961 when the Alab legislature meets again.

The Alabama bill protected ministers on the wi stand from revealing confidences unless the pe who gave them the information in confidence called ministers to testify. It allowed the presiding judg the trial to determine whether the information act was privileged, or subject to secrecy provided f the bill.

* * *

## LAWMAKERS WILL CONSIDER CHRISTIAN AMENDMENT; NINE CONGRESSMEN HAVE AGREED TO SUPPORT BILL

Representative Denver Hargis of Kansas has i duced a joint resolution proposing the so-called C tian Amendment to the Constitution. This raises to the number of Congressional sponsors of the an ment in the current session of Congress. So far, amendment has not been introduced in the Senate session. Under the so-called "Christian Amendmen provision would be added to the U. S. Constitutio claring: "This nation devoutly recognizes the au ity and law of Jesus Christ, Saviour and Ruler of tions, through whom are bestowed the blessings o mighty God."

A number of Protestant and Jewish groups criticized the amendment, including the General B of the National Council of Churches which recently i a statement that this amendment to the Constit could lead to the denial of religious liberty to Christian Americans. While re-affirming its "su of religious freedom for all people," the General B said the proposed amendment "would confuse the i involved in the Church-State separation principle said adoption of the amendment "would strengthe hands of those who desire financial and other privi for Christian churches ready and able to secure such as support of school and welfare institution tended tax privileges for property, and enterprises Christian names."

Evangelical leaders have been almost equally di in their opinion of the Christian Amendment Mov since it was first proposed almost a score of years Many feel that it will lead to more harm than goo

RAEL—King Solomon's copper mines on the southern ) of Israel are operating again after having sus- nded production for approximately 3,000 years. The mna copper plant, almost on the same site where the etal was first mined in Biblical times, recently began oduction of cement copper. Side by side with modern stallations of the new $12,000,000 plant, remnants of ing Solomon's ancient furnaces and large piles of slag e still plainly visible, furnishing evidence of an en- rprise with dimensions unusual for those times. The ant, one of Israel's major development projects in the egev desert, processes the copper ore on a location near e port of Elath on the shores of the Red Sea. This ot, too, is in the vicinity of the ancient copper min- g town of Etzion Geber where King Solomon's indus- ious people drew their livelihood from the desert's lls and stones.

ERMANY—This country seems to have been chosen as e new mission field for a campaign of the Moslem ith. Germany is reported to be 60% Protestant and 35% oman Catholic. But there are growing signs of an in- nsive effort to build Islam into a strong force here. osques and mission centers have been built in Ham- rg, Munich, Berlin and the Ruhr area. Moslem students d missionary groups are showing great zeal in their forts to win followers for the Prophet.

NGLAND—An unidentified Briton, in order to keep eter Paul Ruben's painting, "The Adoration of the agi," from coming into the possession of an Ameri- n, successfully bid $770,000 for the canvas. With 500 rsons scarcely breathing, London art dealer Leonard oetser nodded his head a quarter of an inch to close e bidding. The Rubens was in a collection of 18 paint- gs auctioned off for a mere $1,229,788. The payoff: ie British government, in all probability, would not ive allowed the painting to leave England if an Ameri- n had been successful.

ENMARK—Doctors began rehabilitating a man in Ro- ine recently who lived with pigs in a sty for a year. irst they gave him a bath! Hospital officials said their ief task was to get the unidentified 38-year-old man re-enter human society. Roenne's Pigman exiled him- lf to the sty last summer after losing his job as a herman. He hid in the pig shack for a year. He told lice he was too ashamed to face his family and friends cause of losing his job. They had given him up for ad. Police and hospital officials kept the bearded pig- an isolated after he was discovered Thursday. The -fisherman ate pig's fare. Physicians said he was uite healthy," although thin and pale. The man's em- oyers said he was fired because he was late showing for work and his boat had sailed without him. The an saw the pig sty and went in. After a few days emerged, intending to return to society. But shame ercame him and he went back to the hogs. He fash- ied a hiding place in a pile of straw. He fled into straw cave whenever boarding house owner Emil ndersen came to feed his hogs. The pigman later would nerge and take some of the pig food.

OTLAND—The Gospel European Network, operated five teenagers, after only four broadcasts reported that there had been 107 reported decisions for Christ. U. S. singer Pat Boone telephoned from California after one of the broadcasts to congratulate the youthful team on their Christian zeal and enthusiasm. Reports of conversions have been received from Russia, India, Brazil, Chile, France and the U. S.

RUSSIA—More than 2,000 manuscripts, some believed to be 1,000 years old, have been found on the site of a former theological school in the Marii district of Turkmenia. The government newspaper **Izvestia** reported. The cache contained the works of eastern scholars on astronomy, mathematics and medicine, **Izvestia** said. It was found by a team from the Turkmenian Academy of Sciences.

* * *

**The Upper Room** daily devotions are now on the Armed Forces radio network, which extends over a large portion of the world outside of the continental United States. The radio devotions are recorded by the Upper Room Radio Parish. They consist of the reading of the material in **The Upper Room** with a background of organ music. "We believe this will extend the ministry of **The Upper Room** in a wide new area," said the Rev. Leslie J. Ross, Nashville. He is director of the Upper Room Radio Parish and a staff member of the Methodist General Board of Evangelism, which publishes **The Upper Room.**

* * *

An increasing number of Methodist churches are volunteering to return money given them years ago for the erection of their church buildings. Local churches are under no obligation to return such money unless the building is sold for non-church use. But local congregations are undertaking the effort voluntarily. And 90 per cent of these returned funds go back into the same district or conference for new church extension projects.

* * *

At least 201,700 unmarried mothers in this country gave birth to live babies in 1957, the U. S. Department of Health, Education and Welfare says. In a report released recently the Department said the 1957 figure was a new record, representing an increase of 8,200 over the previous high set in 1956. (Due to the time required to collect and analyze birth statistics from the states, figures for 1958 will not be available until 1960.) The illegitimacy rate climbed for both white and non-white mothers. Among white mothers, illegitimate births were about one in 50. Among non-white mothers, more than one birth out of five was outside of wedlock. About 40 per cent of the illegitimate babies were born to teenage mothers.

* * *

Gospel Recordings, Incorporated, has announced that since its founding 20 years ago, over two million gospel records have been produced in 1,904 languages. Many have been sent out to tribes which are wholly illiterate but by means of the recordings and inexpensive phonographs they can hear the gospel preached and sung in their own native tongues. During 1958, records were produced in 67 new languages.

# Local News Reports

Frequently, reports of the youth activities in local churches are sent to the National Youth Office to be shared with others. These news items are usually printed in the "BRETHREN YOUTH MAGAZINE" for you to enjoy. However, because of an abundance of material at this time, some "Local News Reports" are appearing here.

Read them! Use the ideas yourself! Realize that you ought to have the "B. Y. Magazine" in your home regularly!

"Hear Sheldon Clements at National Youth Conference"

## Louisville Sr. B. Y. C.

I'm here again to report on happenings at Louisville.

We had a sunrise service and breakfast on Easter Sunday. Our speaker was Paul Kauth from the Gideon Society.

We held our Public Service on May 17, Youth Sunday. Our speaker was Rev. Donald Davis of Canton, Ohio.

Car washes at least twice a month for the entire summer are being planned.

Our new officers for next year are: president, **Steve Lain**; vice president, **Karen Sheets**; secretary, **Linda Royer**; asst. secretary, **Margie Van Horn**; treasurer, **Penny Lain**; asst. treasurer, **Sandy Royer**; sponsors, **Mr. & Mrs. Bill Williams and Mr. & Mrs. Galen Sluss.**

As you all have probably heard by now, Louisville finally lost the banner, but we'll be trying to get it back.

**—Margie Van Horn, secretary**

"Hear Sheldon Clements at National Youth Conference"

## N. Manchester Intermediates

The Intermediate B. Y. C. of N. Manchester had a farewell dinner for **Maxine and Nancy Bates**, May 17, at the home of **Mr. & Mrs. Dale Smith.**

After dinner the group enjoyed a hike to the woods and some games. The afternoon was closed with a devotional period.

The group presented gifts to Maxine and Nancy. We will miss them very much as they were both very active members.

**—Mrs. Dale Smith**

"Hear Sheldon Clements at National Youth Conference"

## Garber Memorial Seniors

The Garber Memorial Senior B. Y. C. was in charge of a public service Sunday, June 28.

**Peggy Swinehart** opened the service with a call to worship taken from Psalm 70:1-5. All the hymns were led by our assistant music director, **Lucille Warner.** Scripture was read by **Dianna Gerwig** and taken from the book of Matthew 5:21-30 and 6:19-24 with morning prayer being given by **Linda Sweet.** For special music **Sharon Baker, Betty Marker and Peggy Swinehart** sang "Calvary." The announcements of the week were made and tithes and offerings were taken. **Reba Hinson** led the offertory prayer.

**Kent Bennett** was our speaker and his topic was "H Good Are We?" **Carolyn Sweet** closed with the benedict

**—Reba Hinson, secretar**

"Hear Sheldon Clements at National Youth Conferen

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## Brush Valley Brethren Youth

During Youth Week, we had a group from our B. Y visit a young girl from our congregation who was v ill. The youth took over the Wednesday night Pra Meeting and Bible study also.

We had charge of both morning and evening servi on Youth Sunday. Special music for both was provi by the youth choir. Our message for the morning w ship service was given by a member of our B. Y. **Miss Barbara Bowser.** The evening service consisted the film "Going Steady?"

Youth Week at our church proved very successful. is wonderful to know that there are young people aren't ashamed to stand up for their Lord Jesus Ch

**—Nance Bowse**

"Hear Sheldon Clements at National Youth Conferen"

## N. Manchester Seniors

This is the second year our Senior group has sponsc the Easter Sunrise service with a program and bre fast.

May 17 we observed our Public Service in which e member took part. We had a choir, a songleader, organist, and three of the members reviewed the b we have studied, **How to Know God's Will For Your L** after which our choir sang, "Look to the Lamb of G and another member led us in our closing prayer.

For our project this year our group chose to spo a smorgasbord, and the whole church body was inv to help. The proceeds will be used for our National p ect and our own youth needs.

We expect to help in the redecoration of our ch and have donated $50.00 to our own church buil fund.

**—Mrs. Clarence Kindl**

**"Hear Sheldon Clements at National Youth Confere**

## Junior B. Y. C. — Louisville

Another year is coming to a close so we must let know of a few things we have been doing. We h paper drive to help us with "Funds for Foenix." wonderful to know that we can have a small par helping to build another church. We pray that n may come to know Jesus Christ as their personal Sa there.

Our average attendance has been 25 with an increase f six in membership.

We enjoyed a skating party with the Canton Junior outh as our guests.

We participated in Youth Sunday also. The choir consted of the members of our group. **President Stephen arner** gave a report on the year's activities. Our "Youth adets" group has given short playlets at several Sunay evening services and served in the choir at other mes.

This year we earned points for Bible Memorization nd attendance. We are happy to say that Sandra Barnes on her way to camp.

—**Nancy DeWalt, secretary**

# The Women's Corner

## by Helen Jordan

### PERFECT WHAT?

"PRACTICE makes perfect." This is an old English roverb that has been quoted on countless occasions, but, ave you ever taken time to analyze it? "Practice makes erfect." Perfect what?

We also often have heard it said, "So-and-so made a erfect fool of himself." No doubt So-and-so had to practce considerably to become a perfect fool!

Practice—on the piano, the violin, any instrument—is ne only way to perfection. It takes practice to become roficient in writing, in speaking, in sewing, in farming r in any trade or profession.

A player on the basketball floor may score a perfect shot. It could happen accidentally, but the individual who scores consistently in any sport spends hours, even years, practicing for perfection.

Practice leads to perfection in all the worth-while things in life. Practice in good manners, good deeds, and good thoughts can make a nicer, more popular, more nearly perfect you.

In the same manner—practice in undesirable traits or habits will make you attain perfection in rudeness, boisterousness, impatience, irritability, or any other displeasing characteristic.

Many times a person is spoken of as a perfect dunce, a perfect idiot, a perfect sap, or a perfect tramp.

Others are regarded as perfect students, perfect housekeepers, perfect ladies or perfect gentlemen.

Whatever the reference, it takes practice to reach perfection, complimentary or otherwise.

"Practice makes perfect." Before you spend time practicing, be sure to decide in what direction you wish to attain perfection.

Ask yourself, "Perfect What?"

The test by which we may know we are of the truth is a heart at rest before God. Doubt or uncertainty of mind is ever productive of harm. Boldness toward God is the result of a quiet and peaceable experience. The place of peace and power is abiding in Him.

G. Campbell Morgan in AN EXPOSITION OF THE WHOLE BIBLE (Fleming H. Revell Company)

## ATTENTION! CHOIR DIRECTORS . . .

## GENERAL CONFERENCE CHOIR

THE GENERAL CONFERENCE Choir for this year should offer a challenge to choir members throughout the denomination and, at the same time, offer good listening to the conference in general, but above all, it will help us to be closer to God the Father.

The choir will not be designated as a Youth Choir, but rather will be open to older members, also. We are not turning away from our youth by any means, because we need and want their support. May I suggest that the minimum be 15 years of age for the choir.

The music this year will include some "war horses," as you will recognize, but also some new things, too. Of these anthems listed below: if your church choir has copies, would you please bring them with you to General Conference?

One word of warning: Know the amount of each anthem, and above all, **make certain that they are marked with your church name!**

Thou Life of Life (SSAATTBB)Tchesnokov; No. 1024, E. C. Schirmer Co.

Gloria (SATB) W. A. Mozart; No. 482, Lorenz Pub. Co.

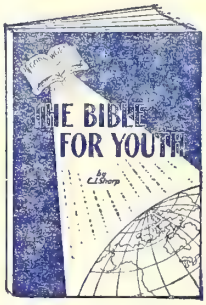
Sanctus (SATB) C. Gounod; No. 2210, Boston Music Co.

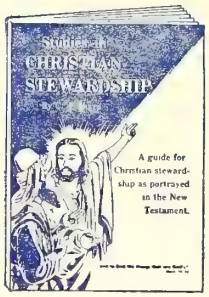
Ave Verum (SATB) Mozart; No. 190, H. W. Gray Co.

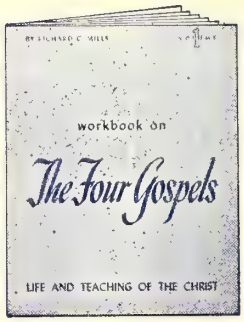
Any questions? write: Leo C. Jones
710 Bruce Ave.
Ashland, Ohio
Conference Choir Director

Brethren Historical Library
Manchester College
N. Manchester, Ind.

# Supplemental Studies

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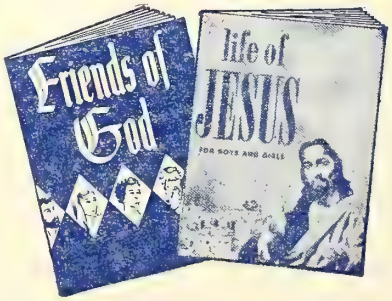


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# The Brethren EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Vol. LXXXI August 8, 1959 No. 31

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

HAGERSTOWN, MARYLAND. A report on the progress of the new building addition indicates that the walls are completed and the studding is in for the partitions. Work on the roof is in progress at the moment.

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz was the radio speaker for the devotional program on WTTR, July 16th.

Gideon Howard Carr was the speaker in the Linwood church on July 12th.

VANDERGRIFT, PENNA. (PLEASANT VIEW). The Sisterhood Girls presented their public service on July 12th. The message was brought by Mrs. Gayle Monglia.

CAMERON, W. VA.—QUIET DELL, PENNA. Brother Cecil Bolton, Jr., has been recalled for another year as Pastor. Recently, Brother Bolton was featured in a newspaper article in the News-Register in his role as "teacher-preacher" in the Cameron Community. Brother Bolton, in addition to pastoring the Cameron and Quiet Dell Brethren Churches, has been teaching in the Cameron

(Continued on Page 19)

OUR COVER PICTURE: Farm Scene in New Jersey. Don Knight Photo.

## COMING EVENTS

JONES MILLS, PENNA. (Valley Brethren). De tion of new pews and other improvements—August 1 2:30 P. M.—Rev. Harold Garland, speaker; Rev. liam E. Boyer, Pastor.

McGAHEYSVILLE, VIRGINIA. Mt. Olive Bretl Revival Services—Aug. 31-Sept. 13th—Preachers: sionary Glenn Shank, Aug. 31-Sept. 6; Rev. Johr Byler, Sept. 7-13; Dr. John F. Locke, Pastor.

## APPRECIATION

The Fairless Hills-Levittown Brethren Church w like to take this opportunity to express heartfelt a ciation to the Pennsylvania District for the fine s shown in the observance of "Fairless Hills-Levit Day," Sunday, July 19. We are grateful for the sp offering which was taken in all the churches and fo prayers that were lifted on our behalf on that throughout the District. Also to be commended h is the farsighted dynamic leadership of President Golby and the Pennsylvania District Mission Board

"WORKING FOR TODAY, PLANNING FOR TOM ROW, BUILDING FOR ETERNITY!"

W. B. Brant, Pastor
Philip F. Nolte, Modera

# Last Call!

## Seventy-First General Conference of The Brethren Church

## Ashland, Ohio - - - August 17-23, 1959

*Plan now to atten*

THE BRETHREN EVANGELIST

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

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# The Editor's Pulpit

## Think On These Things

ENERAL CONFERENCE is just a few days away. The program, the buildings at Ashnd are about in readiness, as are the speakers nd principals of the Conference for the openg rap of the Moderator's gavel at the Monday vening session.

What's it all about? This Conference, for hich planning was done even more than a year go? This Conference, which approaches the alm of big business in the cost of rooming, eals, travel and offerings during the week? his Conference, which involves hundreds of an-hours in preparation, operation and comittee meetings during the week? Surely, all is does have a purpose. On these things, we rge you to think.

Conference is surely a time of fellowship—hristian fellowship, that is. Friends of year's anding, look forward to the annual conference order to meet once again. New friends are ade from year to year. There is nothing finer an the fellowship and communion of Christian rethren; this reaches its peak during the week f our General Conference. One needs only to ecall the late hours, the sleepy mornings all eek, to note that the fellowship of friends comes t a dear price as we seek to sandwich it in round the sessions of conference day by day. Iakes one wish for a week just for fellowship nd visiting with friends, and the making of new nes.

Transacting the business of the denomination ates perhaps as the primary motive for havg the Conference. "Let all things be done dently and in order," denotes the premise that we are going to run a denomination, it must e done according to tested rules and procedures, at it might be a glory unto the Lord and a redit to His name. There is a direct relationip between the denomination and the local hurch, and if the local church is to survive and lfill its purpose, it must necessarily be a part f a well-organized and properly-operating deomination. So, we have our General Conference or the purpose of bringing together representatives of each local church to plan a program of advancement for all local churches which emphasizes the axiom that, "In unity there is strength." Out of the thinking, praying, planning and working of these representatives arises the denominational order and procedure which benefits all those who are a part of the great body of the Church.

Our Conference also provides a wealth of spiritual food. A look at the speakers for the week, not only in the general sessions, but also in the auxiliary meetings, reveals that much spiritual food is in store for those who desire it. Conference is not only a time of fellowship and business, it is also a time for soul-refreshment as we listen to the Bible lecturers and other speakers.

Conference will mean more to us if we follow certain basic rules. Planning has been made more precise regarding some activities. The morning meditations (9:00-9:15) have been designed for silent meditation and prayer in the chapel. Ways and Means Committee members will be on hand to see that you are encouraged to spend this time as indicated. The first 20 minutes of each evening session likewise will be conducted as a period of praise and worship. All hymn singing this year is being designed as an integrated part of worship rather than a vehicle of transition from one session to another, or as more commonly known, as "leg stretchers."

Another matter, perhaps a little more delicate than some others, yet one which definitely has its effect on the overall atmosphere and effect of the Conference, is the attendance or lack of it at the inspirational and Bible lecture hours. It is a strong temptation to visit with friends during these sessions. One needs only to observe the steps, walks and areas around the chapel during these hours to realize how strong a temptation it really is. Yet, speakers who have studied, prayed and prepared, do have a message from God for us which will benefit us spiritually.

A good Conference is ahead for us. Let us pray, and prepare our hearts for the week, that His will might be accomplished in our midst.
W. S. B.

# Moderator's Address 1959 Indiana District Conference

# "WHICH WAY AHEAD...?"

## Rev. J. D. Hamel

(Continued)

MANY OF US have had the idea that we are saved by grace, but that grace does nothing else for us. That is not correct. Read Titus 2:11, 12: "For the grace of God hath appeared, bringing salvation to all men, INSTRUCTING US . . . to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (A. S. V.) The one word here to which we ought to give our deepest interest is the word "Instructing." The Grace of God not only saves through Jesus Christ, but also teaches, disciplines, trains and makes us conform to the pattern of grace throughout. We can, and by His grace, we will be a holy people!

(5) The fifth need of the Brethren Church in Indiana is MORE OF HER OWN YOUNG MEN FOR THE MINISTRY. No Church can prosper which continues dependent for supply of ministers from outside herself. The lack of men for the ministry, unless in exceptional cases, as at present in the Brethren Church in Indiana, is usually a result of LOW SPIRITUAL LIFE, for where that life is strong it will show itself in parents consecrating sons to the ministry and in young men offering themselves for that work. Thank God for His true messengers from wherever they may come, bu Church can be said to be a living Church which not make earnest effort to provide its own minist

Not only should a Church provide the men, bu should train them for that ministry. Ashland Col and Seminary is a spiritual centre for the Church, ing not only education and mental training but also especially, spiritual uplift, prayer, precept and exa on the part of the teaching staff combining to ins young men and send them forth good scholars, preachers, good pastors, good ministers of Jesus Ch eager to win men, women, and children to Him! "I ye therefore the Lord of the harvest that He would forth laborers into His harvest," and then we sh seek earnestly to answer that prayer! To Chris homes that harvest must look for its reapers. Chris parents should realize that theirs is the duty and p lege of providing those reapers!

Beloved . . . we need in the Brethren Church a respect for and loyalty to our own ministers. It hardly be said that for some the pitifully small ave salary which a minister receives makes the living ditions of many not only humble, which is to be pected, but persistently unrighteous. There is a m ment in the Brethren Church for an honorable re

tion of the dignity of ministerial service, and a reason-ıle provision for the minister's temporal needs . . . and this matter, I call the Brethren to prompt, deter-ined, and effective action!

(6) Another need in the Brethren Church in Indiana a NEW EMPHASIS ON MISSIONS! A recent meet-g of the State Mission Board in discussing and mak-g plans for a mission church in the state of Indiana I feel a new beginning of a new era in home mis-ɔnary venture and conquest. Our own national home ission board has responded to the impulse of the new y, broadening its work and accentuating its appeal. ır denomination, too, has been responding with money ıd with men, but still fields white for the harvest await e reaper's toil because of the insufficiency of support. Not yet has our denomination responded at the point adequate sacrifice to the new missionary appeal. Not t have we accepted our full share of the responsi-lity which is ours, for the inbringing of the kingdom God. We can only hope to be worthy of the fullness the blessing of God, as we ourselves offer in the in-rests of Christ's conquest the overflowing cup of most thusiastic devotion and sacrifice.

Beloved . . . the passion for the church at home is e power of the church abroad. It is here that the high riousness and grave responsibility of this conference e most impressingly in evidence. It is here that the mmons is most imperative, to initiate such churches shall put our homeland work into most compelling ape in order that through a redeemed country we may ore effectively minister to a redeemed world!

(7) Another need in the Brethren Church in Indiana a new emphasis on EVANGELISM! The Bible says Acts 2:47: "The Lord added to the church daily such should be saved." Notice how that early church grew th no radio, no television, no buildings, no newspapers, Sunday School literature, no busses or cars, and no mmittees, . . . but with a spirit-empowered program. ıat program is found in Acts 5:42, "And daily in the mple, and from house to house, they ceased not to ach and preach JESUS CHRIST! These early Chris-ıns went from house to house. They didn't wait for e world to come to the church!

Beloved . . . EVANGELISM is not just for preachers, is for every born-again Christian. The deacons of the rly church, men like Stephen and Phillip, were soul inners. Ephesians 4:11-12 reads . . . "And He gave me apostles; and some, prophets; and some, evan-elists; and some, pastors and teachers; for the per-cting of the saints, for the work of the ministry, for e edifying of the body of Christ! Every choir mem-r, every board member, every Sunday School teacher, ery church member should be taught to go out after uls and bring them into the house of God to hear the ord and be saved!

What is the task of the Evangelist? The work of the angelist in evangelism is to win the unconverted, reach e backslidden, and build up the saints. He must be ove reproach . . . he must be yielded to Christ and must have a compassion for the lost. Beloved . . . I be-ve the Brethren Church has come to the place where e should have a full-time evangelist in the field . . . ong with the evangelistic preaching of our faithful inisters.

Evangelism is the life breath of Sunday Schools! Sunday Schools will have to recruit 12,000 new teachers, and add 400,000 classes every week, if they keep pace with the population growth of the United States and Canada. Beloved . . . we need a genuine revival in the Sunday Schools of our church in Indiana. Many Sunday Schools make little or no attempt to enlist new pupils, organize new departments, or start new classes. Christian education prepares the way for true Sunday School evangelism. Personal visitation is also a must to evangelize the unreached. As we look at world conditions—moral rottenness, the sinfulness of men, broken homes, juvenile delinquency—and see the vast multitude not attending any Sunday School, let us pray, "Lord give us a spiritual fire, and not just a religious flare!"

(8) Another need of the Brethren Church in Indiana is GREATER EFFICIENCY in the local church. If a minister thinks he has had a great year in evangelism, let him take the number of those baptized during the year . . . and divide it into the church membership to see how many members it took to win ONE CONVERT!

If he feels that the giving of his congregation is wonderful, let him compare it to the estimated amount spent by his members for tobacco, recreation, and luxuries, and see HOW MUCH THEY LOVE GOD!

If the chairman of the board feels he is serving in a talented and consecrated congregation, let him check how many of the people are really doing the work!

Beloved . . .

A. Church efficiency breaks down first of all when the church has no program of work! As the old negro said, "De reason some folks don't get no place is dat dey ain't going no place when dey starts."

Many churches come to the beginning of a new year with no plans made and no goals to reach! Imagine a business house not knowing what it expects to accomplish in three months, six months, or a year! As a result there are half-dead churches that have made no progress during the past ten or even twenty years. Some are not even as active as they were twenty years ago when "so and so" was preacher. By the first of October every year a planning committee ought to be at work on a program for the new year. By November the plan ought to be brought to the Official Board and deacons for discussion and revision. By December it ought to be approved by the Board and brought to the attention

of the Congregation, and by the end of the year, it should have been approved by them.

B. Church efficiency fails when talent is unused! In the majority of churches twenty-five percent of the members have to do all the work, while the others with fine talents refuse to budge. Perhaps another fifteen percent would serve if they were asked to do so, but about sixty percent can be counted on for nothing! An ideal plan is for every person to have just one job and do it well, rather than to scatter his efforts until none of them count for much.

C. Church efficiency fails when the members are not friendly. This is a big item with non-church people and with church members who move to a new community.

D. Church efficiency fails when only a few people in the church make calls! You can have the best preacher, the best superintendent, and the best program of work in town, and still accomplish little unless you engage in persistent calling.

E. The efficiency of the church fails when people are not being won to Christ! Church members set a good example before their friends, but never speak about the church or their souls. As things stand in all Christendom, there is only a 3 per cent annual gain in church membership, which means that it takes an average of **33 members a whole year** to bring ONE PERSON to Christ! MANY CHRISTIANS HAVE NOT WON SO MUCH AS ONE PERSON TO CHRIST IN A WHOLE LIFETIME!

The Church is made up of gospel salesmen. We have Heaven's most wonderful product, but our people must be taught to know it thoroughly, and to know how to present its merits to others. To avoid failures in its operation, every church needs an efficiency committee, which will not only plan, but see that every group of workers in the congregation carries its work through and gets results. That committee ought to be made up of keen-minded businessmen who have been successful in their own work and will use their aggressive talents for the Church and the Kingdom of God!

IN CLOSING, I SINCERELY BELIEVE that the time has come for us to seek to "rekindle holy fires" in our entire fellowship! With this thought in mind, I venture to offer for your consideration the following things as measures of united progress:

(1) May we all set aside one full week this fall for united prayer among us! I am suggesting October 4 to the 11th. I believe that every one of our churches should have a larger prayer emphasis, and to that end we are suggesting that this week be set aside for all of us to undertake a deeper spiritual life and a closer walk with God!

Every church will make its own decisions, of course, as to the amount of time given to this ministry, but it is my earnest hope that each church of our Fellowship may set aside at least one day as a day of PRAYER, humbling our hearts before the Lord.

Beloved . . . I believe that there has been an alarming neglect of prayer, resulting in a lack of power from God. Let us dare to believe that our God is, and that He is a rewarder of them that diligently seek Him; for without such faith it is impossible to please Him!

It would be my desire also that in connection with this week of prayer that we should seek to lead our people into a new consciousness of the value of the far altar plan of living. Every church openly campaignin get the family altar established in every home re sented in its membership, would be a source of un blessing.

(2) I also believe that it might be a blessed t for us to agree upon some goals as a challenge to hearts . . . to undertake "FAITH VENTURES" w might be otherwise never undertaken by us:

(a) Let us seek at least the building of one church in Indiana, with the prospect of another on the way.

(b) Let us set our hearts on asking the Lord J Christ to give us at least **500 souls** . . . won to and baptized into the fellowship of our churches **next Conference.** Last year we had 7,396 member our Indiana Churches. Assuming that 5,000 of t are active members, this would be **only one** new for every **ten** members. Is it too much to hope pray that YOU can win one soul for our Lord Saviour Jesus Christ in 12 months?

Let us undertake under God to find and trai least **one soul winner for every ten active mem by November 1st.** Let them be indoctrinated, trai and sent out into our local church areas to do a w for the Glory of God and the advancement of the pel! Let us encourage our Sunday School and al our local church agencies to give a large plac teaching our people how to do this soul-winning istry, and then give to those who are trained the portunity, by assigning them to actual field work.

(3) Let us so indoctrinate the members of churches that they will understand that the things which we stand as a Brethren Church are in accord with the teachings of the New Testament, and that alty to our Fellowship is not just a blind loyalty to organization!

Let me ask that we may have a unity of faith, u of purpose, unity of heart, and unity of fellowship; presenting the totality of the Gospel in every work word of our united life, seeking at all times to pre embody and live out our message before men, an do it in the conscious presence of our Lord Jesus Ch We would seek to take daring steps of faith, see thereby the heartening of all of our brethren in the lowship, and encouraging each other to walk by F as never before.

There is so much in the world around us to dishea and defeat us that we should proclaim anew our f in the glorious outcome of a walk with our prec Saviour, and do it so as to be able to say when we finished with our days,

"I have fought a good fight.
I have finished my course, I have kept the faith:
Henceforth there is laid up for me a crown of righte ness,
which the Lord, the righteous Judge, shall give m that day:
And not to me only,
But unto all them also that love His appearing."

South Bend, In

# MISSIONARY DEPARTMENT

SSIONARY BOARD OF THE BRETHREN CHURCH
) College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## ANOTHER MILESTONE for the Firestone Park Brethren Church (Akron, Ohio)

WHEN THE FIRESTONE PARK Brethren Church was established, the Missionary Board helped get e program under way by giving a contribution to the ilding, by giving partial support of the pastor, and purchasing a parsonage, which the people have been paying month by month.

As the work has grown, the members have assumed of their pastor's support and have continued pay-ents on the parsonage. On May 20, they reached the t milestone on the road to complete self-support by ying to the Missionary Board all the balance due on e parsonage. This indicated commendable progress on eir part.

Although this church might have saved itself money continuing to pay small monthly amounts, thereby creasing their building fund, they chose to pay all of e balance. This unselfish gesture released the Mission-y Board funds for use in other needy areas.

We do congratulate these fine Brethren at Akron and eir pastor, Reverend J. G. Dodds, for their thought-lness and for the splendid progress they have made. ey are on the threshhold of a building-expansion pro-am which indicates great growth on their part.

May the Lord continue to bless them in their Chris-n stewardship.

## Do You Remember?

Last year the Conference Sunday morning offering was signated for world missions, and the response was thrill-g. A tremendously fine offering was given (cash and edges totalling nearly $5,000.00).

This great upsurge in enthusiasm for missions filled of us and we were able to carry much of the spirit ck to our churches. This year the Missionary Board s once more designated the Sunday morning Confer-ce offering for world missions. The need is great—support our present program and to add a new mis-nary couple who will be entering the final stages of eparation for the field.

Plan for this great offering and give liberally! It will ing a blessing to you and to your church, and it will ing glory to our Lord.

**N DOLLAR CLUB . . . building for Christ.**
**e you a member?? If not—JOIN TODAY.**

## KENNETH HOWARD, New Fort Scott Pastor

On July 5, the Fort Scott (Kansas) Brethren Church members began worshipping under the ministry of a new pastor. Reverend Kenneth Howard, together with his wife and their small son, moved to Fort Scott July 1 and will be serving this Brethren congregation.

The Fort Scott Church has been served during recent years by Reverend Steadman Aldis, a former Methodist missionary to India. For the past few years, Reverend Aldis has wanted to retire; but because of the need at Fort Scott, he has continued his ministry to these people. He is to be commended for his helpfulness to them; we all appreciate his unselfish service.

Since the Mid-West district is small and they feel the need of more pastoral leadership and fellowship, the district has appealed to the Missionary Board for help in support of this church. The Missionary Board has complied with their request and will assist in supporting this work.

Even though the Fort Scott Church is a small group and much hard work lies ahead, Reverend Howard is going to this, his first full-time pastorate, with enthusiasm and faith that the Lord will prosper this ministry. He feels a real call to this district, where much help is needed and where the people are eager for spiritual leadership.

Our very best wishes, Reverend and Mrs. Howard! Our prayers will go up in behalf of you and of the work at the Fort Scott Brethren Church.

**questions and answers about ....**

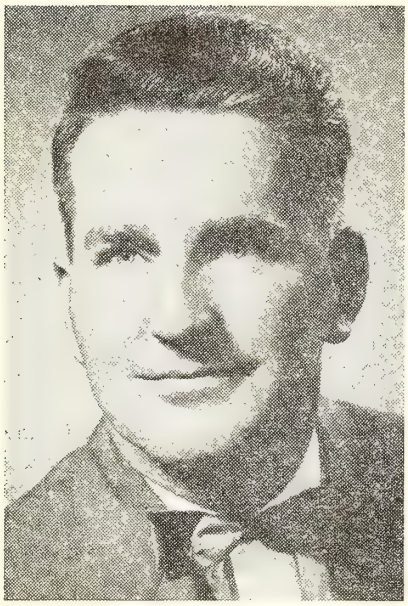
BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—By **Life Estate Deeds:** A farm, a business property, a dwelling, or any other property may be deeded as a gift and the use and benefits of the property retained during your lifetime by inserting a **life-estate clause** in the deed.

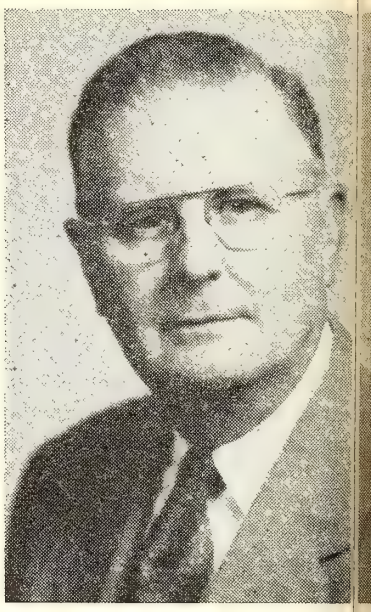
# General Conference Speakers

## August 17th – 23rd



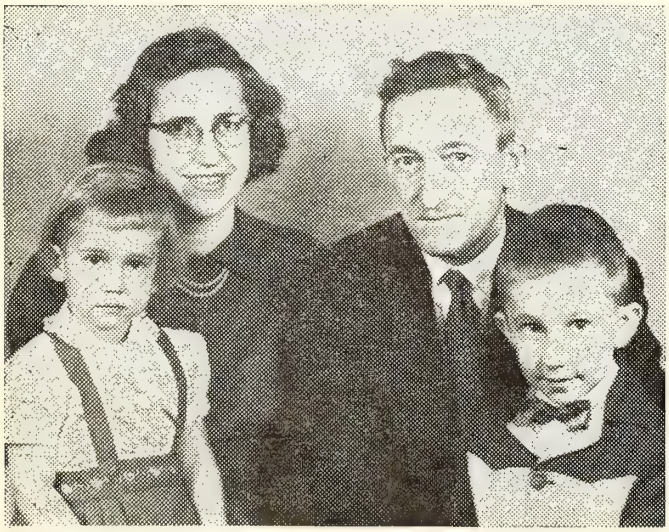
**REV. RICHARD REILLY**

REV. RICHARD REILLY, Foreign Secretary of the United Missionary Society, has visited more than 55 countries, has personal knowledge of world conditions as they relate to Christianity. He has a challenging message of the world's needs which he will present Thursday evening at the Missionary Board's Inspirational Service.



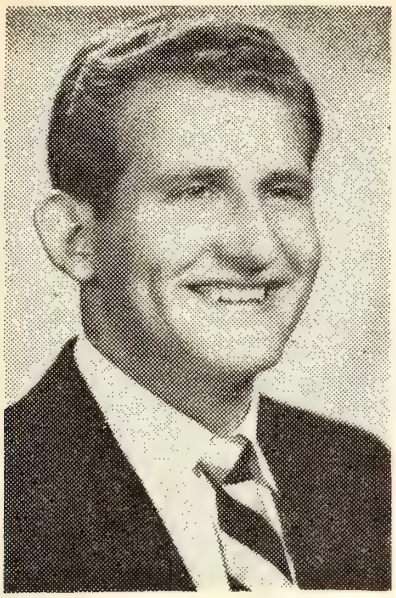
**DR. CHARLES ANSPA**

DR. CHARLES L. ANSPACH, President Emeritu of Central Michigan University, and former Pi i- dent of Ashland College, a prominent Brethren Lay un and Christian Leader, will be the speaker at the Tues y evening Laymen's Inspirational Service.



**REV. AND MRS. GLENN SHANK,**
**Dennis and Donna**

REV. AND MRS. GLENN SHANK, Dennis and Do a, our missionaries to Nigeria, on furlough after t ee years of service including teaching, medical work, nd supervision of classes in religious instruction. They ill be speaking at various times during the week of n- ference.



**REV. SHELDON CLEMENTS**

REV. SHELDON CLEMENTS, Youth Conference and Vesper speaker, has had outstanding experience in outh work; has been youth evangelist for "Youth For hrist," and was a former pastor in California. Will speak Vesper Services and at the Saturday Evening Brethen Youth Inspirational Service, in addition to his messges in the week-long Brethren Youth Conference.

**REV. EDWARD H. STADY**

REV. EDWARD H. STADY, Pastor of Quidnesset Baptist Church, North Kingston, R. I., a dynamic and enthusiastic speaker, will be the Sunday School Board's Inspirational speaker on Wednesday evening. Dr. Stady will also conduct the Wednesday afternoon workshop sponsored by the S. S. Board.

# Spiritual Meditations

**Rev. Dyoll Belote**

## GOD'S KNOWLEDGE AND GRACE

**"Thou knowest my downsitting and mine uprising, hou understandest my thoughts afar off." Psalm 139:2**

THERE ARE TWO GREAT LESSONS to be learned from this teaching concerning God's omniscient and mnipresent Spirit. The first lesson is a warning that no an can live alone in this world; no plan or scheme can e made in absolute solitude. If men do not know, if riends or foes cannot see, God knows.

Men are adept at concealing their little secrets. Disonesty, impurity, duplicity may be covered to deceive e world. A man's best friends may not know; but the salmist warns, God knows. "Thou God, seest me."

But secondly, this is at once a warning and a gracious omfort. We have said that men do not always know all, nd sometimes that is the real trouble. "Man looketh on e outward appearance, but God looketh on the heart." he world judges by appearances, and it often judges hasty, harshly, and unfairly. Men do not always take time to arn the facts; many times they wilfully misinterpret. But the Lord looketh on the heart." The eye of God oketh down beneath deceiving appearances. He understands the defeated aspirations, the battles for strength to overcome, the higher motives that men cannot see, and the remorse and regrets that accompany failure and defeat in the battle for the supremacy in the struggle for honesty, purity, righteousness.

And here operates God's grace. Knowing us, and understanding the thoughts of our hearts, and the desires that struggle for development into character He forgives our weakness and sinfulness, and forgives and accepts us into His kingdom.

The truth will free us from a sense of superiority over people who are different from us—people who dress in a different way, whose skins are another color, who may live in another land. David Jones, the late president of a Methodist college for Negro girls at Greensboro, North Carolina, told that when he had finished speaking to a group on one occasion, a white woman said to him: "Dr. Jones, I believe what you said today is true. The Negroes are a religious people and Christianity has certainly done a lot for them. They have made a great contribution to all of us through their spirituals; and I think the Negroes who believe in Christ are going to heaven, but, of course, they won't be where I am." Dr. Jones looked at her kindly and said: "There is one Negro spiritual you may not know that says, 'everybody talkin' 'bout heab'n ain't gwine dar.' "

Nenien C. McPherson, Jr. in THE POWER OF A PURPOSE
(Fleming H. Revell Company)

# Program of the Seventy-First General Conference of the Brethren Church

## August 17-23, 1959

### Ashland, Ohio

AUXILIARY PROGRAMS

W. M. S. CONFERENCE PROGRAM

**Scripture Theme: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.**

**Tuesday morning—8-9 o'clock**

Opening of conference
Song Leader .....Mrs. Arthur Tinkel, Jr.
Pianist .....Mrs. St. Clair Benshoff
Devotions .....Mrs. Elton Whitted
President's Address .....Mrs. Russell Rodkey
Secretary's Report .....Mrs. Helen Jordan
Theme song and benediction ....Mrs. Clayton Berkshire
Mrs. Glenn Clayton
Mrs. Joseph Shultz

**Tuesday afternoon—1:30 o'clock**
**PUBLIC SERVICE: Mrs. Rodkey, presiding**

Congregational singing
Devotions .....Reverend Glenn Shank
Special Music
Missionary Address .....Charles M. Bieber
Theme song .....Trio
W. M. S. benediction

**Wednesday morning—8-9 o'clock**

Songs .....Opening of business session
Adoption of goals and project
Reports
Theme song .....Trio
Devotions .....W. M. S. benediction

**Wednesday afternoon—3 o'clock**
**Tea for the Sisterhood girls**

Program in Memorial Chapel
Tea in Kate Moore Myers Women's Dormitory
(Workshop display of program materials)

**Thursday morning—8-9 o'clock**

Songs
Business
Election of officers
Reports
Theme song .....T
Devotions .....W. M. S. benedict

**Thursday afternoon—3 o'clock**

Memorial music .....arranged by Gratis W. M.
A Day With Jean .....Mrs. Glenn Sha
Thank Offering .....arranged by Sarasota W. M.
Theme song .....T
W. M. S. benediction

**Friday morning—8-9 o'clock**

Songs
Business
Adoption of budget
Reports
Theme song .....T
Devotions .....W. M. S. benedict

**Friday noon—12:15 o'clock**

W. M. S. luncheon at First Christian Church
Theme: "All Eyes are Upon Ashland"
Johnstown W. M. S. in charge
Project offering

**Saturday morning—8-9 o'clock**

Songs .....Installation of Offic
Business
Theme song .....T
Devotions .....W. M. S. benedict

## SISTERHOOD PROGRAM

**Theme: "ROCKET RIDERS"**

orister .....Carolyn Immel, New Paris, Ind.
anist .....Pamela Miller, Elkhart, Ind.

**Tuesday—8:00 A. M.**

votions and Special Music .....Ohio District
ssembly Line" ....Speaker, Mrs. J. R. Klingensmith

**Wednesday—8:00 A. M.**

votions and Special Music .....Indiana District
anguard" .....Speaker, Mrs. Jean Shank

**Thursday—8:00 A. M.**

votions and Special Music .....Pennsylvania District
tlas" .....Speaker, Rev. Charles R. Munson

**Friday—8:00 A. M.**

votions and Special Music .....Southeastern District
ıpiter"

**Saturday—8:00 A. M.**

votions and Special Music .....Central District
ike" .....Speaker, Mrs. Dorman Ronk

## NATIONAL LAYMEN'S PROGRAM

**Slogan: "Come out and meet the Brethren"**

xt: **"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalm 1:1.**

**Tuesday—8-9 A. M.**

mn .....led by Bud Hunter
ll to Worship .....President, John Golby
votions .....Welcome Metcalf, Teegarden, Indiana
marks .....President
siness: Committee Appointments
Goals Report

**Tuesday—3-4 P. M.**

ogram to be announced

**Tuesday—7:25-9 P. M.**

Laymen's General Conference Hour
ngregational Hymn .....led by Bud Hunter
rade of Youth .....Phil Lersch
votions .....Vice-President, Ted Hevel
ayer .....Secretary, Isaac Litton
eaker .....Dr. Charles L. Anspach, President, Central Michigan College

**Wednesday—8-9 A. M.**

mn .....led by Bud Hunter
ll to Worship .....President, John Golby
votions .....Nathan Rubens, Sarasota, Florida
siness .....President

**Wednesday—3-4 P. M.**

ecial Speaker .....Rev. Glenn Shank, Missionary, Nigeria, Africa

**Thursday—8-9 A. M.**

mn .....led by Bud Hunter
votions .....Floyd Benshoff, Johnstown, Pennsylvania
ection and Installation of Officers

**Thursday—3-4 P. M.**

neral Discussion of Laymen Activities

**Friday—8-9 A. M.**

mn .....led by Bud Hunter
Devotions .....Elmer Frank, Smithville, Ohio
Business .....President

**Friday—12:30-1:30 P. M.**

Minister's and Laymen's Luncheon
Park Street Brethren Church
Laymen in charge

**Friday—2-3 P. M.**

Laymen and Brotherhood Presentation ....James Norris

**Saturday—8-9 A. M.**

Hymn .....led by Bud Hunter
Call to Worship .....President, John Golby
Devotions .....James Norris, St. James, Maryland
Business: Unfinished Business

**Saturday—2:00 P. M.**

Laymen's Executive Meeting

## BOYS' BROTHERHOOD PROGRAM

**Theme: SERVING JESUS DAY BY DAY**

**Golden Text: "The Lord is my light and my salvation; whom shall I fear?" Psalm 27:1**

**Tuesday—8 A. M.**

Singspiration .....Mulvane, Kansas
Devotions .....Warsaw, Indiana
Business Session
"Spiritual Training" .....Rev. Woodrow Brant

**Wednesday—8 A. M.**

Singspiration .....Milford, Indiana
Devotions .....Smithville, Ohio
Business Session
"A Helping Hand" .....Mr. James Norris

**Thursday—8 A. M.**

Singspiration .....Vinco, Pennsylvania
Devotions .....Nappanee, Indiana
Business Session
"Mission Study" .....Rev. Glenn Shank

**Friday—8 A. M.**

Singspiration .....Berlin, Pennsylvania
Devotions .....Burlington, Indiana
Business Session
"Teach Me to Pray" .....Mr. Lee Howard

**Saturday—6:45 A. M.**

Breakfast
Singspiration .....Ashland, Ohio
Devotions .....Louisville, Ohio
Business Session
Installation Service .....Mr. James Norris
"Serving With Christ" .....Rev. C. Y. Gilmer

## BRETHREN YOUTH CONFERENCE PROGRAM

**Theme: "Lift Up Your Eyes"—John 4:35**

**Theme Hymn: "Jesus Shall Reign"**

**Monday Afternoon**

4:00 Registration (Founders Hall) — 50¢
Brethren Youth must present credentials to register.

**Monday Evening**

7:30 Attend General Session (Memorial Chapel)
9:00 "Haven't We Met Before?" (Student Union)

**Tuesday Morning**

8:00 Brotherhood and Sisterhood Sessions

9:15 "Sing Along With Me"
9:45 Prayer Cell Groups
10:00 HOW GROUPS
"Lift Up Your Eyes... Unto Greater Devotion"
11:00 CHAPEL .....Rev. Sheldon Clements
"Count Down"

**Tuesday Afternoon**

1:15 Speaking Chorus Rehearsal (Room 102)
2:00 B. Y. Business Meeting—Gary Bargerhuff, presiding
3:00 Recreation
4:15 Conference Choir Rehearsal

**Tuesday Evening**

6:40 Vespers: "Dragnet" ...Rev. Sheldon Clements
7:25 Attend General Session: "March of Youth"
National Laymen's Program
9:15 Camp Fire and Antiphonal Singing

**Wednesday Morning**

8:00 Brotherhood and Sisterhood Sessions
9:00 "Sing Along With Me"
9:45 Prayer Cell Groups
10:00 HOW GROUPS
"Lift Up Your Eyes... Unto Better Training"
11:00 CHAPEL .....Rev. Sheldon Clements
"Prison Break"

**Wednesday Afternoon**

1:15 Speaking Chorus Rehearsal (Room 102)
2:00 B. Y. Business Meeting—Gary Bargerhuff, presiding
3:00 Sisterhood Tea
4:15 Conference Choir Rehearsal

**Wednesday Evening**

6:40 Vespers: "Young Lion" ..Rev. Sheldon Clements
7:25 Attend General Session: Sunday School Program
9:00 CAMP RALLY

**Thursday Morning**

8:00 Brotherhood and Sisterhood Sessions
9:15 ALL-DAY PICNIC: Ohio Camp Site (Meet in Little Theater)
HOW GROUPS: "Lift Up Your Eyes... Unto Closer Brotherhood"
Speaker .....Rev. Glenn Shank

**Thursday Evening**

6:40 Vespers:
"Way Into Life" ....Rev. Sheldon Clements
7:25 Attend General Session: Mission Board Program
9:00 Call to Service—Little Theater
Film: "They Also Serve"

**Friday Morning**

8:00 Brotherhood and Sisterhood Sessions
9:15 "Sing Along With Me"
9:45 Prayer Cell Groups
10:00 HOW GROUPS
"Lift Up Your Eyes... Unto Wider Service"
11:00 CHAPEL .....Rev. Sheldon Clements
"I Led Three Lives"

**Friday Afternoon**

1:00 Speaking Chorus Rehearsal (Room 102)
2:00 B. Y. Business Meeting—Gary Bargerhuff, presiding
3:00 Swimming Party
3:00 Summer Worker's Tea .....Student Union
4:15 Conference Choir Rehearsal

**Friday Evening**

6:40 Vespers: "You Are What You Believe"
Rev. Sheldon Clemen
7:25 Attend General Session: Ashland College Nig
9:15 COMMUNION SERVICE
Park Street Brethren Church

**Saturday Morning**

8:00 Brotherhood and Sisterhood Sessions
9:15 "Sing Along With Me"
9:45 Prayer Cell Groups
10:00 NATIONAL PROJECT INGATHERING
Little Thea
11:00 CHAPEL .....Rev. Sheldon Clemen
"Happy Ever After"

**Saturday Afternoon**

2:00 Ball Game: Preachers VS Brethren Youth
4:15 Conference Choir Rehearsal

**Saturday Evening**

5:00 BRETHREN YOUTH AWARDS BANQUET
(Dress-up, place to be announce
6:40 Vespers: "Decision Determines Destiny"
Rev. Sheldon Clemen
7:25 Attend General Session: BRETHREN YOU
NIGHT
National Speech Contest Finals
9:15 "Eatin' de Left-overs — Seminary House,
910 Center Str

**Sunday Morning**

9:30 Sunday School: Little Theater
10:30 Worship Hour: Memorial Chapel

## MINISTERIAL ASSOCIATION

**Tuesday**

Devotions
Music
Memorials
Inspiration .....Rev. Glenn Shank, Speak

**Wednesday**

Devotions
Music
Business: Report of Secretary-Treasurer
Election of Officers
Other Business
Inspiration .....Rev. Sheldon Clemen

**Thursday**

Devotions
Music
Business
"The Brethren Church and War" .....Rev. D. C. Wh

**Friday**

Devotions
Music
Business
"The Christian and War" .....Rev. N. V. Leatherm

**Ministers and Laymen Luncheon—12:30**
Laymen in charge

**Saturday**

Devotions
Music
Unfinished Business
Final Reading of the Minutes

# THE CENTRAL PLANNING and CO-ORDINATING

# COMMITTEE REPORTS TO THE

## 71st General Conference of The Brethren Church

HE CENTRAL PLANNING AND CO-ORDINATING COMMITTEE of General Conference has the follow-g report to make.

Since the beginning of conference of last year, the fol-wing meetings have been held: August 18, 1958; Au-ıst 22, 1958; December 8, 1958; and April 6, 1959.

The members of this committee are as follows:

L. V. King—Benevolent Board
Clayton Berkshire—Missionary Board
Spencer Gentle—Sunday School Board
Delbert B. Flora—Ministerial Association
W. S. Benshoff—Publications Board
Mrs. Clarence Fairbanks—W. M. S. Board
H. D. Hunter—Laymen Organization
Philip Lersch, Jr.—Brethren Youth Board
Carol Berkshire—Sisterhood Board
Glenn L. Clayton—College Board of Trustees
Woodrow Brant—Brotherhood Board
George Solomon—Conference Moderator
J. Garber Drushal—Retirement Fund, Inc.

Organization of the committee was made as follows:

Chairman—L. V. King
Vice-Chairman—Delbert B. Flora
Secretary—Spencer Gentle
Assistant Secretary—Mrs. Clarence Fairbanks

The committee has sponsored, by authority of Gen-:al Conference, the painting of and the distribution of ɔad signs for the various churches. This sign bears the fficial seal of the Brethren Church and is being widely sed throughout the denomination.

A brochure containing the work of the various board nd auxiliaries of the Brethren Church has been printed nd made available to the local churches. 20,000 copies f this brochure were printed; almost all copies have een distributed.

At the meeting of the committee on April 6, 1959, an xecutive Secretary was hired. Mr. John Porte of South end, Indiana was hired to this position; he is to take ffice December 1, 1959.

The following recommendations are to be presented to ıe 71st General Conference:

"After some discussion about the name for the man to be employed by the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE, a motion was made that the committee recommend to General Conference that the newly established position be known as Executive Secretary of the General Conference of the Brethren Church."

"Clayton Berkshire made the following motion: Be it resolved for purposes of clarification that hereafter the other secretarial offices of General Conference be commonly known as Recording Secretary and Secretary of the Executive Committee. This motion carried."

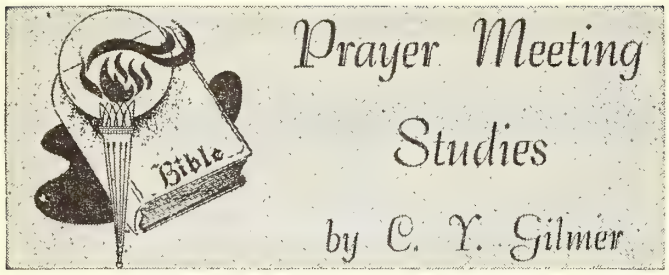
"The following resolution was made: 'Whereas it is the feeling of the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE that the future work of the denomination can be most effectively carried on by selecting a theme annually which would be inaugurated at General Conference and determine the program for the succeeding year, therefore be it resolved that this be recommended to General Conference for approval. For example, the 1959 Executive Committee will select a theme in cooperation with the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE. The 1960 conference will be the "kick-off," and the program will continue during the succeeding years.' "

W. S. Benshoff made the following motion: "That we recommend to General Conference the use of the theme: 'Venturing with Christ' for 1960 conference. This motion was seconded and carried."

The members of this committee feel that great strides are being made in the co-ordinating of the work of the Brethren Church on all levels.

Respectfully submitted
THE CENTRAL PLANNING AND CO-ORDINATING COMMITTEE
Spencer Gentle
Secretary

Lack of prayer is manifested by restlessness, discontentment, lightness, criticism, judging, neglect of God's Word.




THE CHARACTER OF CHRIST

Can you think of something
To add or take away
From the character of Christ,
King of kings for aye?

Beauty so celestial,
Tenderness divine,
Sacrifice so hallowed
For your soul and mine.

Once there lived Perfection
In this world below;
Jesus, Lord and Master,
He, who loved us so.

—Ada Sell.

SCRIPTURE describes Jesus as "altogether lovely" (Song of Solomon 5:16), "holy" (Luke 1:35; Rev. 3: 7), "righteous" (Isa. 53:11; Heb. 1:9), "good" (Matt. 19: 16), "faithful" (Isa. 11:5; I Thess. 5:24), "true" (John 1:9; 7:18; I John 5:20), "just" (Zech. 9:9; Acts 22:14), "guileless," i.e., without deception (Isa. 53:9; I Pet. 2:22), "sinless" (John 8:46; II Cor. 5:21), "innocent" (Matt. 27:4), spotless (I Pet. 1:19), "harmless" (Heb. 7:26), resisting temptation (Matt. 4:1-10), obedient to God the Father (John 4:34; 15:10), zealous (John 2:17; 8:29), "meek" (Zech. 9:9; Isa. 53:7), "lowly in heart" (Matt. 11:29), "merciful" (Heb. 2:17), patient (Isa. 53:7; Matt. 27:14), "long-suffering" (I Tim. 1:16), compassionate (Isa. 40: 11; Luke 19:41), benevolent (Matt. 4:23, 24; Acts 10: 38), loving (John 13:1; 15:13), self-denying (Matt. 8: 20; II Cor. 8:9), humble (Luke 22:27; Phil. 2:8), resigned (Luke 22:42), forgiving (Luke 23:34). As an example to the young He was subject to His parents (Luke 2:51).

Mark Hopkins said, "In Christ we see the strength of achievement, and the strength of endurance. He moved with a calm majesty, like the sun. The bloody sweat, and the crown of thorns, and the cross, were full in His eyes; but He was obedient unto death. In His perfect sacrifice we see the perfection of strength; in the love that prompted it we see the perfection of beauty. This combination of self-sacrifice and love must be commenced in every Christian; and when it shall be in its spirit complete in him, then will he also be perfect in strength and beauty (Eph. 1:18).

Christians are to conform to the character of Christ (Rom. 8:29). "How easily and contentedly we speak of Christ as our example (I Pet. 2:21). Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as He did? Do we begin to pray as He did? How thoughtful He was for others, how patient toward dullness, how quiet under insult! Think of what it meant for Him to take a basin and a towel like a slave and wash the disciples' feet! Do stoop to serve? Can anyone say of us, as was said Him, that we go about 'doing good'? Think of His wor servants of His, 'I have given you an example, that should do as I have done to you.' 'Christlike' is a wo often upon our lips. Do not speak it too lightly. It the heart of God's predestination (Rom. 8:29). It is o 'high calling' (Phil. 3:14)."

What if I say—
That Jesus Christ is Lord divine;
Yet fellow pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make His way my choice.

—Maude Frazer Jackson

"Christ is the great miracle which more than a other establishes the fact of miracles. Christ Hims is proof of His own miracles."—Reynolds.

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

GOVERNOR APPLAUDS SUNDAY SCHOOL

"AS GOVERNOR OF OREGON the truths which learned in Sunday School are the very principles whi I must apply day by day in managing the affairs state," declares Mark O. Hatfield, Christian statesma

"The value of the Sunday School cannot be overes mated in the contribution of presenting the Christi Gospel in age-graded form to millions of people year to say nothing of its contribution in building into t lives of young people the moral fibre and integrity whi are necessary to maintain the great liberties which hold so dear."

Governor Hatfield points to FBI statistics which sh that "the majority of crimes in our country are co mitted by young people under twenty years of ag These involved in crime are rarely regular in atten ance at any Sunday School.

"It is my earnest desire in these days of spiritual a moral decay," he concludes, "that the effectiveness a outreach of the Sunday School might be increased ma times to give religious instruction to those young pe ple who have not yet heard the message of Christ."

Governor Hatfield made these comments in connecti with the observance of **National Sunday School We** September 27 to October 4. This week is sponsored the National Sunday School Association, 175 No Franklin Street, Chicago 6, Illinois. Bulletins, poste guidebooks, and other materials may be obtained fr the National Sunday School Association to help church observe this important week.

DATES TO REMEMBER

August 19—Rev. Edward Stady, outstanding Sund school leader will speak at General Conf ence.

pt. 27-Oct. 4—National Sunday School Week.
tober 7-9—National Sunday School Convention, San Jose, California.
tober 21-23—National Sunday School Convention, Atlanta, Georgia.
ovember 11-13—National Sunday School Convention, Columbus, Ohio.

* * *

NOTICE

**Brethren Sunday School Standard of Excellence** reports ve been mailed to all churches. Superintendents, please e that the reports are filled out and returned as soon possible.

**When you order filmstrips** please allow two weeks from e date of your order for the shipment to arrive. In this ay the filmstrips will have time to reach you in time.

Lesson Comments by William H. Anderson

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**Lesson for August 9, 1959**

THE SEARCH FOR TRUE VALUES

**Lesson: Ecclesiastes 5:1-6, 8-12, 18-19**

WHAT ARE THE true values of life? It is doubtful if any of us can properly answer this question. ne thing we are certain: The true values of life are PIRITUAL **not MATERIAL!**

The writer of Ecclesiastes went in search of the anvers to life's baffling problems. His book, therefore, cords the frustrations, the disappointments, and the sillusionments he encountered in his quest.

He sought wisdom, pleasure, labour, riches, and fame. ut all to no avail. "Vanity of vanities, saith the preach-; all is vanity" (12:8). His search, however, was not l in vain. In his quest he found the answer to many uestions—and—he regained his faith in GOD!

Let us notice some of the observations which came the "Preacher".

OBSERVATIONS ON WORSHIP

"Keep thy foot when thou goest to the house of God, id be more ready to hear, than to give the sacrifice of ols" (5:1). The Berkeley Version adds this comment: Not merely within the house of worship but on the way it reverence is expected, preparatory to the service."

**Worship is not a solitary act performed on Sunday orning! It is a way of life. You do not properly worship od in His House on Sunday unless you are also willing live properly before Him throughout the week. One ur of worship cannot erase a week of irreverence!**

True worship is twofold. It involves **speaking** and tening. But the greater part is to listen. Therefore e writer says: "Be not rash with thy mouth, and let t thine heart be hasty to utter anything before God: r God is in heaven, and thou upon earth: therefore t thy words be few" (5:2).

OBSERVATIONS ON VOWS

So few people take promises seriously. Fewer yet are concerned about broken promises in their relationship to God. "When thou vowest a vow unto God, defer not to pay it; . . . pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldest vow and not pay" (5:4-5).

"The tragedy of the broken vow lies not so much in the broken vow itself, bad as that is; it lies in the destructive effect it has on human character. When a sick man says to his God, 'God, cure me, and I'll serve you all the rest of my life,' and then gets up out of his sickbed and forgets all about his promise, the effect is not on God but on himself" (Frank S. Mead).

OBSERVATIONS ON INJUSTICE

We are no longer shocked when we hear of injustice demonstrated by those in places of authority. Moral corruption has become common place! From the words of the "Preacher" we learn that such things are not really new. Since the fall of man, corruption and injustice have existed.

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter" (5:8). The writer did not mean that we should become calloused or indifferent about these things. But he continues: "For He that is higher than the highest regardeth; and there be higher than they." **That is, we should be assured that there is One Higher and Greater who sees and regards all the actions of men. In due season the Righteous One shall settle all accounts!**

OBSERVATIONS ON RICHES

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (5:10). **Material possessions, in themselves never satisfy!** God's Word declares this to be so, and experience proves it. The more we **have**, the more we **spend**, and the more we **want**!

The Water of Life alone can satisfy the longing of the thirsty soul. That's why Jesus said: "Whosoever

(Continued on Page 16)

# Laid to Rest

LESHER. Alvin A. Lesher, 49, died suddenly of a heart attack while at work on June 16th. Survived by his wife, one son, and his parents. Member of the Loree, Indiana, Brethren Church. Funeral services by the Pastor at the church.

Horace Huse, Pastor.

* * *

GATCHELL. Mrs. Kathryn M. Gatchell, 85, died June 26th following an illness of several years. Married, June 19, 1894, to Homer Gatchell, who preceded her in death in 1951. Survived by one daughter, three sons, 11 grandchildren and 26 great grandchildren. Member of the Williamstown, Ohio, Brethren Church. Funeral services by the Pastor. Burial, Dunkirk Cemetery.

W. S. Benshoff, Pastor.

## Sunday School Lesson Comments

(Continued from Page 15)

drinketh of the water that I shall give him shall never thirst" (John 4:14).

### OBSERVATIONS ON WORK

God is pleased with the man who toils faithfully at his task. "The sleep of a labouring man is sweet" (5:12). Such an individual sleeps with God's blessing upon him. "But the abundance of the rich will not suffer him to sleep" (5:12). **The man whose riches have consumed him will not be able to rest because of the unrest in his soul!**

Though written centuries ago, Ecclesiastes is as up-to-date as our morning newspaper!

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**Lesson for August 16, 1959**

**GOD'S STEADFAST LOVE**

**Lesson: Lamentations 3:22-26, 31-40**

"Earthly friends may prove untrue,
Doubts and fears assail;
One still loves and cares for you;
Jesus never fails."

HOW COMFORTING is God's undying love! Throughout all eternity this message rings out: GOD IS LOVE!

This truth is verified in the Book of Lamentations.

"The little book consists of five lamentations, each one forming the contents of a chapter. . . . These five hymns all refer to the great national catastrophe that overtook the Jews and in particular the capital city, Jerusalem, through the Chaldaeans, 587-586 B. C."

**(The International Standard Bible Encyclopaedia).**

Chapter three, from which our lesson is derived, seems to be the personal cry and lament of an individual in Israel. Perhaps it was Jeremiah, the man most generally considered to be the author of this book.

In his distress the afflicted man cries out against God: "I am the man that hath seen affliction by the rod of His wrath." All his troubles are ascribed to God, who "hath led me, and brought me into darkness, but not into light. Surely against me is He turned; He turneth His head against me all the day."

**Why is man so quick to blame God for all his troubles, and yet take credit unto himself for all good that comes his way?**

How low in spirit he has fallen! He sees no hope for his situation. No light can pierce the shroud of darkness that has settled upon him.

Then suddenly there is a change! The afflicted man begins to meditate upon his condition—and upon God. We hear him say: "This I recall to my mind, therefore have I hope" (verse 21). What gave him hope?

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him" (verses 22-24).

"Here the clouds begin to disperse and the sky clear up; the complaint was very melancholy in t former part of the chapter, and yet here the tune altered . . . But for hope, the heart would break" (Ma thew Henry).

In the midst of all his sorrow and trouble and pe plexity, the writer is reminded of God's steadfast lo Dark though the day; fierce though the storm; ha though the trial—there is always GOD! Henry Dy puts it so well in these words:

"Do not let any of us measure God's love to us our health, our strength, our riches, or our easy c cumstances. God in His wisdom may take them from us. But if we learn God's love at the cross, shall fall down and worship though He take everythi away."

"For the Lord will not cast off forever: But thou He cause grief, yet will He have compassion acco ing to the multitude of His mercies" (verses 31-32).

**The Lord often permits clouds to overshadow o pathway. But chastening is for our benefit. Though seems grievous, "nevertheless afterward it yieldeth t peaceable fruit of righteousness unto them which are e ercised thereby"** (Heb. 12:11).

"We must set ourselves to answer God's intention afflicting us, which is to bring sin to our remembran and to bring us home to Himself" (Henry).

Therefore the writer says: "Let us search and try c ways, and turn again to the Lord" (verse 40).

**We do not understand all that God permits to to our lives. But of this we are certain: GOD'S LOVE STEADFAST, AND WILL NOT FAIL!**

"All my life I still have found,
And I will forget it never—
Every sorrow hath its bound,
And no cross endures forever.
All things else have but their day,
God's love only lasts for aye."

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**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 140**

**Needed: 60**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

"Train your eye to watch for others' needs, read another's woe. Train your soul to sympat and your hand to helpfulness."

# What's Doing in the Churches

## CALVARY BRETHREN CHURCH

Revival services were conducted in the Calvary Breth- ı Church by the Pastor's brother, Rev. William E. omas of North Liberty, Indiana. The meeting was well ended by the membership but very few unsaved people ended. It was a privilege for us to again have revival vices after several years and everyone was blessed they heard the Gospel Messages night after night. e messages were biblical and timely and given with zeal and enthusiasm of the Holy Spirit. Four young ople heard the Master's call and gave their nrst love Him and were converted. The church was challenged contend earnestly for the Faith that was once for all ivered unto the Saints.

Wilbur L. Thomas, pastor.

## CARLETON, NEBRASKA

Sunday, July 26 was a red letter day for the Brethren urch. Rev. William Fells of Ashland, Ohio held morn- and evening worship services with his family favor- us with beautiful singing, with Mrs. Fells at the no.

Elizabeth Taylor, missionary in training of Los An- les, California, led the Sunday School in morning de- tions and talked to a group of 13 young people, tell- of her experiences on the mission field of Mexico.

Brother Fells spent three days with us and called on ny sick and afflicted members, bringing them comfort d hope through his witnessing and prayers.

Mrs. Lauren Lietsch, ch. secy.

## MAURERTOWN, VIRGINIA

Twenty-two young people attended Camp Pinnacles ring the two-week camping period. There were 14 for nior week and eight in the Junior camp. On the eve- g of July 12th, the campers presented the evening vice.

Four girls were baptized and received into church embership following our Bible school this summer. This ngs the number to 20 received into church member- p since last September.

The annual Sunday school picnic was held at Uncle m's Park on July 26th. Vespers were conducted by the ethren Youth.

Bob Hoffman, Pastor.

## BERLIN, PENNSYLVANIA

The Berlin Brethren Church has always been an active congregation in every way and 1959 has been no exception. Regularly each month there are nearly thirty meetings held in the Church. In addition to the regular program we entertained Rev. Delbert Flora for the Community Week of Prayer Services, Rev. and Mrs. Shank for a three-day Missionary Emphasis, The Ashland College Choir, The Community World Day of Prayer, two District Youth Rallies and Bible School.

The Lord has blessed the work here in a marvelous way as is shown in the fact that there were 288 in attendance for the Easter Communion which is the largest on record. The previous high being last Fall when there were 250 present.

On the first day of the year the congregation voted to build a new parsonage, and its construction is well under way; it is hoped that it can be dedicated by December. Mr. Frank Meyers our oldest member, and a deacon and faithful member for many years broke ground at the Ceremony.

The support of our missionary exceeded $2,500.00, and the additional amount was given toward the work of Levittown, a new church sponsored by the District Mission Board. Last year the Berlin congregation contributed one-half of all monies received to the denominational interests.

I could write at length about the program and nice people in Berlin, but at least this will let you know that we are carrying on the Lord's work.

We covet your prayers for the work of the church.

R. E. Mills, Pastor.

## MINISTER WANTED

**The Brethren Church at Flora, Indiana, has an opening for a new minister this fall. Anyone interested or available should contact any member of the Ministerial Committee: Ralph Rinehart, Chairman, Elmer Cripe, Russell Kuns, all of Flora, or Ronnie Myers, of Flora, Rural Route.**

**Ralph Rinehart, Chairman.**

In Corpus Christi, Texas, results of a survey of 400 laymen in five different church bodies has been released. 42 per cent rated their knowledge of the Bible as "not so good," 36 per cent rated it satisfactory, and 17 per cent, poor. Only 4 per cent felt they knew their Bibles well. Widely reported was a feeling that they were "bored" and sometimes "disgusted" with church organizational structures and would like to see more of the Bible and Christian principles taught.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## FOOD FOR THE FAITHFUL

HAVE YOU FORGOTTEN "FOOD FOR THE FAITHFUL"? I certainly hope not, because Brethren Youth is once again sponsoring this worthy project and will be providing a space in the basement of the College Chapel for you to place your contributions at Conference time.

Your response to this project last year was one of the best since Brethren Youth has been sponsoring "Food for the Faithful." My parents, Mr. and Mrs. Russell Kuns, as well as the Benevolent Board, wish to express to you their appreciation for your fine expression of Christian love made last year in your giving of food and money for the people living in the Brethren's Home. Do not think that your gifts go by unnoticed and unappreciated by the residents of the Home. Every year when my parents return to Flora from Conference one of the questions the people of the Home ask them is, "How well did the churches respond to 'Food for the Faithful' this year?"

Perhaps some of you reading this article may not be familiar with the workings of this project so I will give you a brief rundown on just what "Food for the Faithful" is and how you can help.

First of all, "Food for the Faithful" is a project sponsored by Brethren Youth for the purpose of giving you Brethren people a chance to express your Christian love through the giving of food to the Brethren's Home. This not only gives you a way to express your Christian love but also gives you a very real part in helping to cut expenses at the Home. Last year it cost the Benevolent Board $3,242.20 for food alone and this does not include beef, chicken, pork, or eggs, since these are raised on the Home farm. This breaks down to an average of about $9.00 per day. There are 20 residents—soon to be 21—to be fed each day plus the help which is necessary to make the Home run smoothly.

The way in which you may help is by stirring the interest in your church and getting a group of people to contribute food for the Brethren's Home. When the delegation from your church comes to Conference in Ashland, have them bring your contributions with them and space will be provided in the lower Chapel for you to place your gifts. If it is too late for you to can something from your gardens, canned goods from the local grocery will be appreciated just as much. If neither of these possibilities are convenient for you, you may give gifts of money.

In a recent letter to the pastors of the Brethren Church, I listed the needs of the Home so that your giving may be guided giving. I will state here that the type of food which is most needed this year is FRUIT OF ALL KINDS. This is one type of food which the Home does not have the facilities to raise for itself with the exception of strawberries. For more information concerning just what the Home needs, contact your pastor or else write to the writer of this article, Richard R. Ku Box 124, Sullivan, Ohio.

I am hoping that you people will make this year j as big as last year and come to conference with y cars laden with "Food for the Faithful." **"Honour t Lord with thy substance, and with the firstfruits of thine increase."** (Pr. 3:9) **"Give and it shall be giv unto you; good measure, pressed down, and shaken gether, and running over, shall men give into your som. For with the same measure that ye mete wit it shall be measured to you again."** (Lk. 6:38)

## ADVANCE NOTICE

**4th Annual Brethren College Days**
**November 13-15, 1959—Ashland Colleg**

## PIC of the WEEK

### Pleasant Hill Young People

On June 20, the Pleasant Hill, Ohio, Sr. B. Y. C. l a swimming party at a nearby pool. The crowd rather slim, but we all enjoyed ourselves. After sw ming for an hour or so we went to a park and had becued weiners and hamburgers, and of course to off any picnic—toasted MARSHMALLOWS.

We are holding our devotional meeting each m and striving to meet all twelve goals.

At the beginning of the year we held our member drive, and climaxed it with a Pizza Party, which given by the losing team.

We recently divided our B. Y. C. into two groups, Jr. and Sr.

At our last Miami Valley Youth Rally which was at Gretna, we were happy to be able to bring home attendance banner.

—Eugene Oburn, Report

# The Women's Corner

by Helen Jordan

"A SIGN UNTO YOU"

AMONG MY EUROPEAN MEMENTOES is a novelty pencil sharpener with traffic signs on it. All e in picture or design form, accompanied by the corsponding interpretations in five languages, French, Gerian, Italian, English and Spanish. We actually used is little novelty several times to interpret unfamiliar ad signs, and would have used it more often had I ought it sooner. For it seemed strange at first that rtually no road signs carried any words on them. But e explanation becomes obvious as one realizes there e places where a 500-mile trip would call for knowledge four of those five languages if only the local one were ed.

This suggests that we think a moment about the ways which God directs our lives and answers our prayers. aybe we are expecting Him to "speak our language" us when actually He is using signs to point the way to bring us to a stop on an ill-chosen path. Maybe e signs are the plight of a stranger, the sad countenice of the repairman, the timid smile of a co-worker, unforseen delay or an unexpected opportunity.

A natural question is: are we alert to interpret His gns day by day? Or do we "drive" blithely ahead on e "broad . . . way that leadeth to destruction"? Let us solve that during the coming week we shall strive to more aware of and more obedient to His signs than er before.

Miss Dorothy Carpenter,
Ashland, Ohio

WORLD-WIDE BIBLE READING,
THANKSGIVING TO CHRISTMAS
UNIVERSAL BIBLE WEEK, DECEMBER 6 to 13

"The Everlasting Light" is the theme that has been osen for the World-wide Bible Reading program, sponred each year by the American Bible Society from hanksgiving to Christmas, according to Dr. James Z. ettinga, director of the program. This is the 16th conecutive year for the reading program.

December 6 to 13 has been designated as Universal ible Week so that all churches may celebrate the Bible's ay according to their church calendar. The week beins on the second Sunday in Advent and the high point reached on Universal Bible Sunday, December 13.

Over fifty denominations have helped in the selection the theme as well as a poster. The poster illustrat-g the theme, is beautifully designed and printed in d and black on a yellow background.

Packets containing these features and other materials help in the observance will be mailed early in the fall pastors across the United States. The "Bookmarks" containing a suggested list of daily readings for the 31-day period, Thanksgiving to Christmas, will, as usual, be available to churches, schools, libraries and other institutions as well as individuals.

## INTERESTING ITEMS

(Continued from Page 2)

public schools, and has now been promoted to the position of Principal of the Cameron Grade School.

SMITHVILLE, OHIO. John M. Falkenburg, Executive Secretary of the Bible Meditation League, was guest speaker in the Smithville church on August 2nd.

NEW LEBANON, OHIO. Brother John T. Byler has received and has accepted the call of the church to continue as pastor for another year.

SOUTH BEND, INDIANA (ARDMORE). The message on the morning of July 12th was brought by David Siegell.

NAPPANEE, INDIANA. Guest speakers on July 26th and August 2nd, respectively, were Rev. John Messler, Jr., and Rev. Jesse Hoover.

MEXICO, INDIANA. Pastor Floyd Sibert writes: "We baptized three young married people and received them into membership recently."

BURLINGTON, INDIANA. The Boys' Brotherhood public service is scheduled for the evening of August 16th.

SOUTH BEND, INDIANA. Brother J. D. Hamel spoke recently at the Goodwill Industries, and at the Healthwin Hospital.

WATERLOO, IOWA. Charles Huff supplied the pulpit of the Waterloo church July 14th through 29th.

CERRO GORDO, ILLINOIS. Brother Duane Sholly notes that their baby boy, born June 29th, has been named Brian Ward Sholly.

## RETIREMENT BOARD MEETS

The Board of Trustees of Retirement Fund, Inc. of the Brethren Church met in a special meeting at Wooster, Ohio on July 15, 1959. In addition the President and three other members of the Brethren's Home and Benevolent Board joined in part of the session.

Both groups considered the matter referred to the Retirement Board at the last General Conference, concerning pensions for ministers who were over age at the time of the establishment of the new program. Replies to questionnaires on this matter were reviewed, actuarial data studied, and a report prepared for conference.

The Retirement Board took initial steps to establish in addition to a retirement pension fund, hospitalization and medical benefits, group coverage, and income insurance for ministers and church workers. If this principle is approved at conference time, the Board will be prepared to offer this service to the churches, pastors, and workers.

J. Garber Drushal.

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# Pict-O-Graph Helps

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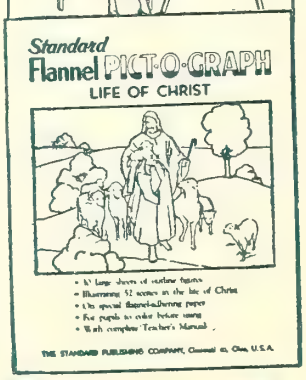


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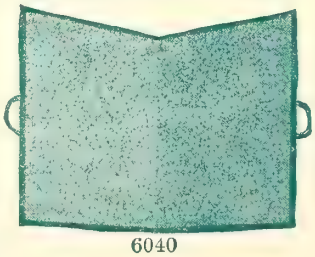

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The Brethren EVANGELIST
Official Organ of The Brethren Church

# Ten Rules of Worship

Worship begins as I close the door of my ıe. On my way I pray for my church, for minister, and for those who worship far and r.

Before I enter the house of God I pause a ıent and leave outside all things and thoughts ecoming to the heavenly Father: hates, grudg- frettings, worldly cares and sinful thoughts.

The moment I enter the door of this divine se I cease all idle conversation. I come in si- e, for great things rise out of quietness and ister to me and those about me.

As soon as I'm seated I bow my head in ver. I pray for others as well as for myself. I for my Church and its great causes. I ask to be near me now.

I join in the singing of hymns. I think ıt the words and the music and let their meaning and spirit go down to the roots of my soul.

6. As I lay my offering on the plate I say a prayer of thanks for my money and ask God's blessing on its use here and in the uttermost parts of the earth.

7. Throughout the service I think of God objectively. As power, peace, strength, love, He is all I need for life as it ought to be.

8. I listen as my minister preaches from God's Word, and seek to apply His message to life. I pray for him as he preaches.

9. When the service has ended, in Christian friendliness I speak to those I know and to those who are strangers to me.

10. As I exit through the outer portals I dedicate my life to walk, this week, the high road with Christ.—Christian Conservator.

'ol. LXXXI August 15, 1959 No. 32

## Items of General Interest

SARASOTA, FLORIDA. Brother Fred C. Vanator is supplying the pulpit of the Sarasota church on Sundays, August 9th, 16th and 23rd.

Missionaries Glenn and Jean Shank are scheduled for the Sarasota church the week-end of September 13th.

ST. JAMES, MARYLAND. One new member was received into the church by baptism on July 5th.

JOHNSTOWN, PENNA. (SECOND). Charles Huff, of Waterloo, Iowa, a June graduate of Ashland Theological Seminary, has received and has accepted the call to become pastor of the Second church this fall.

MANSFIELD, OHIO. Guest speakers in the Mansfield church on August 2nd were Jim Rowsey at the morning hour and Ronald Miatke at the evening service.

NEW LEBANON, OHIO. Rev. Monroe Duffy of West Alexandria, is supplying the pulpit of the New Lebanon church on Sundays, August 2nd and 23rd. Rev. Clyde Baylo, of Dayton, supplied the New Lebanon pulpit on August 9th.

WARSAW, INDIANA. Brother Clarence Y. Gilmer notes in his bulletin that on July 12th, he preached twice in the Manteca, California, Brethren church, a former pastorate of his. On July 19th, Brother Gilmer brought morning and evening messages in the Stockton, California, Brethren church, where his son-in-law, Brother H. Grumbling, is the pastor.

BRIGHTON CHAPEL, INDIANA. The "Chapel N Brighton's parish paper carries the note that a new tric organ has been presented to the Chapel as a m ial gift.

LOREE, INDIANA. Gary Bargerhuff is the sche guest speaker in the Loree church on August 16th.

NAPPANEE, INDIANA. One new member wa ceived by baptism on July 12th.

ELKHART, INDIANA. Recent guest speakers Walter Lichtenberger on July 19th, and Ivan Gi July 26th.

NEW PARIS, INDIANA. Brother E. M. Riddle tendered his resignation as pastor of the New church.

## COMING EVENTS

**McGAHEYSVILLE, VIRGINIA. Mt. Olive Bre** Revival Services—**Aug. 31-Sept. 13th**—Preachers: sionary Glenn Shank, Aug. 31-Sept. 6; Rev. Joh Byler, Sept. 7-13; Dr. John F. Locke, Pastor.

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**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

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# The Editor's Pulpit

## To Whom Does Your Church Belong?

O OFTEN a Pastor will hear, upon visiting some members of his congregation, words such s "they" or "those people" up at the church. It as always puzzled this scribe as to why some nembers feel that way about their church. Apparntly in referring to what we assume they mean be the leaders and more active members of the nurch, we believe that they do not feel very uch a part of the church. The reasons can be any; perhaps they were never very much a part f the church in the first place, or perhaps they elt the church was expecting too much from nem financially, or perhaps they feel they weren't eated right by the "they" members.

At any rate, it poses the question, "to whom oes the church belong?" Take for instance, your nurch. Who owns it? You say it is a "Brethren hurch." That is correct. Perhaps you were around hen your church was organized. You remember e people, possibly including yourself, who helped organize it, select the first minister, and who id out the plans for the first building. Perhaps ou saw the construction of your church. Or posbly you have come to the church after all this as done—through birth, by marriage or by movg into the community.

One thing is certain. You are a member of your nurch. When you came to the altar of your nurch, either in first time confession of Jesus hrist as Lord and Savior, or in the reaffirmation f your faith in coming from another fellowship, ou knew you were "joining the church." Upon aptism and the laying on of hands, you were nen officially welcomed into church membership. ou were given the right hand of Christian felwship. Prayer was made for you, and after the ervice the other members made you feel welcome. our reception into your church was just as bonade, just as good and real, as it was for anybody se, including the "they" members.

We will go a step further and say that the nurch to which you belong belongs to you as uch as it does to any other member. The amount f the church which belongs to you is not gauged y the amount of financial support you give; each member owns the church as much as any other member. Therefore, it would be more correct, instead of saying, the "they" people to say the "we" people. Isn't it better to consider yourself a wholesome part of your church than to feel "on the outside?"

Your church belongs to you. Some of the members are in positions of responsibility and leaders of the church. Each one needs much prayer, for each one is human. What better way to help the church than to pray for each leader, and for that matter, each member. Each member has the privilege of coming to the services and sharing in its support and work. Each one has the privilege of calling upon the pastor in time of spiritual need. Few pastors have ever distinguished between the more-active or the less-active members of a congregation when pastoral help was needed. Most serve the flock faithfully without showing partiality.

In business and congregational meetings, there is the opportunity for expression, and each member is a "we" person in the privilege of speaking and participating in the business of the church. Our own attitude and approach to the church often determines the degree of fellowship we have in the church.

The right hand of Christian fellowship is attached to the arm of Christian compassion. Perhaps, it is time, if we have the "they" complex, to seek the arm of Christian love. Perhaps it is time Brethren, to more fully reach out with the Christian expression of love to any members who may feel themselves apart from the warmth and fellowship of our church.

The way back into the "inner fellowship" is through prayer. The way to bring any of the "they" back into the "we," is through prayer and love. As long as one person who is a member of any church has a "they" feeling, there is necessity for effort on the part of every other member of that church to bring such precious souls back into the "we" fellowship. For the church belongs to all the members. W. S. B.

# Moderator's Address 1959 Pennsylvania District Conference

# THE QUALITY of the BRETHREN

Rev. Harold E. Barnett

WE PRAISE THE LORD for bringing us together in this Sixty-Ninth Pennsylvania District Conference of the Brethren Church here at Masontown! It is with fervent **prayer** and **hope** that we greet you as Moderator of this Conference. We say "prayer" because it is through this means that we shall receive the wisdom, love and courage to be about our Father's business. We say "hope" because we are expecting God to bless us in our fellowship here this week.

The dictionary defines the term "quality" as: "peculiar power or property, attribute, disposition, rank, superior birth, moral trait, pitch, degree, character, manner; also used as meaning the upper class of society." We are interested today in looking at the Brethren Church in a sort of "qualitative analysis" which means "the process of determining the elements or ingredients in any substance or composition and their nature." Now let us ask: what is the quality of the Brethren? What are the qualitative ingredients which make up the Brethren Church? What should be the peculiar powers, properties and attributes of the Brethren?

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**Delivered at Masontown, Penna., July 21, 1959.**

We are not primarily concerned with a quantitati or numerical approach. Statistical reports are only a proximations at best. Nevertheless, they are helpful a many times indicate the **quality** of that being measur We will not propose new organizational patterns for th work of the district. We will not examine specifically t history and doctrines of our Church.

The focus of our interest will be on the spiritual qua ties of the Brethren. The true and universal Church above all else a spiritual body. Then it follows that the Brethren as a denomination, as a local church or individuals are strong, they are strong spiritually. they are weak they are weak spiritually.

The speaker conceives the task of the Brethren to the evangelization of the world as Jesus Christ direct in His Great Commission. It is a teaching-preaching a baptizing commission. Only our God knows truly h well we are accomplishing our task. Only God can mea ure the spiritual qualities of the Brethren to an absolu degree. We can only hope to scratch the surface in th direction.

We Brethren are all proud of most of our past but v all agree that we cannot live there. We also honor t past heroes of faith in the Brethren movement but

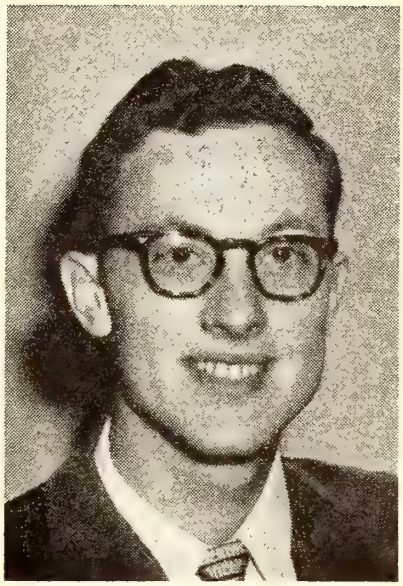
gree that their task was uncompleted and is our heri-
ıge today. They inspire us but we do not seek to be
ke them but rather we seek to follow the Lord even
ıore closely and serve Him **more** faithfully than they.
ur hope is to keep the continuity of the past and create
better Brethren Church in the future. We believe the
arent-spring of this better Church must lie, not in
chniques and organization, but deep in the individual
hristian's experience of God. As that is renewed so
ın the Brethren Church be renewed.

In medieval Christianity the supreme end of life, the
ımmum **bonum,** was the vision of God. This constituted
direct knowledge of God and participation in the divine
ature. We need more of this mystical personal approach
the Brethren Church today. We need more people who
ave been with God and who let others know of the ex-
erience. We need more people who show and live their
lvation in a joyous way which makes others say "Sure-
they have been with Jesus." We put more emphasis
on the objective things of faith: the Bible, Church
dinances and doctrines and the program of the Church.
hese things are important but we realize that the sub-
ctive experience of the salvation of the individual is
ased upon his **reaction** to the objective revelation of
od in Christ. Without one's **personal** experience of sal-
ation the Bible and its message of the Savior will do
m no good. Intellectual knowledge is not enough. The
ersonal experience of being born again by the regener-
ive power of the Holy Spirit is necessary. This only
mes when one repents of his sins, accepts and con-
sses Jesus Christ as Savior, and commits his life to
rist and His teachings. We need more testimony and
itness to this salvation experience by our people, more
joicing, more evidence that they are truly born again.
ften it is very difficult for us to tell, but we realize the
ord knows who are His.

It is possible to have the right doctrines, hold the right
ew towards the Bible, the person of Christ and salva-
on and still be out of communion with God. It is pos-
ble to have the proper organization, say the right
ings and fulfill the obvious and external things of our
ith and yet be spiritually dead to God in our hearts
d far from Him in what we love. We are reminded of
e prophets Hosea and Amos who prophesied in Israel's
ndian Summer," just before her captivity to the As-
rians.

Outwardly the nation was very religious and had great
aterial prosperity. The Israelites fulfilled astutely the
quirements of the Law. But in their hearts they did
t love God, only themselves. They could hardly wait
til the Sabbath were over until they could go back to
eir crooked and immoral dealings. God said they wor-
ipped Him with their lips but their hearts were far
om Him. We had better examine ourselves carefully
st we be lax in any areas of Christian commitment
d Church life. We had better be jarred awake by the
irit of God because we could very well be in our "In-
an Summer" as individuals, a Church, and, especially
these days, as a nation. Our faith must be practiced in
r daily living as well as in our Sunday pronouncements
piety and belief.

Our primary concern in the Brethren Church is not
owing **bigger** with more churches, more members and



HAROLD E. BARNETT

more organizational set-up, but rather primarily concerned with growing **better,** loving Christ more fervently, serving Him more faithfully. The speaker would much rather see the Brethren Church stay at its approximate **20,000** membership, or become even smaller, if by so doing we could have members truly "out and out" for God and giving full proof of their stewardship. Our task is to obey and be faithful in our hearts and lives. THEN, and only then, will God bless us with growth. We say with the Apostle Paul that we can only "plant" and "water" but it is God who gives the increase. We are laborers together with God (I Cor. 3:9). We must not worry about growing numerically, but rather growing more spiritually in love with God and thereby giving all we are and have into His service.

Our various boards cry for more money for the program of the Kingdom. More personnel is needed for the full-time work of the Church in many areas. Why isn't there enough money? Why are we giving far below our potential? Why are there not enough reapers for the harvest? The answer is plain. We do not have the high spiritual quality as Brethren to meet these needs. Insufficient funds, few workers, and little stewardship in every area of Church life, spells out defective spiritual quality. This is where we meet the acid test and this is the heart of the matter.

God requires true love out of which will grow true service. We do not love Christ enough, we are not thankful and joyful enough for our salvation, we are not yielded enough when the program of the Church must be curtailed for lack of support by Christian people. We could do so much more to reach the lost and build up the Kingdom if only the Brethren could see the vision and be spurred to action! A great revival where God moves powerfully and convictingly among His people appears to be the only way to get us to be self-forgetting and dedicated where Christian stewardship is concerned.

God has always insisted on right spiritual quality. God told Gideon to narrow down his army to the 300 select warriors. This was a quality group and under God they

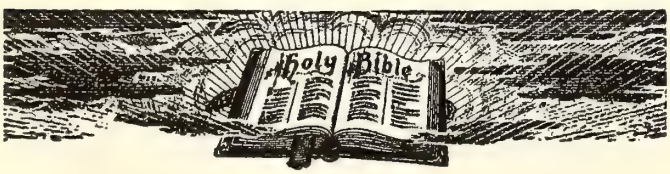
had a great victory. In I Corinthians 3, we find that in building for eternity we must use the materials of proper Christian quality. The building must be on Jesus Christ, the only foundation for Christian service and living. The discerning "fire" of God must burn out the inferior qualities in our lives. In I Peter 1:7 we read: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In this verse we find that our quality as Christians is purified and strengthened by the fires of persecutions and trials in this world.

In I Peter 4:12-13 we read: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." In this passage we are further told that the trials of faith we have here make us partakers with the sufferings of Christ.

In the 17th verse of I Peter 4 we are reminded: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" We need the "fires" of God in our midst today that will purify us from materialism, comfortable prosperity and selfishness. We need to be made keenly aware of the great peril of the hour when one-third of the world, or 900 millions of people, are enslaved under atheistic Communism.

America is fast becoming soaked in alcoholic beverages, filthy literature is sold on every side and Hollywood's style of immorality and godlessness is engulfing the minds of people. A recent survey showed that the average American works from 41 to 42 hours per week and spends 22 hours per week watching television. About half of the population of our country does not belong to the Christian Church. We could go on and on citing statistics which indicate America's spiritual sickness and corrupted sense of values. We must be more concerned with the Ephesian Church which loses her first love and the Laodicean Church which is apostate and lukewarm. The fires of God's judgment may fall upon the Church via Communism or some other means in order to bring us through fiery trials and in turn bring us back to God.

Perhaps you think the speaker is being a bit too harsh. Surely this does not apply to the Brethren Church, you say. Examine your statistical reports and look at the average attendances at Sunday evening and Prayer Meeting services. Where are the Brethren at these times? Are they engaged in more important matters elsewhere? Evidently. Is not prayer, worship and Bible study at the appointed times the sacred privilege and duty of every Brethren? Regardless of how much we say we may do and how religious we may appear, we are, nevertheless, a lukewarm and to some degree an apostate church.




Perhaps many other denominations fare no better b nevertheless, this does not excuse us in the eyes of G

Why, how often is it that you can expect to see yo deacons and deaconesses out to Sunday evening a Prayer Meeting services? This is only one example. W are there not more Ten Dollar Club members throu which we build churches? Why is it that so much of o denomination is below the $15.00 minimum that ea member should give per year towards denominatio enterprises? Why is it that so few delegates attend D trict and National Conference compared with the rep sentation we should have at these important meeting We are spiritually sick. Our first love is not with Chr and His Kingdom. Let's own up to it, get on our kne repent of sin, and get right with God!

The Word of God needs to be preached, taught a lived today as never before. We cannot be soft and ha hearted about it. When the Word is preached faithfu and fervently God will convict of sin by His Holy Spi and the Church thereby may be purified of her lethar and lukewarmness. Then if the individual Brethren w live and practice his faith and stewardship we may gain that dynamic and COURAGEOUS witness wh we are commissioned to give to a lost and dying wor We must give no uncertain sound. We are living in p ilous days when heresy and false teaching, guised true orthodoxy, is making great inroads into the Chr tian ranks.

My First recommendation is that the ministers of t district preach the Word as they have never preac before, with the whole heart, fervently. Condemn all s uncompromisingly and directly. Preach and live the l of God from a heart that is rejoicing in that love p sonally. Reveal the peril of the hour constantly lest forget. Point the Brethren to the sure triumph of Chr through those who are yielded to Him in service. Expl the program and objectives of the Brethren Church a urge full and whole-hearted support of it. The progr is right and the teachings we hold are true to the Wo Our problem is spiritual weakness as individuals a churches, taking the denomination as a whole, in t support of our program and the implementation of c teachings. The Pennsylvania District ranks highly, nomination wise, in our present stewardship status it could and should be much higher.

My Second recommendation follows naturally out the first, and that is that the churches stress evangeli as never before. The pastors should preach evangelis sermons, with each sermon being evangelistic to some gree. The Sunday School teachers should help lead ea of their pupils to accept and confess Christ as Savi. They should visit their homes and talk to the paren. Each member of the church should be a personal so winner for Christ in a day when men are looking for l and hope. Let us not be ashamed of Christ so that will not have to be ashamed of us in that day He con for His own.

My Third recommendation is that the District M isterial Association make a study of the matter of fining the areas of our faith for purposes of preachi and teaching. All existing statements pertaining to t subject should be considered. They are not asked write a credal statement but to delineate

asic teachings and practices of the Brethren Church. Vhat are the qualities of our beliefs? A progress report requested before the conclusion of this conference.

My Fourth recommendation is that each church require period of systematic instruction be given to each new pplicant for membership BEFORE receiving him into ellowship. Too often we receive members who are not harmony with the teachings and practices of the rethren Church and whose lives become a contradiction the name they bear. We shall always get into trouble hen we neglect quality for the sake of quantity. The istrict Ministerial Association is asked to consider this equest and make a progress report before the end of is conference.

My Fifth recommendation is that this conference take ction to favor the unification of Brethren publications to one publication as exemplified by the June 13, 1959, sue of **The Brethren Evangelist.** This would tend to nify our Church in its work and thinking. The speaker elieves the circulation of the **Evangelist** would be inreased, and that more of our people would see the deominational work as a whole and not as narrowed to eir own particular interests. It would make for a ronger and more united Church.

My Sixth recommendation is that this conference give vote of appreciation to the District Mission Board for s fine work in the progress of the Levittown-Fairless ills Brethren Church with Rev. W. B. Brant as pastor. special vote of thanks should be given to Mr. and Mrs. hil Nolte through whose initial efforts the work was egun.

My Seventh recommendation is that this conference xpress its vote of gratitude to the District Sunday chool Board for its efforts in the past year. Special ecognition should be given to the Workshop conducted t the Third Brethren Church of Johnstown on April 19, 959. We sincerely hope the Board will continue its fforts to increase the effectiveness of our Sunday School nd Camping programs. Mr. and Mrs. Walter Wertz hould be especially commended for their tireless efforts this direction. We strongly urge more intense efforts e put forth to secure our own camp site in Pennsylania.

My Eighth recommendation is that we give a vote of anks to the District Brethren Youth Board for its work planning and conducting rallies, retreats and conferce programs for the youth of the district. We recmmend more be done on the Junior level.

My Ninth recommendation is that this conference give vote of confidence to the Central Planning and Co-orinating Committee of the Brethren Church in its efforts unify and strengthen our program for the glory of God. Ve should take special recognition of the selection of Ir. John Porte of South Bend, Indiana, as Executive ecretary.

My Tenth recommendation is that each church endeavor increase its giving to World and Home Missions in day when the light of the Gospel is so needed in darkned areas of this world which may soon close to the ork of missions. It is especially recommended that each church seek diligently for new members in the Ten Dollar Club which builds new Brethren Churches.

These are the recommendations and requests of the Moderator of this conference. As you may note there is progress in many areas. Our quality is improving right along and we believe it shall continue to improve to the glory of God. If the speaker did not believe that he would not be a Brethren. You will forgive him if he seems too impatient that we come up to the place where we could and should be in the quality of stewardship as "laborers together with God." We believe the Brethren Church has great potential for growth and service. As a denomination we are on the way up. Various individuals and boards of our denomination and district are doing outstanding work. We have endeavored to note some of these elements of good quality.

The need of the hour is for more backing and participation in the program of the Church by ALL the individuals and churches of the district. As a district we are working in every area of endeavor below our potential. These things are symptoms of spiritual weakness. No good physician would treat the symptoms of an illness but he would go to the cause and endeavor to correct that. WHENEVER and WHEREVER we are falling down on our Christian obligations to some degree as children of God and Brethren we thereby reveal spiritual sickness to that degree.

We have said these things because we love Christ as the Son of God, our Savior, and we worship and follow HIM. We have said these things because we love the Brethren Church and would love to see her ever closer to the heart of God and at the center of His will. May those things be remembered and hearkened to that will purify and edify us in the most holy faith.

The Christian, and therefore the Brethren, must be of high quality. Inferior quality must be removed so that we may grow in victorious service. Let us pray that God may continually cleanse and bless us as individuals and as a Church. It is only through high spiritual quality that we may be a light to those in darkness and lead them to the Savior and eternal life. Ours must be a quality different and superior to those who only live for this world and the lusts thereof if we are to influence them towards that quality of living that is blessed. Truly we must be the "upper class of society" with our minds fixed on those things "which are above."

Beloved Brethren, may the Lord cleanse, purify and strengthen the quality of each of us for the tasks which lie ahead. We would leave with you the words of God through the Apostle Peter as recorded in I Peter 2:9-10: "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but now the people of God: Which had not obtained mercy, but now have obtained mercy."

Johnstown, Pennsylvania

Pray for the Conference at Ashland this coming week.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## TO WHOM TRIBUTE IS DUE—
### Reverend Steadman Aldis

About six years ago, when the Fort Scott Brethren Church had no pastor and needed capable leadership, they appealed to Reverend Steadman Aldis, retired Methodist missionary to India, to shepherd their flock until a Brethren pastor might be secured.

Although Reverend and Mrs. Aldis had served their own denomination faithfully for many years and were certainly entitled to retirement, he yielded to the call and took over the pastor responsibilities. Even though the compensation received has been very meager, Reverend Aldis has brought these people much wholesome spiritual food and built them up in the faith. His own background of missionary experience too has been communicated to the people who will profit immeasurably by his leadership. The church has been strengthened and given a real vision; now they are receiving the full-time pastoral services of Reverend Kenneth Howard, who came to them July 1.

We are all truly grateful for the unselfish ministry of Reverend and Mrs. Aldis. The community and the new pastor will profit by their continued association with this fine Christian steward. Truly the Lord must be saying, " . . . Well done, good and faithful servant . . . "

## NEWARK CHURCH
### Hires a Pastor

The Newark Brethren Church, having been without a pastor on the field since April 1, are happy to announce the coming of a new minister—Reverend Thomas Shannon.

This young church has displayed evidence of the excellent organization and leadership provided by their previous pastor, Reverend Crick. They have carried on the services commendably during the past three months with supply ministers; they have continued the mid-week prayer services and carried on a daily vacation Bible school with the help of their own membership.

Reverend Shannon, who has been living in Ashland during most of the past year, has served our Brethren churches at Carleton, Nebraska, and more recently at Roann, Indiana. Reverend and Mrs. Shannon are both graduates of Ashland College; Reverend Shannon attended Ashland Seminary as well. The Shannons have a son, Dennis, and a daughter, Sheryl. They will be moving into the parsonage at Newark about August 1. Our prayers and best wishes go with them and the new church they will serve.

**TEN DOLLAR CLUB . . . building for Christ. Are you a member?? If not—JOIN TODAY.**

## YEARNING HEARTS
### Bob Bischof

TWO VERSES of scripture in the book of Jeremi seem to point the way the Word of God is spreadi in the Wamdeo-Uvu area. "I will give them a heart know that I am the Lord; and they shall be my peo and I will be their God, for they shall return to me wi their whole heart." (Jeremiah 24:7) "If I say, I will n mention Him, or speak any more in His name, there in my heart as it were a burning fire shut up in r bones, and I am weary with holding it in and canno (Jeremiah 20:9).

The people in this area have a heart to know the Lo and there is in their hearts, after they have come know the Lord, the desire to witness and win others. I deed, they are "on fire" for the Lord. Too often at hor and on the mission field, we find that those who ha found the Lord are hesitant to witness; they are he tant to speak forth about how they found the Lord a

**questions and answers about ....**

BRETHREN HOME MISSION PROGRAM FOR PROGRESS REVOLVING FUND

Q—HOW WILL "PERMANENT RESOURCES" BE OBTAINED FOR THE B. H. M. REVOLVING FUND?

A—Your gift to the work of the Lord may be larger and more in keeping with your desire to give generously, if made through the medium of life insurance. There are several practical ways of providing bequests by life insurance which your insurance man should be aware of. We welcome any inquiries along this line as well as any other phase of Christian stewardship which you may be interested in. ARE YOU REMEMBERING THE B. H. M. REVOLVING FUND IN YOUR PRAYERS? IF NOT, WON'T YOU START TODAY SO THAT THIS PROGRAM FOR PROGRESS WILL TRULY BE A BLESSING TO THE ENTIRE MISSIONARY PROGRAM OF THE BRETHREN CHURCH? WE ARE COUNTING ON YOU, CHRIST IS COUNTING ON YOU, DON'T LET US DOWN.

hat He means to them. They shut up the Lord in their earts; sometimes they cannot contain themselves for ng and soon begin to speak forth about their salvation. thers are never able to witness for their Lord.

This is not true of the people in the Wamdeo-Uva rea. Those who have accepted Christ as Saviour have s their heart's desire to make Him known to others. ust two weeks before we moved to Gulak several of the Vamdeo-Uva Church Committee came and asked if it ould be possible for me to baptize and give the covenant some of their people.

On October 26, 1958, fifty-nine had been baptized and inety-five had taken the covenant; but since that time ere had been classes to prepare people for baptism nd the covenant—these people were now ready. I told em I would arrange a time for baptism and asked how any there would be. They told me there would likely be xty or more for baptism and something over one hun - red for the covenant. I arranged for Dr. Petcher and astor Karbam (African Pastor of the Lassa Church) to elp me.

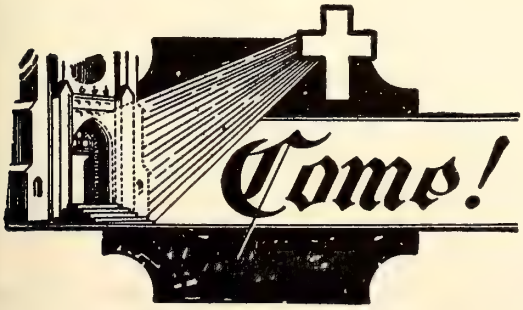
By 9 A. M. Sunday morning, June 7, we arrived at the hurch and found the building almost full of people, ith many waiting around outside. The Church Commit- e was busy finishing writing the names of those who ere to be baptized and to receive the covenant. Think- g all of these people were waiting for the service to begin, imagine my surprise when I discovered that they were ready for baptism or taking the covenant! Eighty-seven were prepared for baptism and 126 were ready for the covenant. All had finished the study course and passed the test.

At the service along the side of a small stream 126 persons received the covenant, confessing their belief in Jesus Christ, the Son of God, that He was the only one who could save them from their sins and that they wanted to leave the old pagan gods and superstitions to make Jesus lord of their lives; now they were going to enter a class in order to prepare for baptism.

The other eighty-seven who were to be baptized stood and confessed that they believed Jesus Christ to be the Son of God and their Saviour; they promised to follow Him until death would take them to be with Him. They then entered the baptismal waters, and as they came forth out of the water, they were welcomed into the fellowship of the Church by more than 600 people on the bank of the stream, singing "Happy Day, when Jesus washed my sins away."

It was a happy day. The glowing faces of those who received baptism told the story. Their hearts were on fire for the Lord; they could not be still and content to see others around them yet in pagan darkness. They could but go forth and tell others, for they had hearts to know the Lord and to make Him known.

**The faithful witnessing of Nigerian hristians—laymen, pastors, evangelists rings truth, light, salvation and hope countless thousands who have never eard the Gospel.**




Attend Church regularly every Sunday of the year

# What's Doing in the Churches

## POST-DEDICATION EVENTS AT NEW PARIS, INDIANA

The week following the dedication of the church, a most unusual program was presented to the church and friends. The Mrs. Jacques P. Malaubier of New York city appeared in her childhood church as a soloist, June 19th. The program which was varied carried such numbers as "Alleluia" (Mozart), "Lo, Hear the Gentle Lark" (Bishop), "The Lord's Prayer" (Malotte) and the Aria "One Fine Day" from Madame Butterfly.

Mrs. Woodrow Immel was the accompanist. Organ selections were also given by David Smoker; Violin Solo, Mrs. E. E. Miller and a trio number by the three just mentioned.

Known professionally as Jenny Collins, Mrs. Malaubier has given programs in New York, Detroit, Washington, D. C.; the British Colonial Hotel, Nassau; the Hilton Hotel in Istanbul, Turkey. The new sanctuary capacity was overtaxed with friends, relatives and former neighbors. A social hour followed in the basement.

The second event was a Family night carry-in supper which was also largely attended. It was very informal. With some music and a duet by Mrs. Lester Hooley and Mrs. Eldon Stump, there were pictures, slides by different individuals, also a movie film which had been taken by the Moderator at different times during the building program, from the Ground Breaking to the close on dedication day.

The committee on post-dedication events was Mrs. Woodrow Immel, Mrs. Forrest Cripe, Mr. Cecil Eubanks.

E. M. Riddle.

## VINCO, PENNSYLVANIA

It has been two months since we began our work in this "Stone Church Built Upon the Rock," and several months more than that since a report of the church's activities and progress has been made through the pages of the **Brethren Evangelist.** We are, therefore, taking time to bring a brief report of the work here to those interested in knowing what is going on in the churches throughout the Brotherhood.

The Vinco Brethren Church, located about six miles out of Johnstown, Pa., is strategically situated in a rapidly developing area in the beautiful mountains of western Pennsylvania. Last week this pastor began keeping a file system on houses under construction, to be used in contacting folks as they move into the community, and found within a ten minute walk of the church in just one direction thirteen homes under construction. Being t only church in this village the Vinco Brethren have real opportunity and a real responsibility in this rapid growing area. Then too, the interest of the people their church, and their recognition of their mission this portion of the Lord's vineyard, makes this pote tial even more promising.

Attendances at the various services have been ve encouraging during these two summer months. Our Su day School has averaged 239; the Morning Worship Se vice (including Junior Church) 219; Evening Service, 8 and the Mid-Week Service 28. Interest in, and attendanc at the various auxiliary meetings are also good. T Sunday School, church, and auxiliaries are well organiz and quite capable of moving ahead under the lay leade ship present. The church's over-all program has a stro evangelistic emphasis with all of the Sunday Sch teachers vitally concerned with the salvation of the so of those whom they teach.

Missions play a prominent part in the church's pla ning and giving. At present the church is givi $2,500.00 a year toward the support of Bro. Robe Bischof in Nigeria; the Sunday School is giving $2,500. toward the support of Bro. Kenneth Solomon in Arge tina; our Senior Boys' Brotherhood is seeking to ra $2,000.00 a year for the next several years to build co bination school and church buildings in Nigeria—one these already being constructed; and many of the class and groups in the church have other interests in t church's missionary program.

We have a promising Brethren Youth work here—t young people themselves doing most of the planning a conducting of their meetings. At the present time t group is planning for a series of home visitation pr grams for sick and shut-in members and friends. At t recent District Conference our youth presented thr hundred and thirty dollars toward the national proje The youth conduct their own Sunday School devotio services; a number of them are faithful to the cho and many of them are to be found regularly in the Su day morning and Sunday evening services.

Musically, the church is well blessed. We have a fi adult choir which each Sunday morning leads in the co gregational singing and each week adds to the worsh service through the singing of an anthem. We recen organized a Junior Choir which meets each week f practice and which sings in the morning service o Sunday each month. Our Music Committee also sees it that there is special music planned for each Sund evening. We also feel that the congregational singi among the Brethren here is a little above average.

The new parsonage family has been very gracious received by the folks here. We had the privilege a blessing of moving into a parsonage which had ju undergone a $13,000.00 remodeling program, and whi now compares very favorably with any preacher's ho in the Brethren Church. Several weeks ago we we honored by a reception in the church's Fellowship Hou —a beautiful building used for all meetings, socials, e At this time we were presented a lovely drum table a two fine table lamps.

We feel that the Lord has richly blessed the congreg tion in this place and we are praying that the wo here will continue to be such that He will continue

ess the efforts of the church. Our Sunday morning adio program—heard over station WARD of Johnstown -helps the church to get the message of God's Word out o those who cannot, or will not, attend church anywhere. On behalf of the Vinco Brethren Church we solicit the rayers of the entire Brotherhood in order that we might e able to meet the challenge which is ours.

Henry Bates—Pastor.

# Laid to Rest

BATES. Harvey T. Bates passed to his eternal reward ıly 14, 1959 after two years of failing health. Born ct. 2, 1881 at Carleton, Nebraska, he lived his entire life that community. Survivors include his wife, an adopted ıughter, and a brother. Became a member of the Bretheı Church in 1906, serving as Trustee, secretary, S. S. ıperintendent and in other capacities. Funeral services the Brethren Church with Rev. William Albright, pasr of the Church of the Brethren officiating; interment, arleton cemetery.

Mrs. Lauren Lietsch, Church secretary.

* * *

PETEFISH. Alfred M. Petefish, 53, died suddenly at s home near Sharpsburg, Md., on June 27th. Affiliated ith the St. James Brethren Church 17 years ago. Memer of the St. James Laymen's Organization. Survived by s widow, three sons, mother, five sisters and two brothrs. Funeral services by the writer. Burial, Mountain iew Cemetery.

Freeman Ankrum, Pastor.

* * *

SHERRY. Henry Sherry, 90, oldest member of the akville Brethren Church at the time of his death, went be with his Lord, May 3, 1959. Even though he lived early 20 miles from the church he was active in attenance as health and weather permitted. He leaves his idow and a son. Funeral services by his pastor, assisted his son's pastor, in the Nettle Creek Brick Church of e Brethren, near Hagerstown; burial in the cemetery djoining the church.

HARROLD. Clay Harrold, 86, a life-long resident of e Oakville Community, passed away after a period of iling health, June 7, 1959. His widow and a daughter re among those who survive. Services by the undergned. Burial, Mt. Summit Cemetery. Was a member of e Oakville Brethren Church.

RUTHERFORD. James (Jim) Rutherford, 76, died ıne 11, 1959, after several months of severe suffering ith cancer of the bone. His wife and two daughters are ıong the survivors. Memorial services by the Pastor, ssisted by a former Pastor, Rev. G. Bright Hanna. urial, Mt. Summit Cemetery. Was a member of the Oakle Brethren Church.

Arthur H. Tinkel.

* * *

LOGAN. Hugh Alexander Logan, 68, died Sunday, ıly 12. He had united with the Bethlehem Brethren ıurch in his youth and served the church as Deacon, Sunday School Teacher and President of the Laymen's Organization. Was a faithful and regular attendant at all the services of the church as long as his health permitted. Was anointed by the late beloved Elder Timothy D. Swartz and myself at the outset of his last illness. Survived by his wife, two sons, C. Worth Logan and Mark A. Logan, and six grandchildren—all members of the Bethlehem Church. Funeral services in the Bethlehem Brethren church in charge of his lifelong friend and neighbor, Rev. Oscar Bowman, and the undersigned, his pastor. The family had requested that no flowers be sent but that the money normally expended for this purpose be sent to the church treasurer for Missions. Interment, Dayton Cemetery.

John F. Locke, pastor,
Bethlehem Brethren Church.

## GOD'S WORD IN MAN'S WORLD

**By Edwin Raymond Anderson**

### CLIMBING THE FAMILY TREE

IN THIS DAY when humans are riding high on hobby horses of all hue, we are told of yet another—re-creating the family history, "climbing the family tree" to way-back, probably to blame the ancestors for the avalanche of agonies which attack far too often.

According to one writer who apparently is thrilled by the topic of such "trees," here is a hobby which is, "exciting, educational and inexpensive." He compares it to the "thrill of following a detective story," and is glad to note that whereas genealogy was once dismissed as the sport of kings, it has today joined the class of the democratic "do it yourself."

Certain spiritual observations are in order. Too many people do not go back far enough. For whatever the revelations "for good or groan" which may be stripped from the family-tree, there is the far, far greater revelation of greater consequence to the soul when it goes back of all trees to "The Tree without the city wall where the dear Lord was crucified for us all." Edged in black is the divine decree, "cursed is everyone that hangeth on a tree" (Galatians 3:13), but brilliance of grace comes forth of that black in the course of the Christ, "Who His own self bare our sins in His own body on the tree" (I Peter 2:24).

Another observation, looking not to the past, but to the future; far too many are more interested where they have come from than where they are going—an itch of interest to know of their forbearers—but stain of disinterest for personal acquaintance with the Almighty. "Everyone of us shall give account of himself to God" (Romans 14:12), needs to be reintroduced as the necessary word for this present, so filled with peril because of preoccupation with the past to forgetfulness of the future.

Our writer says that genealogy is more than fun; it plays a serious role in many legal matters. But the spiritual is the more serious, and linkage with life's Lord is necessary for eternal welfare. Each has his own place, and the gospel is directed to the individual concerning his sin, requiring his salvation, providing his Saviour. Theology rather than genealogy serves the better portion at this pivot-point. (Copr. ERA, 1958)

# MID-WEST DISTRICT CONFERENCE REPORT

THE MID-WEST DISTRICT CONFERENCE of Brethren Churches met at the First Brethren Church in Fort Scott, Kansas, October 9-12, 1958. A goodly number were there for the opening service which started at 7:30 P. M. in charge of the Moderator, Rev. Frank W. Garber of Cheyenne, Wyoming. Following the song service, the Devotions by Mrs. Edith Culp of the host church, the Address of Welcome by the Pastor of the host church, Rev. Steadman Aldis, Roll Call of the churches and the Response by the Delegates from these churches, the Appointment of Committees, the Conference was well under way with a soul stirring, heart-warming message by Rev. Robert G. Holsinger of the Falls City, Nebr., Brethren Church. Rev. Holsinger's topic was "Christ the Center of the Home," following the main Conference Theme "Christ the Center of All Things." Following the singing of a hymn and Benediction the Conference was dismissed for the evening to reconvene on the morrow for three consecutive days of mountain-top experiences in the Business of the Lord and the Church.

The following days of business were high-lighted with messages which were filled with encouragement for work well done, for the Lord and the Brethren Church in this District and the Church at large; with challenges for much greater work to be done; and with Christian admonition for work that could have been accomplished with more Faith and initiative. These messages were brought by both the Pastors of our own District and our Guest Speakers. These Guest Speakers were W. Clayton Berkshire in interest of the Mission Board, and H. D. Hunter of the Publication Board. Also Rev. Samuel Garber, Pastor of the Church of the Brethren of Cushing, Oklahoma, brought us a very inspiring message on "Christ is the Answer", at the Saturday Morning sermon period. Rev. W. R. Deeter, Topeka, Kansas, one of our retired pastors,—retired from actively holding a pastorate but not from the Work of the Lord—brought us the message at the Morning Worship hour on the Lord's Day, using Phil. 1:12-21 as his Scripture and text.

The reports brought in by the different Committees and Organizations, and by the Representatives of the various boards showed that while much has been done and that we are not sitting still in our work for the Lord, there is still much to be done and accomplished for the Lord in this District. Whether a District is large or small there is always so much more to be done than has already been done. In this day of the Atom and the Hydrogen Bomb, The Guided Missile, etc., when men are aspiring to reach other spheres before someone else does, when men are reaching heights intellectually that never have been reached before, even to the destruction by man of all mankind upon the earth, we cannot but accept these challenges and work all the harder so that the Gospel of Jesus Christ might be given to more people both abroad and here in our own homeland. There is much to be done here in our District, Brethren, let's accept the challenge and the Commission Jesus Himself gave us.

Our most sincere thanks go to the Fort Scott Bre ren for the wonderful hospitality shown us, both at t Church and in the various homes in which we w guests. I am more than sure we all went home with t sublime feeling of having been on the Mountain-top w others of like faith in the work of the Lord, with thanl giving in our hearts for the privilege of worshipping t Lord and working for Him and serving Him. We wish also extend our appreciation for the splendid solos giv us by Brother Hunter. Also the other special mu brought to us during this conference program, b vocal and instrumental.

Our next Mid-West District Conference will be held the First Brethren Church at Morrill, Kansas, Octol 8-11, 1959.

Mrs. Olen C. Davis.

**(Editor's Note: This report of the Mid-West Distr Conference was delayed in reaching the Editor's desk l cause of the illness of the District Secretary this p year. Moderator Frank Garber's address, which was s in with this report, will appear in a forthcoming issue the EVANGELIST.)**

## SINGAPORE MISSIONARY, DESPITE RESTRI TIONS, DISCOVERS "OPEN DOOR" ON UNIVERSIT CAMPUS

Lucille Ramish of the China Inland Mission Overse Missionary Fellowship, who teaches English at the Na yang University in Singapore, has found an open door minister to the Christian students on the campus as w as to be a witness in that place. Although organizatio and individuals are forbidden to come onto the camp to do any kind of religious work, a member of the f ulty is allowed to hold religious meetings.

Miss Ramish's apartment was used as a meeting pla for Christian students and soon the Nanyang Univers Christian Fellowship was formed. Purpose of the orga ization is to provide fellowship and teaching for t Christians and to strengthen the witness among n Christian students and professors.

An average of 15 young people and sometimes two three members of the faculty attend a weekly Bible cla They started their own prayer meeting and Sunday e

ng meeting, to which they are allowed to invite local inisters, teachers and missionaries to speak. As many 120 students have been present at some of the evan-elistic meetings.

Miss Ramish calls attention to a statement made in a ıblicity brochure, **The future of Singapore is the future youth.** "This can be said of the whole of Southeast sia," she said. "Communists are waging a war for the arts and minds of these young people, trying to make em slaves of an atheistic, materialistic ideology. We e also engaged in a war, fighting against the rulers darkness as we follow the command of our Lord to into all the world and preach the gospel to all nations. n accepted principle of military strategy is to find vul-rable spots in the enemy's territory and concentrate e on those targets. Here is a clearly defined target: the campus of Nanyang University we have 2,000 ung people from all the countries of southeast Asia, ncentrated in this one place. This presents us with an excelled opportunity to reach them for Christ. There e nearly 250 on the faculty of the university, either sident on the campus or living nearby with their fami-s. Is Nanyang University not a strategic place on which should concentrate prayer, that the Lord may do a ighty work? What would happen all over Southeast sia if these young people should be saved and become is witnesses when they go back to their own lands to e for Him?"

* * *

## LAN PROPOSED FOR U. S. MISSION TO VATICAN: ESIGNED TO SILENCE PROTESTANT OPPOSI-ION

An "unostentatious beginning" of diplomatic relations ith the Vatican has been proposed to the Senate For-gn Relations Committee, of which J. W. Fulbright (D., rk.) is chairman. The proposal is that a permanent harge d' Affaires be appointed by the State Depart-ent, thus requiring no Congressional approval or spe-al allocation of funds. It is recommended that the pro-dure "function quietly and without attracting too much tention" in order that the "non-Catholic opposition in e United States would lose some of its momentum as grew accustomed to the fact that we had someone the Vatican."

The recommendation concludes, "Those who are ob-cting today might even become convinced with time at U. S. official contacts with the Holy See had nothing hatever to do with religious matters, but were concerned lely with our national security, as, of course, would be e case." The recommendation is found in a current tudy of United States Foreign Policy, Summary of iews of Retired Foreign Service Officers," prepared for e Committee on Foreign Relations of the United States nate by an anonymous Foreign Service officer. Those pressing their views were deliberately kept anony-ous, and at points the study was highly critical of rrent United States' foreign policy.

In the arguments for a U. S. mission at the Vatican was asserted that since the United States is the chief ampion of peace and stability in the political, economic d social field, and since the Roman Catholic Church "is e implacable foe of atheistic Communism," therefore e United States has no better ally in its struggle against the Communist ideology and in the preservation of Christianity."

One retired Foreign Service officer cited in the report stated that since the Vatican directs the moral and religious lives of over 300 million persons, it has developed a system of communications channels and gathers information that could be valuable to the United States Government, but which might not otherwise be available. The furtherance of the good neighbor policy with Latin America was also cited as an argument for establishing diplomatic relations with the Vatican. It was pointed out that when the President formerly had a personal representative stationed at the Vatican, this arrangement was highly pleasing to the representatives of the Latin American countries. "A permanent U. S. mission to the Holy See," it was claimed, "would tend to renew and increase to our advantage this favorable impression."

Assuming that permanent diplomatic contact with the Vatican should be no longer delayed, one anonymous retired Foreign Service officer proposed his plan for this to be accomplished. He recognized that a full-fledged permanent American ambassador is out of the question at the moment, both because of opposition within the United States and because of dissatisfaction in the Vatican itself with representation of an equivocal or temporary nature.

* * *

## ILLINOIS MANUFACTURING CONCERN WILL TITHE; TWENTY CHURCHMEN BEGIN UNIQUE EXPERIMENT

A manufacturing concern in Rockford, Illinois, has not only an unusual name but also an unusual financial structure. In fact, the name of the concern is based on its financial plan. Ticor, Incorporated, is a firm that lays aside one-tenth of its total budget for religious and charitable causes. The name derives from the words "tithing corporation."

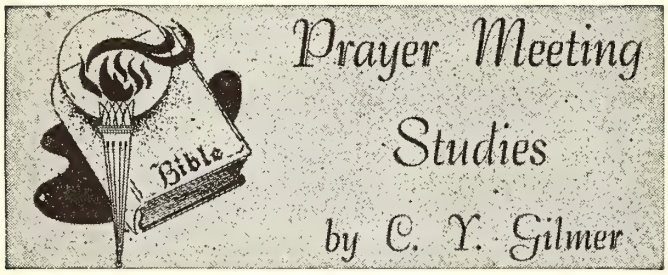
The firm is operated by John R. Hoaglund, a member of Alpine Lutheran church. After 20 years as sales manager with a machinery company, Mr. Hoaglund quit to work on an invention—a home garbage disposal unit operated entirely on water power. Mr. Hoaglund says he believes his invention was "divinely directed." For three years he lived on his savings; then he started manufacturing his patented invention and recruited 20 active churchmen as shareholders in Ticor. The shareholders have approved Hoaglund's plan to turn over one-tenth of manufacturing costs—labor, material and overhead—to a foundation, which also will get ownership of his patents.

* * *

## GERMAN YOUTH POLL SHOWS SPIRITUAL HAZE; MOST HAVE NO PERSONAL CONCEPTION OF GOD

A cross-section poll of Evangelical boys and girls in Germany indicates that only about one in ten have a personal conception of God, according to analysis of the results published recently. "The vast majority moves in a haze of conceptions and regards religion as an ideology," said Dr. Hans-Otto Wolber, head pastor of St. Nikolai church, Hamburg, in a report of the survey appearing in the June issue of **Lutheran World.** Dr. Wolber, who in recent years has achieved distinction as an expert on

**(Continued on Page 17)**




## CHRIST IS GOD

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

"My gracious Master and my God,
Assist me to proclaim,
To spread thro' all the earth abroad
The honors of Thy name." —Wesley

THE ONLY EVIDENCE for an opinion concerning the deity of Christ is in the Bible. The Jesus of the New Testament is the Jehovah of the Old Testament (Isa. 40:3; Matt. 3:3). Christ is the Jehovah of glory (Ps. 24:7, 10; I Cor. 2:8; James 2:1). Jehovah-Jesus is "THE LORD, OUR RIGHTEOUSNESS" (Jer. 23:5, 6; I Cor. 1:30). As Jehovah, Christ is above all (Ps. 97:9; John 3:31). As Jehovah, Christ is the First and the Last (Isa. 44:6; Rev. 1:17). He is said to be "equal with God" and that without "robbery" (Zech. 13:7; Phil. 2:6). Christ is God as Jehovah of Hosts (Isa. 6:1-3; John 12:41).

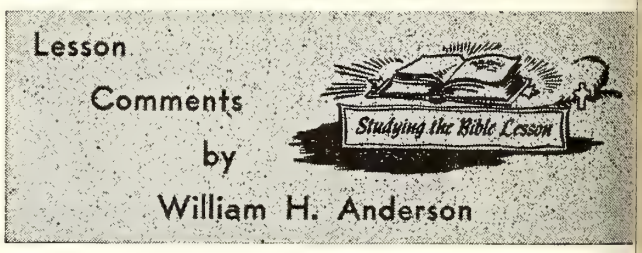
Jesus assumed the name of Jehovah (John 8:25, 53). Because He made Himself God the Jews thought they had a right to kill Him. He said, "Before Abraham was, I am" (vs. 58). It was "I am" (Exod. 3:6) who declared Himself to be the God of Abraham, Isaac, and Jacob. It was Jehovah-Jesus, and not a mere "good man", who spoke to Moses out of the burning bush, gave the Law, the ark of the covenant, the passover, the Sabbath, and the first promise of a Redeemer. Christ claimed all the attributes of the Old Testament Jehovah.

Christ is the Jehovah Shepherd (Isa. 40:11; Heb. 13: 20). He is the Jehovah for whose glory all things were created (Prov. 16:4; Col. 1:16). He is the Messenger of the covenant (Mal. 3:1; Mark 1:2). He is called upon as Jehovah (Joel 2:32; Acts 2:21). He is the Eternal God and Creator (Ps. 102:24-27; Heb. 1:8, 10-12). Isaiah calls Him "the Mighty God" (9:6). He is called the Great God and Saviour (Hos. 1:7; Tit. 2:13). He is "God over all" (Ps. 45:6, 7; Rom. 9:5). He is the true God (Jer. 10:10; I John 5:20). He is "the Word" (John 1:1), "the Judge" (Eccl. 12:14; I Cor. 4:5), "Emmanuel" (Isa. 7: 14; Matt. 1:23). He is "King of kings and Lord of lords" (Dan. 10:17; Rev. 1:5; 7:14), the Holy One (I Sam. 2:2; Acts 3:14). He is the Lord from Heaven (I Cor. 15:47), Lord of the Sabbath (Gen. 2:3; Matt. 12:8), Lord of all (Acts 10:36).

There are three Persons in the Godhead (I John 5:7). The mystery of the Trinity is beyond man's comprehension, and therefore did not originate with him. When God said, "Let us make man in our image," (Gen. 1:26), He used the plural pronoun, Elohim. So the Trinity was expressed in the beginning of God's contact with man. Christ as the Son of God (Matt. 26:63-67) is the "onl one-of-its-kind" (John 3:16, 18). His blood is called t blood of God (Acts 20:28).

"Forbid it Lord, that I should boast
Save in the death of Christ, my God (the original);
All the vain things that charm me most,
I sacrifice them to His blood ("blood" rhymes wi "God").

Christ is one with the Father (John 10:30, 38), a equal with Him in sending the Spirit (John 14:16). I has equal honor with the Father (John 5:23), and h undivided ownership of all things with the Father (Jo 16:15), and by Him all things consist (Neh. 1:6; C 1:17). He created them (John 1:3). He will raise the de (John 5:21) because He raised Himself from the de (John 2:19, 21). He is Eternal (Isa. 9:6; Rev. 1:8 Omnipresent (Matt. 18:20), Omnipotent (Ps. 45:3; Ph 3:21), Omniscient (John 16:30), unchangeable (Mal. 6; Heb. 1:12), and possesses the fulness of the godhe (Col. 2:9). He has the power to forgive sins (Col. 3:1 Mark 2:7, 10). As God He redeems and purifies t Church unto Himself (Rev. 5:9; Tit. 2:14). He is wo shipped as God (Heb. 1:6; Rev. 5:12; John 20:28).

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**Lesson for August 23, 1959**

## PLEADING FOR FORGIVENESS

**Lesson: Daniel 9:4-10, 17-19**

FEW BOOKS of the Bible have provoked as much cri cism as Daniel. Evangelical scholars place the book the approximate period 605-533 B. C. Liberals, howev have placed it as late as 164 B. C. The latter group cla the time is unimportant. One writer says it matters r **when** the book was written, just so we recognize Dan as "a seer and a prophet and a pastor suffering with h people in exile."

**But it matters greatly!** For if the book was not writt until 164 B. C., then it was written **after** the events the book had already transpired. In this case, Daniel w **not** a prophet foretelling the future, but simply an h torian relating history!

Our lesson is found in Daniel 9, "in the first year Darius the son of Ahasuerus, of the seed of the Medes

"Now Daniel, by this time, was an old man. He h survived the reign of Nebuchadnezzar, and of his s Belshazzar, and was now in the reign of Darius. Da iel was probably a man past seventy years of age a during all of this time he had not denied the Lor (Dr. M. R. De Haan).

The prophet had just read Jeremiah's prophecy co cerning the seventy years of Israel's desolation and exi

e knew this period was almost completed. He also knew at God had sent Israel into captivity because of her n. **Daniel was greatly concerned whether the nation d forsaken her sin and learned her lesson!**

So Daniel pours out his heart unto God in prayer.

### ACKNOWLEDGMENT OF GOD

"O Lord, the great and dreadful God, keeping the covent and mercy to them that love Him, and to them that ep His commandments" (vs. 4).

Thus the prophet acknowledges God, His nature, and s person. He sees Jehovah as the Mighty and Awe-me One who holds Israel's fate and future in His nds.

It is well to stand back and look at the greatness of r God. In our attempt to make God knowable, we have erely succeeded in reducing Him to our own finite size! ow unfortunate!

### ACKNOWLEDGMENT OF SIN

Daniel identified himself with his people in confessing eir unworthiness before God.

"We have sinned . . . "

"We have . . . committed iniquity . . . "

"We . . . have done wickedly . . . "

"We . . . have rebelled . . . "

"Neither have we hearkened . . . "

**There is no attempt to cover up, disguise, or ignore n! It is called by its rightful name—and confessed!**

### CKNOWLEDGMENT OF GOD'S RIGHTEOUSNESS

The prophet realized God had a perfect right to punish rael because of her sin. God is just Himself, and He mands justice from His people.

### ACKNOWLEDGMENT OF GOD'S MERCY

Though God is just, He is also merciful and compasnate. "To the Lord our God belong mercies and forvenesses, though we have rebelled against Him" (vs. 9). must always be remembered, however, that God's ercy, which He bestows upon men, cannot be **earned.** is all of grace! He bestows mercy—not because man serves it—but because He is GOD!

### PETITION FOR FORGIVENESS

"Now therefore, O our God . . . " After acknowledging d—all that He is—and after confessing Israel's sin—d all it entailed—Daniel petitions God for forgiveness d restoration. Notice his plea in verses 17-19:

1. "Hear the prayer of thy servant."
2. "Cause Thy face to shine upon Thy sanctuary that desolate."
3. "Incline Thine ear, and hear."
4. "Open Thine eyes, and behold our desolations."
5. "O Lord, hear."
6. "O Lord, forgive."
7. "O Lord, hearken and do."

We should not be surprised, after reading such a ayer, that God answered Daniel! The truth is, the aner came while Daniel was still on his knees praying!

"Our own country was founded by men who knew the power and believed in the power of prayer, and today one of the greatest reasons for the straits in which we find ourselves is undoubtedly our failure to resort to this wonderful avenue of power, the direct line between heaven and the hearts of men. It is prayerlessness probably more than anything else in the lives of Christians which is responsible for the apathy and the awful conditions which are existing among us in these terrible days" (De Haan).

Let's PRAY!

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### NATIONAL SUNDAY SCHOOL WEEK, SEPTEMBER 27—OCTOBER 4

THE THEME for the 1959 observance of National Sunday School Week—"Millions for Christ Through the Sunday School"—accents the gigantic task which American's Christian people must face and undertake at this perilous time in the history of mankind.

Development of powerful rocket fuels, penetration into outer space, atomic powered submarines, and a network of missile bases supplied with atomic explosives which could destroy civilization are accomplishments of modern science.

If the world is to survive long under these conditions it will be because of strong spiritual undergirding which alone can equip man to live with his own discoveries and scientific advances.

Increased religious interest, but continuous moral decline, in our nation demonstrate the necessity of a stronger Christian witness and a more aggressive program of outreach.

National Sunday School Week, unlike many other special weeks, must not be a time merely to courtesy in recognition or nod in appreciation of a work being done. It must be a time of spiritual advance, and of Christian witness. It is a vital part of the struggle for national existence.

The National Sunday School Association sponsors National Sunday School Week annually. This year the week falls between September 27 and October 4.

In cooperation with Christian publishers and denominational leaders the National Sunday School Association has prepared materials which will help local churches plan for this important week and observe it properly.

"National Sunday School Week Idea Book" outlines preparation and programming for the week. Posters, post cards, church bulletins, and streamers emphasizing the 1959 theme are available. Lists of other helpful booklets, tracts, and visitation materials have also been prepared.

Samples or quantity orders of materials suggested in this article may be obtained through the National Sunday School Association, 542 South Dearborn, Chicago 5, Illinois.—material made available by NSSA.

# AMERICA - - CHRIST OR PAGANISM

Royal S. Nelson, Sunday School Secretary,
Free Methodist Church

SCREAMING HEADLINES of every American newspaper tell daily of gun fights, thefts, murder, rape, sex orgies and the like, while their columns enlarge upon their lewd stories of disgrace, sin, and violence. But what is more appalling—such have become so common they cease to be news—only another incident in the American way of life.

Many thoughtful people are asking, "What is happening in America? What brought about this plague of iniquity?" There is little doubt that such incidents reflect the decay of moral fiber in the American society. They indicate a spiritual change is taking place. While traditionally America continues to be a Christian nation, actually the moral climate is changing.

**In America—Paganism versus Christianity**

The greatest revival now in progress is that of pagan secularism. Though advancing as silently as death, its depths and influence are penetrating even America's church life and are shifting the moral foundation of our entire nation. This has cut us from our spiritual moorings and caused us to suffer the attacks of unfettered human passion.

Socrates, the wise man of ancient Greece said, "Know thyself." Seneca, the wise man of Rome admonished, "Control thyself." But Jesus, the wise man of Galilee exhorted, "Deny thyself." Modern paganism would repudiate all three and proclaim, "Indulge thyself." Thus paganism contends with Christianity in its basic concepts.

Paganism is life lived on the practical assumption that if there is a God He is far removed; that one may live without reference to Him for actually He is not needed. This is practical atheism.

Christianity contends that God does exist. He is the great moral ruler of the universe. "In Him we live and move and have our being . . . We are complete in Him . . . " and that finally, "We must all appear before the judgment seat of Christ."

We, in America, are at the crossroads of d cision. Decisions are being made. We are eith choosing Christ or we are choosing a pagan wa of life.

**In America—Materialism versus Spirituality**

Materialism is the theory that life consists the abundance of things which one possesses. Tl "Rich Fool" in the parable of Jesus was a mat rialist. Hence, he resorted to bigger barns, mo goods, social security and a life of luxurious eas He forgot he had a soul (Luke 12:15-21). He w not the first nor the last of that long processi of men who have resorted to the same foll When man's energies are wholly turned to tl acquisition of things, when his chief delights a in them, he has become a materialist and h feet tread in slippery places. One ill wind ma turn him into a penniless beggar througho eternity. Such is the folly of materialism.

A spiritual man is one who is conscious tha "Man shall not live by bread alone, but by eve word that proceedeth out of the mouth of God (Matt. 4:4). "His delight is in the law of tl Lord; and in His law doth he meditate day ar night." (Ps. 1:2). He is conscious that there more value in life than that which can be phy ically seen. With Christ he approaches life wi one dominant concern and a lone passion. He propelled with one desire and cries from h heart, "I have come to do thy will, O God (Heb. 10:7)

A materialistic philosophy of life is reducir the spiritual concept of America's masses to new low. It has already gone far to close man mind on the God-ward side. If allowed to pr gress, the remnants of vital spiritual life will l crowded and covered to the point of extinctio The people of America must choose between m terialism and spirituality.

**In America—Humanism versus Theism**

"Man is a splendid animal," we are told. If th is true, then let us not be surprised if he ac

e one. The inevitable result of such teaching ll be a life lived on the pattern of "I-want-ıat-I-want-when-I-want-it." The means or ethod of attaining it is unimportant. Personal atification becomes the all-important thing. ıis is a philosophy of life which places man's ll or desire at the center as supreme. It must minate all and master everything in opposition that will. Thus man becomes the great "I M." The result is a Hitler or some other "would " conqueror who turns the world into a holo-ıst of war.

On the contrary, the Bible teaches that over d above all the affairs of man, God lives and les forever—supreme, omnipotent, eternal, the eat "I AM." "He is the Alpha, and Omega, the ginning and the ending . . . which is, and which ıs, and which is to come, the Almighty" (Rev. 8). It teaches that men are happy, complete d secure as they properly bring their whole ing into harmony with Him and His will for em. This is the theistic view of life. America ıst choose between humanism and theism.

### What of the Future?

Will America rise or fall, become morally bet- or worse? It cannot rise unless we become rally and spiritually renewed. To be spiritually ıewed we must have a rebirth of God-consci-sness. How can this come about? This God-nsciousness should be given in the home. But ecularized home cannot do it—the home is of-ı the worst offender. The public school is a ghty force for the establishment of concept, but e American school is silent on spiritual matters. this great task of conditioning the heart and nd of American society with Christian con-ots and teaching is to be accomplished; if the od-tide of materialism, paganism, and human-n is to be resisted; it will be done through the angelical church and Sunday School.

Because the Sunday School is the greatest out-ıching arm of the church, it will be in the van-ard of this great evangelistic thrust. More mes and individual lives are touched through e Sunday School than through all other church encies. The Sunday School, as the greatest ıching agency of the church, must carry much the direct responsibility for altering the con-ence of America, for the Sunday School is the ırch at work in the great task of teaching. The nday School is the church's great opportunity counteract and roll back the evil tide of iniq-y which is beating relentlessly against the moral foundations of our national and family life.

What lies in the future for America? The answer lies in the importance we place on the Sunday School, and the vigor with which we seek to extend it.

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Supplied by National Sunday School Association in observance of National Sunday School Week, September 27 - October 4.

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## WORLD RELIGIOUS NEWS

(Continued from Page 13)

youth work, said the majority of those interviewed showed that they "want nothing to do with independent intellectual struggle to arrive at their own decisions in religious matters." They "allow the conditions of their own past and the social significance of religious questions to determine their decisions, he declared in the Lutheran World Federation quarterly.

The poll, which was conducted by a large West German public opinion institute, revealed that only 84 per cent of the members of German Evangelical youth groups believe in Christ as the Son of God. It disclosed also that only 85 per cent regard the Bible as God's Word and 54 per cent hold the belief that the sole way to God is through Christ.

Dr. Wolber said the findings showed that "a person's religious attitudes are connected to an extraordinary degree with the person who mediates the religion to him. To put it in somewhat exaggerated form, people judge God by their pastors." He commented: "It is extremely interesting to note that the issue is not the failure of religion but the failure of its representatives, not the impression gained of religious truth, but the genuineness of those who are its bearers." The Hamburg pastor said the survey brought out "a tendency to regard the question of faith as a subject taught in school. In the life of the average individual, the decisive encounter with the Church and with religion is compulsory confirmation instruction," he stated.

Conducted on behalf of the youth department of the Evangelical Church in Germany, the study showed that although 72 per cent of these interviewed said they go to church frequently, only 45 per cent could say that they had been at a service on the previous Sunday.

* * *

To help celebrate the Beaver State's 100th birthday, Oregon Lutherans united last month to sponsor a centennial chapel at the Oregon Centennial Exposition in Portland. The circular structure was located at the heart of the exposition grounds, next to the Centennial pavilion. Each day one of the sponsoring churches, together with its pastor, were in charge of the display. The circular chapel had a spiral wing entrance with a lofty cross above it. "The Lord is my Shepherd" was inscribed on the outer wall. Lutheran businessmen financed the display which was popular with exposition visitors.

# *Brethren Youth* SUMMER WORK

# SPOT REPORTS

## DISTRICT YOUTH CONFERENCES

A few weeks ago PAGE 18 reported many of the special youth activities which took place in conjunction with the INDIANA DISTRICT CONFERENCE. Similar activities were executed at the District Conferences of OHIO and PENNSYLVANIA.

**OHIO DISTRICT CONFERENCE:**

Nearly 50 Ohio young people registered for the Youth Conference at Smithville, Ohio, under the direction of the Ohio Youth Board and administered by **Kent Bennett,** student at Ashland Theological Seminary. Special speakers for the sessions were **Doc and Jean Shank.**

In addition to prayer meetings, inspirational services and discussion groups, the youth found time for ball games, swimming, picnic and Bible lectures by **Professor Charles Munson** in the adult's meetings.

Highlight of the Youth Conference was the District Finals of the SPEECH CONTEST between **Alice Oburn** of Pleasant Hill and **Charles Craig** of Canton, with the latter being declared the winner.

**PENNSYLVANIA DISTRICT CONFERENCE:**

Activities similar to those described at the Ohio Conference took place in Pennsylvania at the Masontown Brethren Church, only this time under the direction of **Charles and Roberta Lowmaster**—but again with the **Shanks** as special youth speakers. It was so good that the young people of both districts had an opportunity for these close acquaintances with our missionaries on furlough.

Forty-five Brethren Youth registered for this conference and the church was full of youth and adults for the SPEECH CONTEST finals, with **Kitty Sarver** of Berlin, Pennsylvania, taking top honors among three contestants.

## B. Y. SUMMER CRUSADERS

**CLEVELAND, OHIO:**

The Youth Director had an opportunity on July 30th to visit **Miss Alma Custer** (Brethren Youth Crusader) at the West Side Community House. It was eye-opening to witness the good work Alma and the other Social Workers and Volunteers there were doing with the underprivileged children of that area of Cleveland.

Alma's work ranged from teaching Bible School and directing recreation to summer camping and cooking her own meals. But in every facet of the program there was always plenty of opportunity for teaching, leading, and giving love and attention to the children. Her seven week stay was often-times difficult, but very rewarding to her and the children.

**MESA, ARIZONA:**

These three Crusaders—**Sue Miller, Lois Berkshire, Ann Lindower**—have been working for four weeks at Sunshine Acres, an orphanage for children from 5 to 15. Their work of Bible School teaching, craft instruction, recreation direction and reading instruction has been much appreciated.

In addition to this work they have been finding time to clean up after dust storms, try to keep cool, and help with the worship services at both Tucson and Scottsdal Tempe.

But above all, they are helping to give these childr some Bible teaching and plenty of sincere love. Is there better way to use your talents?

**KRYPTON, KENTUCKY:**

Six Crusaders—**Carol Grove, Judy Kerlin, Shari Li ton, Carolyn Logan, Martha Rose, and Lois Staley**—a helping Miss Lowery for seven weeks again this su mer with an intensive Bible School program at four l cations.

**Miss Lowery** comments, "The girls have been m commendable and they seem to have pecks of fun. I gue I won't burst from laughter. Bible Schools have be very good. To date more than 130 enrolled in the fo schools. Krypton has been the best in years."

**OTHER LOCATIONS:**

In addition to the Summer Crusaders at Krypt seven other girls have now completed 31 weeks of Bi school teaching in nine other churches. These worke who have also done some wonderful work, are **Pat Hi gins, Sharon Lewis, Mary Rose, Lois Shanholtz, Jan Steffen, Judy Steffen, and Phyllis Smith.** Other repo of their work will be given later.

## THE PIONEERS

**BILL WING:**

Bill, a part time student at Ashland College, contr uted three weeks of manual labor in early June at t New OHIO CAMP SITE. His work there was mu needed to get the camp in shape for the dedication July 5th.

**PAUL RICHEY:**

Paul, having just completed his freshman year Ashland College, also gave three weeks of manual la time at LOST CREEK, KENTUCKY.

**Mrs. Drushal** writes, "We want to thank you for ser ing Paul Richey to help us. I don't see how we co have gotten along without him. Paul filled a real ne We hated to give him up. We hope all the Brethren You workers worked as hard as Paul did."

## THE AMBASSADOR QUARTET

**THE AMBASSADORS—Gary Bargerhuff, Jim Slu Dick Winfield, Gene Hollinger**—completed their six wee of singing on July 23rd.

These college fellows drove 2,885 miles conducting services in 35 churches, with a total attendance of 2,8 people The early reports of their programs are ve good.

Some pastors have said, "The composure and prese tation of the fellows served as a good testimony and inspiration to all the people, young and old, in c church." "They are a consecrated group of young m and you may well be proud to have them in your chur to present a message for Christ and His kingdom." "Th conduct in the homes, as well as in the church, was abo reproach."

# The Women's Corner

by Helen Jordan

### MEETIN' SEEDS

THE INTREPID SOULS who settled our country loved their church services, but sometimes found hat they needed something to revive their tiring spirits hen the sermons lasted too long. Tiny bags of dill or ennel seeds, or a sweetshrub of rose "Sabbath Posy" elped awaken the drowsy and quiet the restless.

Like our colonial forbears I seem to need some "Meetin' eeds" every now and then. In fact, in the rush of everyay life I seem to find little time for long contemplaon of serious ideas. Rather, I find my mind picking and ampling little seeds of ideas. Perhaps this is a stage I'm oing through, like some our children pass through. Peraps, as Anne Morrow Lindberg suggests in her delightful ttle book, "Gift From the Sea," a housewife needs time to erself to gather some inner sustenance so she can give s generously as her essential nature prompts.

For me, this year, in the bits and snatches of time hat seem to be all I have in the way of privacy, one it of scripture has pointed the way. "Man does not live y bread alone, but by all the words that proceed from he mouth of God." I have found pleasure and strength n seeking out and contemplating, one by one, the seeds f wisdom that God has given to His people. So far, hese have been just the actual words spoken by Jesus, ut there are other sources for my study, so this nibbling ould last a long time.

God spoke to His people through the men of God who ere close enough to Him to hear. A thorough study f those utterances would take a lifetime, and since God till speaks to man, one can hardly expect to keep up ith the published output, let alone all the oral presentaions. Perhaps the sweet "Sabbath Posy" of prayer, where od can speak directly to me, will next year supplant this ear's need for "Meetin' Seeds."

Mrs. Elton Whitted,
Ashland, Ohio

# Spiritual Meditations

**Rev. Dyoll Belote**

### IMPROVISING AND HARMONIZING

**"I verily thought with myself that I ought to do many hings contrary to the name of Jesus." Acts 26:9.**

N AN EARLY PASTORATE I had as my church organist a young man who could, and did, usually comine improvisations with the regular hymns of the church ervices. The result was a pleasing addition to the beauty f the hymns. But, those additions were made according o the rules of musical composition. Sometimes younger musicians will attempt to perform thus without an adequate understanding of musical composition, and the result can be anything but harmonious. The improvising must be in harmony with the theme of the intended melody.

And many times discord and lack of harmony in our lives comes from failure to be in tune with Christ. Paul also wrote the admonition, "Let this mind be in you which was in Christ Jesus." Paul learned by bitter experience how disastrous it is to think contrary to the mind of Christ. The number being rendered is not to be made to harmonize with the improvisation, but rather the improvising is to be made to harmonize with the music of the selection being rendered. It is not for us to seek to harmonize His will to ours, but to set our hearts and minds in tune with His. It will be a glorious experience to this day—and every day—to face life with "the mind of Christ" as our mind, and at the end of each day we shall have learned by the glorious music in our souls that the way of Christ is best.

"Jesus, our only joy be thou,
As thou our prize wilt be;
Jesus, be thou our glory now,
And through eternity."

# Wedding Announcement

LEWALLEN-COLEMAN. Miss Jo Ann Lewallen, daughter of Mr. and Mrs. Frank Lewallen of Mulvane, Kansas, became the bride of Donald Coleman, son of Mr. and Mrs. Clarence Coleman of Mulvane, in the Mulvane Brethren Church, Saturday evening, June 27, 1959. A beautiful double ring ceremony was solemnized by the couple's pastor, Rev. Robert K. Blaine.

The couple are active members of the Brethren church. The bride is the church organist. A large number of friends and relatives witnessed the reading of the ceremony. May God add His richest blessings to this fine Christian couple.

Muriel Sherman, Corr. Sec'y.

EMRICK-KNEE. Miss Nancy Emrick became the bride of Larry John Knee, in a beautiful church wedding, read by the undersigned, in the College Corner Brethren Church, on Friday evening, June 12, 1959, witnessed by a full church of friends and relatives. The bridegroom was the youngest son of John Knee, deceased, who was for many years an active member and worker in the College Corner Brethren Church. Larry is also an active member. An unusual feature of the ceremony was the fact that the bride expressed her intention of becoming a member of the church with her husband. Her parents and family have also had a long acquaintanceship with the undersigned whose boyhood home was in that Community. They are at home on the Knee Farm but both are employed in Marion, Indiana. May the great Creator God unite them with His everlasting love and power.

Arthur H. Tinkel, Oakville, Indiana.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



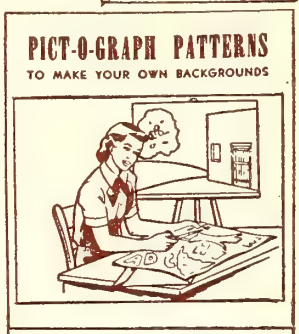
# Pict-O-Graph Helps

## HOW TO USE Flannelgraph

By Fay Rogers. A helpful "how" book to guide every teacher in the best use of this wonderful teaching medium. Includes, for new teachers: what it is, what to buy, how to prepare, how to use. For experienced teachers: suggestions for enlarging the use of flannelgraph and compiling your own lessons.

No. 2941 ..... 35c.

## PICT-O-GRAPH PATTERNS




Packet of twelve 19 x 25-inch sheets of patterns for houses, trees, city walls, hills, rivers, curtains, ships, numbers, a fiery furnace, a fence, a tent, the alphabet, and many others. Patterns are full size for use on 36 x 24-inch flannelboards. Backgrounds include most of those needed in all Standard Pict-O-Graph sets. Flannel not included.

No. 2188 ..... $1.35

## SUPPLEMENTARY OBJECTS

Forty full-color subjects for use with all Pict-O-Graph stories. Objects from the house, the palace, the synagogue, the outdoors, etc.

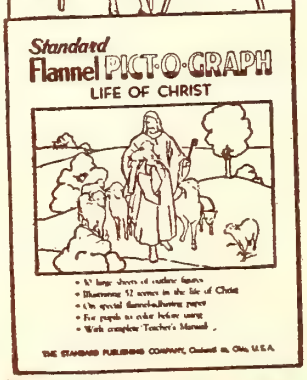
No. 2187 ..... $1.35

## PACKET OF SUEDE-BACK PAPER

Six 13½ x 10¼-inch sheets of blank suede-back paper for making your own figures. White paper can be colored to suit your needs. Ideal for teachers who desire to make additional figures for use with Pict-O-Graph sets.

No. 2189 ..... 75c.

## Uncolored LIFE OF CHRIST SET




Thirty-two 11 x 14-inch sheets to illustrate fifty-two incidents in the life of Christ. Figures printed in outline on flannel-adhering paper. Children can color the outline figures first as a handwork project and then cut them out for use on the flannelboard. Teacher's manual included.

No. 2130 ..... $1.95

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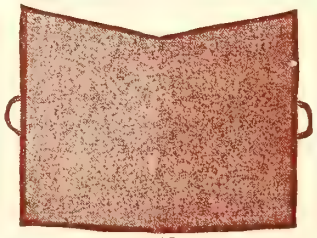

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# The Brethren EVANGELIST

Official Organ of The Brethren Church


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## THE 1959-60 GENERAL CONFERENCE OFFICERS

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Vol. LXXXI August 22, 1959 No. 33

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# GENERAL CONFERENCE ECHOES

ON MONDAY EVENING, August 17, 1959, the 71st General Conference of the Brethren Church was opened by Moderator George W. Solomon, in Memorial Chapel on the beautiful Ashland College Campus, Ashland, Ohio. Following a service of praise, hymn singing, special numbers, scripture and prayer, the opening message was given by Vice-Moderator, Walter C. Wertz. His subject: "Christian—Let Us Run the Race." He presented a great challenge of Christian Living to the fine audience present for this service.

There were 200 lay, 78 ministerial, one district and four co-operative delegates registered for the Tuesday morning business session. This is a total of 283, as against 304 a year ago at the beginning of our 250th Anniversary Conference.

The Moderator of Conference presented his address Tuesday morning, which challenging message appears as the main feature of the **Evangelist** this week. A special feature of the Tuesday morning Conference session was a tape recording of words of greetings from our missionaries in Argentina prepared especially for our Conference.

Brother Phil Lersch has the following to say about the opening of the National Brethren Youth Conference:

"TWO HUNDRED Brethren Youth have presented credentials to complete their registration for the National B. Y. Conference. This is the total as of Tuesday noon of the conference week, probably the highest total this early in the conference for several years.

"Monday night after the General Session, 160 of the young people gathered in the Ashland College Student Union for games and refreshments. The highlights of the first morning's activities were Brotherhood, Sisterhood and small-group discussion groups.

"The Chapel program got off to an excellent start with the first message by Sheldon Clements, youth conference speaker. This Man of God to young people is entertaining, inspiring and most challenging. The youth are ready to receive even greater blessings as he speaks during the week.

"THE B. Y. CONFERENCE IS OFF TO A REAL GOOD START. We only wish more of you could be with us. (But where would we put more?)"

More news about the further happenings of Conference, will be presented in next week's **Evangelist**. (WSB).

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1959-60

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# COMING EVENTS

**PENNSYLVANIA DISTRICT BRETHREN YOUTH RETREAT**
**Laurel Hill State Park**
**Somerset, Pennsylvania**
**September 11-13, 1959**
**Friday evening to Sunday noon**
**Theme: "Footprints"**
**Cost: $5.00. Preregistrations to be sent to Miss Ida S. Kimmel, Berlin, Pa., with $1.00, by September 8th.**

**Ida S. Kimmel.**

**McGAHEYSVILLE, VIRGINIA. Mt. Olive Brethren.** Revival Services—**Aug. 31-Sept. 13th**—Preachers: Missionary Glenn Shank, Aug. 31-Sept. 6; Rev. John T. Byler, Sept. 7-13; Dr. John F. Locke, Pastor.

Is Your Church in the News?
Send in your Report Today!

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## On The Horizon

ANOTHER WEEK of General Conference is at hand. It is a very special Conference, this ear, inasmuch as it is now a full year since we elebrated the 250th anniversary of the founding f the Brethren by Alexander Mack in 1708. Es, this is a special Conference, more so than ny succeeding Conference will be. Why? Upperost in our minds is the question of what has een accomplished in the Brethren Church in ne year as a result of the special challenges and nspiration of the anniversary year celebration. Ve want to know whether the all-consuming aniversary celebration was just fan-fare—a specacular, or whether it was a penetrating, progess-producing challenge. General Conference of 959 has the answer.

There have been some losses along the way— n man-power, and otherwise. There have been ome notable gains. Reports of Conferences bear hese out. New challenges have come to us both n opportunities to expand our witness and serice by means of new churches, and in the conuing complexity of modern society around us. ew of us are able to keep up with the rapid adance in this super-sonic age. It used to be said hat the "old must give way to the new," but ow, we feel that the "new" is already out-ofate by the time we find out about it. While this s all going on we realize that people still have piritual needs. It is our continued business to ccept the new challenges and meet them with he same eternal message of salvation through he name of our Lord and Saviour, Jesus Christ.

This is a very competitive world. A business hich does not produce a quality product, proprly advertised and serviced, is destined to obvion. Smart advertising, coupled with a good ales organization, and service, can meet cometition with success. We have never been much o speak of the spirit of competitiveness in the natter of the business of the Lord. Nor have we een much to advocate greatly increased numers if it would mean the sacrifice of spiritual ualities. Yet we must be aware that in order to in the hearts of men in this fast-moving age, we must present the Gospel in a way which will mean more to them than any false doctrine, teaching, ism or world allurement.

Our literature, our mission and education programs, our churches, our preaching and teaching must be of the very best. We must put our best foot forward. On the horizon, we see the possibility of bitter frustration and disappointment in the hearts of men in the not-too-distant future. For some reason or other, the announced exchange of visits between President Eisenhower and Premier Khrushchev has seemed to lull the American people into a soothing dream that world peace is just around the corner. What we seem to be failing to remember is that the avowed Communistic goal is world domination. Our country, with its churches and faith of people in the God of heaven, has been a particular target of the Communist Reds, of which Khrushchev is their undisputed leader. When the bubble breaks, we must be ready with our continued program of Gospel witnessing—true to the Word, evangelistic, courageous, with up-to-date methods and procedures. The witness of the Brethren will be needed in the immediate and distant future more than ever before.

It is our hope and prayer, that, with our feet firm and solid upon the Rock, Christ Jesus, we can present to an unstable society of men the eternal Gospel of the Christ who can give peace of heart and soul, not only now, but for eternity. To this end, then, may we dedicate ourselves anew. W. S. B.

### BIBLE READING CAMPAIGN IN THE PHILIPPINES

A special campaign of Scripture distribution through the churches has been launched by the American Bible Society's agency in the Philippine Islands, The Rev. Angel Taglucop, secretary there, is organizing the churches in neighborhood Bible reading campaigns. Every member is to invite some neighbor to his home for Bible reading each night for a week. The Gospel of John in the various dialects is being used. A helpful small bookmark to guide the people in their reading has been prepared.

# Moderator's Address 1959 General Conference of The Brethren Churcl

## REV. GEORGE W. SOLOMON

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# A DARING VENTURE

EVERY CHRISTIAN CHURCH and every Christian must witness to the times and conditions in which they live. Every age is filled with opportunities for service; challenges that demand a giving of time and self for the cause of Christ. There are great movements that challenge us to rise up and add our strength to that of others that the church's witness might be strengthened. However, history will warn us that all movements in the name of Christ and the Church have not been good. In the days of the Crusades, wars were fought in the name of the Church. In the days of the Reformation, men and women were tortured and burned at the stake in the name of Christ. There are often causes existing that challenge the very faith and theology upon which the Church was built and into which, we, as individuals, have entrusted our whole bodies, souls and spirits for eternity. Our place in time was not of our own choosing; and it may not be to our own liking. But of one thing I am certain. God holds us responsible to witness to the times and conditions into which we have been born. If we are to be faithful in this responsibility, we must first possess a real understanding of our times and the needs of our day. Understanding our times will require an analysis, not only of our own program, but also an analysis, with an attempt to evaluate, the entire Christian movement and its effect upon the multitudes who are born into these tumultuous times.

As one views the Christian Church today, it is very evident that drastic measures are being taken to alter the face of Christendom. The movement in our day is for a worldwide Protestant Church. This on-rushing tide of ecumenism may in our lifetime engulf most of Protestantism. It is gaining power and momentum. The question, "to be or not to be" a part of this great movement, takes on greater import every day. As the desire for unity spreads and more and more are gathered into the ecumenical fold, fewer and fewer of remain on the outside.

As Brethren, we have long claim to hold to the absolute suprema of Scripture as a rule of faith a practice—The Bible, the whole Bib and nothing but the Bible is c claim. In Alexander Mack's day tl was a daring venture. Down throu the years it has remained so. A faithfulness to such a claim in tl our day will become an even mc bold and daring venture, as the forc of ecumenism continue their gre march toward their goal of o Church—worldwide unity. We, Brethren, cannot bury our heads the sand like the proverbial ostri and ignore this movement. We mu rather be alert to its every vacil tion and try to evaluate it in rel tion to what we know to be Go will and purpose for the church. be or not to be a part of this gre program is a question you and I a being forced to answer. Shall unite our forces with many othe who have already committed the

elves to become a part of a world-vide Protestant Church? Or shall we letermine to continue on as The Brethren Church, receiving the abuse of being called separatist, reaction-ry, obscuranist, biblicist, and many ther unkind and unpleasant appel-ations?

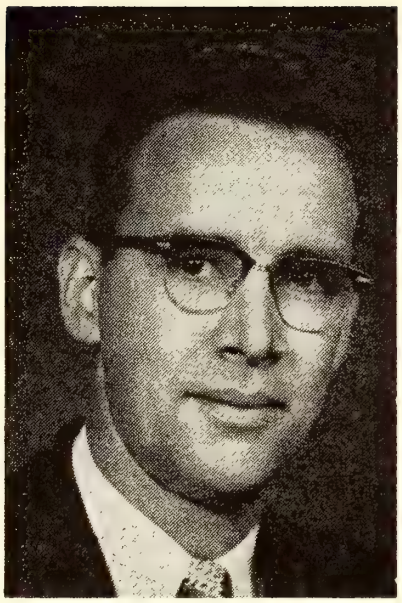
Lovely and desirable as unity ap-pears, the price will be more than we an afford to pay. Giving up a few uman customs, traditions and cere-nonies for closer unity is one thing. But, involved in ecumenism are dif-erences in matters of faith, of re-igion, of Christology, of Theology. The whole gamut of religious thought s involved.

I believe that to be a faithful wit-ess in our day, we must analyze his ecumenical movement. What is ? What are its goals? Why does t exist? Is it faithful to Christ as Head of the Church? Is it Scriptural n its polity and theology?

## THE GOALS OF ECUMENISM

There exists a small group of Ecumenists who recognize that the nly practical and successful union must be one in which all Christians re united in one church, not only hrough visible union but united as vell in faith, polity and practice.

But, since such presents several eemingly unsurmountable obstacles n these times, most Ecumenists are villing to settle for a Federal Union t the moment. Their goal might be est expressed by quoting one among heir own number, C. C. Morrison: n his book, "The Unfinished Refor-nation," Mr. Morrison says, "What, n a united church, shall we do with ur differences? There can be only ne answer. They must be welcomed nd embraced as essential to the ful-llment of the Christian life. Our iversities are not a spiritual liabil-ty, but a spiritual asset of the Christian life. They do not derogate rom our unity; they contribute to t. Embraced in the ecumenical hurch, these diversities guide and nhance its spiritual life beyond nything we have known in our sec-arian separation." This statement etrays the placing of the emphasis. External unity possesses more im-portance than inward unity of faith. To these it really doesn't matter what you believe and teach and preach; the important thing is a nion of the visible church.



GEORGE W. SOLOMON

The almost hysterical plea for organizational unity would make it appear that God depends upon a human institution for life and influence. The redemption of souls, the proclaiming of the Gospel, the spiritual growth of the believer all must wait until a man-made ecclesiastical machine can be utilized. J. Marcellus Kik, in his book, "Ecumenism and the Evangelical" says, "The reigning Christ, head over all things to the Church, the indwelling Holy Spirit, the Gospel of power seem relatively unimportant to the master architects and builders of the monolithic church. The voice of Christ declaring, 'I will build MY church,' is scarcely heard above the babel shouting: 'WE will build THE church.' 'Not by might, nor by power, but by my spirit,' has little acceptance with those who stress 'might and power through organization.'"

The supporters of a Federal Union, although admitting that such is not the ideal, continue to press for a united visible church.

## MOTIVES OF ECUMENISM

What are the reasons that have motivated this great movement in our day? Many motives have stimulated those who have responded to this movement. Some of them worthy ones while others are not worthy enough to consume our time and energy.

One of the foremost motives probably has been the evident lack of power and influence of the church in social, educational, and political circles. With such terrible wars as our generation has witnessed, and in the face of the dreadful threats of future wars with the destructive implements that are being manufactured today, it is no wonder that this should concern the church. But will a large united Protestant Church be any more effective than a multitude of denominations? Is a united church the answer to this problem? History does not reveal that great numbers or large movements have exercised the greatest power for destroying evil and crowning good. The fact is, that great things have happened to God's people when relatively small groups have committed themselves to Him. Great examples are found in the Bible such as the story of Gideon in the Old Testament and the story of the twelve apostles in the New Testament. In Church history we have individuals like Luther and Calvin accomplishing what the organized church failed to do.

A second motive has been the belief that a united church would have greater potential for conversion of the heathen. But again history and statistics relative to the percentage of missionaries being sent out by the various united church groups are much smaller than those of the independent denominations and this number is decreasing, while the number of missionaries being sent out by independent denominations is increasing.

The growing power and influence of the Roman Catholic Church is another motive for a United Protestant Church. The great influence the Roman Catholic Church is wielding in political circles and even in the business world has caused many to enter the ecumenical fold. The Ecumenist warns Protestantism that the only way to offset this growing influence is through an organized Protestant Church. Protestants have long looked upon the Roman Catholic Church as a great ogre. Shall we create another great ogre and have a pair of them? Is the task of the Protestant Church to combat Catholicism or sin? Shall we start a political war by creating a united church to combat Catholicism in politics? If so, will it help to bring in the kingdom? A United Protestant church would become, by necessity,

totalitarian. A Hierarchy is inevitable. A totalitarian Protestant Church would be no better than a totalitarian Roman Catholic Church.

These are a few of the major motives that generate ecumenism, yet we fail to find them reason enough to pay the price that will ultimately be exacted.

## IMPENDING DANGERS OF ECUMENISM

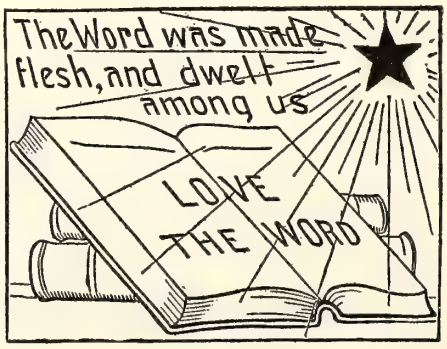
While attending the Church of the Brethren Conference in Ocean Grove, New Jersey, this past June, I was a guest at a Fraternal Relations Dinner to which representatives of a number of communions had been invited. After dinner, the Chairman of the Fraternal Relations Committee of the Church of the Brethren brought brief greetings and then suggested that the guest from the various communion might like to briefly discuss conversations which they had with other communions relative to ecumenism. After listening for most of the period, your moderator was called upon to say a few words relative to ecumenism and the Brethren Church. Having reported that we had no conversation with any other group for the purpose of considering union, the inevitable question came from this group of ecumenical minded men who surrounded the large table—"why?" I knew this was coming, but I paused to try to collect my thoughts enough to attempt to express the mind of 20,000 Brethren People. As I answered, I described the basic reason as one of fear. Fear, first of all, of the liberal trends in theology which almost always have accompanied such unions; and second, a fear that becoming a part of such a movement would be suicide for a group as small as ours—a fear of losing our identity. Now you may not like the fact that I used the word "fear." But I hasten to assure you that I did not mean that we were a small, frightened group of people, nor did I convey this idea to those present. On the contrary, fear is best defined as a feeling of impending danger. And I sincerely feel that "fear" is the best word one could use to describe not only the feeling of the Brethren Church but also the feeling of every Evangelical group of our day.

The second fear that I mentioned, while I feel sure it exists, is not commendable to us. If we could serve God better through a worldwide church (although I doubt that we can), then to remain separate for the sake of self-identification and self-glorification would be a sin of the most sensual nature. The first fear that I used in replying to this group, I believe, is of adequate merit to be sufficient in itself to justify our position—The feeling of impending danger in regard to the liberal trends in Theology which almost unfailingly accompany such unions.

Since Theology has always been called the great divider, the Ecumenist, to achieve unity, must belittle theology's importance. A simple definition of Theology is a knowledge of God. Now a really true knowledge of God must unify; it can never divide. It is rather the hazy, indefinite theology—yes, many times the false theology of the liberal who is usually found to be spark-plugging such a move—that disrupts and causes disunity in the church.

We cannot communicate religion to the minds and hearts of men without theology. Therefore, the answer is not to de-emphasize theology, for in doing so we destroy the power of the church to supply the spiritual needs of men. While unity, harmony, and peace are wonderful ideals, yet truth still plays a sweeter tune for the ear of the earnest seeker. If we must sacrifice truth, that is, Scriptural Theology, for unity and peace then the price is higher than any Christian dare pay.

In spite of biblical teachings on the unity of faith as vital to Christianity, the accepted dogma of the ecumenical movement is that one may have diversity of beliefs without sin and scandal, but that diversity of organizations is evil and disgraceful. The position of the Scriptures seems to be reversed.




Of course, there were always th present in the early church that sisted that all Christians must come one with the Jews by the pl sical avenue of circumcision. (A 15:1). But when the Jerusalem co cil met to discuss the proble Peter's defense was that the Genti in question were already one with t Jewish Christian—that the invisi union with Christ for which Jes prayed had already been acco plished.

Hear Peter's words: "And G which knoweth the hearts, bore th witness, giving them the Holy Gho even as he did unto us; and put N DIFFERENCE between us and the purifying their hearts BY FAIT Now therefore why tempt ye G to put a yoke upon the neck of t disciples, which neither our fath nor we were able to bare. (Acts 8-10). And the sentence of James w this: " . . . that we trouble not the which from among the Gentiles a turned to God." (Acts 15:19). demand for a physical sign of un was forthcoming from this fi Christian Conference.

There is no overall organizatio unity or pattern of such to be fou in the early church. No organizatio unity I say, but certainly always d trinal unity. "They continued ste fast in the apostles' doctrines." (A 2:42). While Paul was forced to cr icize the Corinthian Christians many things, there was one thing which he commended them. "Now praise you, brethren, that ye reme ber me in all things, and KEEP TH ORDINANCES, AS I DELIVERE THEM UNTO YOU." (I Cor. 11:

The Apostles' Christ-centered d trines were the adhesive power the first century church. And if, all honesty, we search through t messages of these men, we will fi a oneness and a unity in the d trines of the person of Christ, H atoning death, His resurrection a His imminent return. These we the things that united the ea church. In fact, as we read the Bo of Acts, we suddenly become awa that the church grew the fast when persecution scattered the Chr tians and destroyed any organiz tional unity that might have dev oped.

We know from experience that is the theological differences and n the fact that there is organizatio

isunity that disturbs and confuses ıe unsaved soul today. He casts bout for the answer to the sin which destroying his life. He visits sev-ral different churches and listens to ıe preachers who each tell of the hristian way—the way of life. But his utter amazement, he hears dif-erent teachings about salvation in ach of the Churches. So he goes ome more bewildered than ever. ou call on him and when you ask im why he doesn't become a Chris-an, he doesn't reply, "Well, I ouldn't decide whether I wanted to a Brethren, or a Presbyterian, or Methodist." Oh, no, it isn't the ame of the denomination that others him. The thing that troubles im is deeper than that. His answer , "How can I know the right way hen each of these Christian hurches teach it differently? Which ay is the right way? Who is tell-g the truth?" And so the stumbling lock for the Christian Church is not rganizational disunity—it is theolog-al disunity! How can a Federal nion of Protestants solve this prob-m?

One of the greatest fears of the vangelical church is "How shall we nswer the question, 'What think ye Christ?'" The greatest problem ıe Ecumenist faces is to find the nswer to this question. If we unite ıe Protestant churches into one orldwide church will the answer to is question be that of the modern-t—a human Christ—no pre-exis-nce, incarnation and virgin birth? ill it be the synthetic Christ of hn Knox—a man whom the com-unity elevated to a symbol? Will it Tillich's description of Christ—a uman person who became divine? r will it be the Christ of the Scrip-ures—the pre-existent Son of God, ember of the Holy Trinity, virgin orn, crucified, resurrected, Head of ıe Church, King of Kings and Lord Lords? A church, no matter how rge or how great, cannot live with-ut a clear-cut definition concerning ıe person of Jesus Christ!

What shall be our message to the orld? An effective witness demands definition of one's faith. In what whom shall we find a saving ith? The fallaciousness of thinking at divergent views of Christ may rmoniously exist in one church cer-inly must be apparent. The Ecu-enical dare not grapple with the question of the person of Christ, for in our day it would be destructive to unity. And so he works steadily toward his goal, stifling controversy and minimizing differences. This practice may hasten the organization of a world-wide church—but will the end be a Christian Church?

How can two walk together except they be agreed? How could the Brethren Church become a part of a church that would tolerate a denial of many of the New Testament teachings that are vital to salvation? The Word teaches that man has been redeemed through the precious blood of Jesus Christ. Some within the visible church find this teaching abhorrent and will not proclaim it. And yet the New Testament proclaims the doctrine again and again. Our very Communion Service upholds, teaches, and honors the shed blood of Christ and its atoning, cleansing power. Upon what foundation does a church hope to build that would refuse to declare the message of atonement? This same danger is present as we face every vital Christian doctrine. As I view the growing trend of Ecumenism and the minimizing of theology, I shudder as I hear the words of Paul echoing and re-echoing through the centuries: "Woe is unto me, if I preach not the Gospel!" (I Cor. 9:16).

## A DARING VENTURE

Is it any wonder that I say that to remain faithful to the historical position of the Brethren in this our day is a daring venture and shall continue to become more so as the arms of Ecumenism reach out further and further to encompass more and more

of the Protestant denominations? To accept the supremacy of the Scriptures as a rule of faith and practice and to remain firm under that conviction is to say "No" to the Ecumenist and to commence our daring venture. It shall be a daring venture for we shall be challenged on every hand. And yet I would challenge you, Brethren, to be faithful witnesses to the world of our time. I say we must begin this daring venture "for there is no other highway which the child of God should know." This is the way we must go! To join with the Ecumenical movement means to deny the supremacy of the Scripture and to become a part of a church that is unconcerned about what a man believes. Therefore, we have no alternative, if we would remain faithful to the Word.

This brings your moderator to his first recommendation to this Conference of 1959. I recommend that at present we continue to remain free of "entangling alliances" with any of the Ecumenical groups of our day. And further, that we continue to keep an alert mind tuned to the movements and direction to which Protestant Christendom is committing herself, that we may always be more able to evaluate properly our relationship to the whole. And further, that we labor diligently to make our witness both real and effective, to which purpose I give the rest of my address.

To say that we take the Bible, the whole Bible, and nothing but the Bible as our rule of faith and practice is to say, "We will build a church and a program as near like the first century church as possible. To do this, it will be necessary for us to study the Scriptures and to analyze the structure and program of the early church. Was she united in any sense of the word? What purpose did she have for existing? What was her program?

It has already been stated in this address that we believe that there was no overall organizational unity in the first century church. However, the lack of this "virtue" does not mean that there was no unity at all. As one reads the Scriptures, I am certain he will become aware of a unity of faith—a unity in doctrine. The apostles did not labor to broaden the definition of faith so that

(Continued on Page 10)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist

## MISSIONARY FURLOUGHS

The Shanks will be leaving New York on September 22 to return to Nigeria for their second tour, after a year of deputation work, renewing acquaintances, and some rest. They have done a splendid piece of work among our churches; they have been well received and highly commended for their promotion of missions. Their ministry should result in more mission-minded churches.

The Shanks will likely return to Wandali.

**Bylers**

Although their furlough was due last March, the Bylers have remained until the end of the year to insure greater familiarity with the work to Rowseys and Solomons to whom the people, language, and the work are all new. Rob, Jane and their five children expect to return in December or January.

The Krafts are due to return for their furlough about March, 1960.

## CLASSROOM BUILDING AT LOST CREEK

### Prepared for Limited Service

The classroom building program at Lost Creek, which had been interrupted for some time because of lack of funds, has been resumed for a limited time. Several classrooms are being completed for use in the school program this fall.

The Lost Creek Building Committee is proceeding only as rapidly as funds on hand permit. The Missionary Board of the Brethren Church has sent an additional $2,000.00 recently, and the Lost Creek community has pledged an equal amount. Some individuals in the area are donating labor as well.

During the week of August 10 a group of men—Clayton Berkshire, Dale Long, Charles Lowmaster, Carl Phillips—spent a number of days helping with repair work at Lost Creek to get the buildings in condition for the opening of school in a short time.

## TEN DOLLAR CLUB CALL GOES OUT

### Fairless Hills to Receive $10 Club Funds

Brethren people worshipping at Fairless Hills (Levittown), Pennsylvania, under the pastoral leadership of Reverend W. B. Brant have requested a $10 Club call to assist in building a new Brethren church. This group, being sponsored by the Pennsylvania District Mission Board, is growing rapidly. They are making plans to purchase lots and to erect a building as soon as possible. Pay your call ($10.00 or more) as promptly as possible, but if you have paid the last call only recently, you may defer this one as much as six months.

## BUILDING FOR SCOTTSDALE-TEMPE

Brethren people in the Scottsdale-Tempe area contin to seek out those of our denomination who have mov away from their churches as well as others not affiliat with any church. They urge that information of th nature be sent to their pastor—

Reverend Francis Berkshire
2102 North 68th Place
Scottsdale, Arizona

In line with their plans to build, these people are loo ing for a good church architect to submit tentative pla for approval by their group and by the Mission Boa Costs may seem rather high in this rapidly-developi section of the Southwest, but results in growth w doubtless prove the investment definitely worth while.

## GIFT TO WAKA CHAPEL

The Southeastern District Woman's Missionary Socie recently sent an offering of $1,014.43 to the Missiona Board office for the Waka Chapel in Nigeria. The M sionary Board office has added $335.41—which had be accumulating in small gifts—and sent the total amou ($1,349.84) to the General Brotherhood Board for th building.

The Waka Chapel, begun several years ago, has be doing limited service, but its completion has been d layed somewhat by lack of funds. We are hoping this la gift will complete the work and thus provide a muc needed place of worship. We do all appreciate this fir gift.

## WORDS OF GRATITUDE

(Letters received by missionaries from listeners radio program in Argentina)

Dear Sirs:

For some time, I have been tuning in on your progra broadcast from Radio Colonia, and the way you prea the Gospel, the only Testament of the Saviour of th world, deeply impresses me, for I have found nothi like it in my own Catholic religion.

This is the reason for my desire to have you help r find the truth in this world so full of convulsions.

For your information about myself, my age is years, and I will soon graduate as a school teacher. would please me immensely to crown this importa event in my life by receiving the Gospel and knowi how to interpret it.

I sincerely love Jesus, and perhaps my faith in Hi has saved me a number of times, but I should like to r spond more firmly to God's love.

Hoping to receive your reply, I remain cordially you

L. T.

ear Sirs:

It is with real pleasure that I wish to congratulate ou for the great privilege which is yours to worship the ord Jesus Christ with such love and devotion. In these rograms which you broadcast, the Word of God is very learly explained and I listen to it attentively. You have romised your listeners a New Testament for the asking. hope you will send me a copy, if it is not troubling you o much.

May the Lord continue to bless you.

K. R.

## CHARLES HUFF
## To be ordained at Waterloo, Iowa, On Sunday, August 30th

August 30th will be an important day in the Water-o, Iowa, church. One of her own young men will be rdained to the Eldership. Charles Huff has completed is school work after seven years in Ashland College nd Seminary. The Brethren who have watched him grow p and prepare for the ministry, have called him to the ldership, and he will now be set aside to that office. ssisting in the Ordination Rites will be Elder Spencer entle, of Goshen, Indiana.

Brother Huff, widely known as "Chuck," will become e pastor of the Second Brethren Church, Johnstown, ennsylvania, in September. May God's Spirit guide him his ministry.

Albert T. Ronk, Pastor.

## A BOY'S ANSWER
### How the Tempter Was Defeated

A boy on a steamboat journey was sitting lone on the deck when two men agreed that one f them should go and persuade him to drink. In very pleasant voice the boy was invited to a lass of wine.

"I thank you, sir," said the little fellow, "but never drink intoxicating liquors."

"Never mind, my lad, it will not hurt you. ome and have a drink with me."

"Wine is a mocker, strong drink is raging: nd whosoever is deceived thereby is not wise," as the boy's ready reply.

"You need not be deceived by it. I would not ave you drink too much. A little would do you o harm but would liven you up."

"At last it biteth like a serpent, and stingeth ke an adder," said the boy. "And I certainly hink it wiser not to play with adders."

"My fine fellow," said the crafty man, "it will ive me a great deal of pleasure if you will come and drink just one glass of the best wine with me."

"My Bible says, 'If sinners entice thee, consent thou not,' " he replied.

That was a stunning blow to the tempter, and he went back to his companion defeated. "How did you succeed?" he was asked.

"The fact is," replied the man, "the youngster is so full of the Bible that I can do nothing with him."

Are you memorizing the Scriptures? With this "sword of the Spirit" you will be able to defeat the tempter. Without it you will surely go down to defeat.—The Way.

# Spiritual Meditations

**Rev. Dyoll Belote**

### JOY A DEEP EMOTION

**"Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3**

THE EXPERIENCES which bring joy lay hold of the depths of emotional reality. God has created us with capacity for great joy. And He waits to reveal to us the real depth of REAL joy. Joy might be defined as the emotional responses to impulses coming to us from without; from the world of men, things, events. God has given us minds, hearts, memories, consciences. He has set eternity in our hearts.

Perhaps many of us have been living on the mere surface of things, tasting only the insipid pleasures of the world, when God wants to fill our souls with the water of the joy of Christian service. Joy is the birth-right of the fully converted soul. There is no class of people that has as much right to deep, abiding joy as the Christians of the world. And there is no organization that has as fine help to express that joy as the Christian Church with its hymns and gospel songs.

Salvation is the experience which comes to the human soul when it finds peace and forgiveness of sin through faith in and acceptance of Jesus Christ as Savior. And these experiences bring a change in the life of the convert. Sadness, worry, fear, are replaced by peace, quiet trust, and unbounded sense of security. And at the consciousness of these changes the heart can but break forth with joy. Why should not the Christian sing his **Jubilate?**

"I heard the voice of Jesus say,
'Behold I freely give
The living water; thirsty one,
Stoop down, and drink, and live.'

"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

## A DARING VENTURE

**Moderator's Address**
**General Conference, 1959**

(Continued from Page 7)

all shades of belief could live comfortably within the church; they refused to accept peace at the cost of truth and courageously fought heresy by sharply and fully defining Christian faith. It has already been said that an effective witness demands a clear definition of one's faith.

We see within the Brethren Church today the efforts of the Central Planning and Co-ordinating Committee to co-ordinate the programs of the Boards and Auxiliaries of the Church, to bring about a united support of our denominational program. As a member of this committee for the past year, I have become well acquainted with its inner-workings and its high purpose—To further the work of our denomination to the ultimate glory of God. To this end, Mr. John Porte has been hired as an Executive Secretary to devote his entire time and energy. There is no doubt in my mind but that we need to continually seek for a closer unity and a oneness of purpose within the framework of our denomination.

This brings your Moderator to his second recommendation. I recommend that this Conference continue to give full and unwavering support to the present program of the Central Planning and Co-ordinating Committee; that it approve the committee's choice for Executive Secretary, and that it extend to Mr. John Porte its pledge of faith.

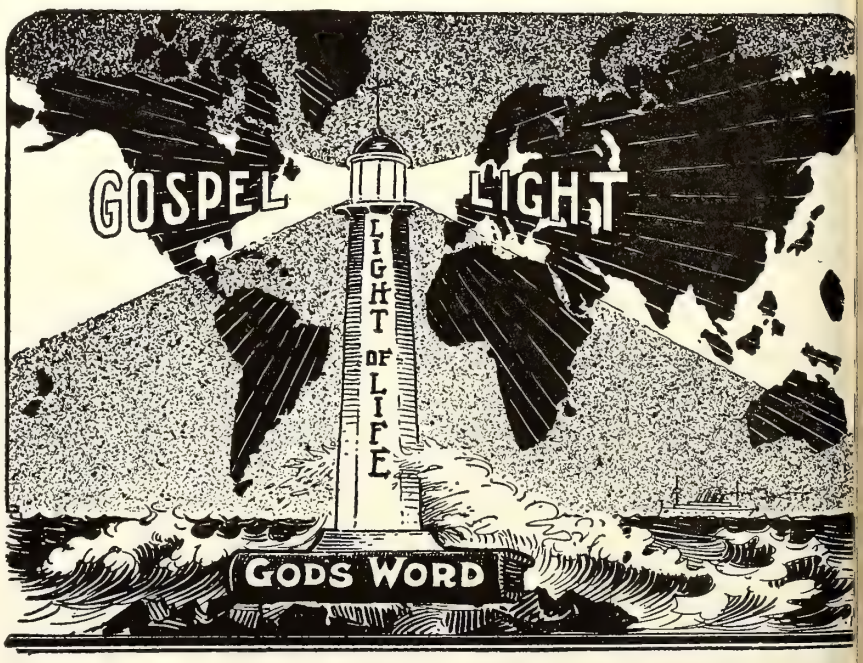
But I wonder, "Will this alone bring true unity to our church? Will we be strong enough to continue our daring venture with no more than a 'Federal Union' of our churches?" As we study the early church we find, as already has been stated, the apostles sharply and fully defining Christian faith. I believe that a oneness in theological belief was the strength of the church. A lack of a clearly defined faith in those early days would have been destructive to unity and growth. There can be no doubt about our historical position with regard to creeds. However, if we are to grow and to witness to our times, we must constantly be reviewing our historical position to ascertain the advisability of re-affirming it today.

I would like to refer to an article which appeared in the **Brethren Evangelist** of May 16, 1959, and which I suggest that every sincere Brethren should read and study. This article was entitled, "Some Implications of the Brethren Position on Creeds," by Dr. J. Garber Drushal. Under section IV, "Some Questions and Conclusions," I find these questions: "Are the Brethren no longer able to make progress as a denomination without a creed? Has the efficiency of the modern era, coupled with the theological clashes of the last century forced this church to abandon the position of the early leaders? Must the substance of faith be universally identical, as a creed demands, in order for the acceptable forms to function?" I quote these portions from this article to show that there is evidence of a need to study our historical position today. Although I do not fully agree with the author of this article as he has dealt with this subject, I do believe that the time has come when we need to ask ourselves, "Will it be beneficial to our church to re-affirm our historical position, or would it profit us, and strengthen our position, to more clearly define our faith?"

If we can say, along with the Ecumenist, "It doesn't matter what you believe," just be one with us, then we would be foolish to continue our daring venture. But, if we fe that it does matter what one believ —that there are certain doctrin that must be accepted to effect sa vation—then I believe we must r view our historical position on th subject.

I, therefore, will make my thi recommendation. I recommend th this Conference request the Comm tee on the Spiritual State of t Churches to thoroughly study o historical position of "no creed" relation to our times and its nee and to bring a recommendation General Conference in 1960. I belie it is entirely possible that we m find such a study very enlighteni and profitable. And I also pray th this report will not be formulat from sentimentality, but from honest study of the position and t needs of our day.

As we search the Bible for a pu pose for the Church's existence, soon come face to face with the fa that the church was endowed with b one task—"Go and preach the Go pel." The sole task of the church the Evangelization of the world. we are to take the example of t early church and the teaching of t Scriptures as our pattern then o church must be preaching the Gosp Our church must be concerned f men who are lost in sin! Our chur must be Evangelistic in its progra F. D. Whitesell in his book, "Ba New Testament Evangelism," sa "New Testament Evangelism is



assion, a proclamation, and a program." Brethren we need a passion or souls! We need to proclaim the ospel and we need a program of vangelism!

I would therefore present further ecommendations. As recommendation our, I recommend that this Conference approve the following suggested an of the Central Planning and o-ordinating Committee relative to eneral Conference and its program. hat General Conference, instead of eing a climax to a year's program, ecome the time for introducing and ving life to the program for the oming church year. As it now ands, the Moderator is unable to ake any recommendations until the osing week of his administration. e, therefore, is unable to put his rogram into action, but leaves it at e mercy of his successor who may, may not, be in sympathy with it. change of this order would not ly enable the Moderator to plan d make recommendations, but to rry them out to their successful nclusion. Were this recommendaon adopted it would mean that this onference would be the send-off for e year 1959-60 rather than the osing week of the year 1958-59.

My fifth recommendation is that is conference accept the slogan Brethren Advance in Evangelism" r the 1959-60 Conference Year. And rther that the Conference enlist e entire denomination (Conferences, oards, churches, and individuals) in program of evangelism which will ndeavor:

1. To stimulate concern in each invidual for the lost.

2. To cultivate in each church ember the renewing life in Jesus hrist through witnessing.

This type of a program would nessitate some planning ahead for e themes and conference texts. aving been on the Executive Comittee for several years and knowg the difficulty that Committee alays experiences in coming up with acceptable theme on such short otice, I feel sure that future Executive Committees would welcome the llowing recommendation, which is mber six. I recommend that the entral Planning and Co-ordinating ommittee be authorized to bring to is Executive Committee at their st meeting during General Conference, two or more suggested themes which are in keeping with the far-sighted planning of the Central Planning and Co-ordinating Committee. The Executive Committee will then have at their disposal these themes from which they may make a selection which will enable them to continually be working in harmony with the Planning Committee.

Seventh, I recommend that, if the above recommendations, numbers 4, 5, and 6 be adopted, the Conference instruct the Executive Committee to receive the following proposal from the Central Planning and Co-ordinating Committee:

For the conference of 1960 and the year following, these themes are suggested:

VENTURING WITH CHRIST

"Growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." II Peter 3:18.

Know His Word—through Bible Study.

Know His Will—through a growing personal faith.

Know His Work—through an understanding of our denominational program.

Eighth, I recommend that this Conference request that the statistician for the coming year remove from the statistical blank the place for listing of inactive members. This recommendation is made that the report might be consistent with the desires of this Conference as expressed in the following recommendations of the Polity Committee which were adopted by the Conference of 1957. On page 20 of the 1957 Conference Annual from the Polity Committee's report I read items A, B, and C under paragraph 5, "Status of Members in Congregations:"

A. That it is the view of General Conference that there should be **no publicly announced** inferior categories of church membership;

B. That for local church management and spiritual endeavor there may be recognized such indicators as "inactive" or "reference" used **privately** by pastors and deacons;

C. That for purposes of statistical reports and representation to General Conference, the total membership be reported—that is, all who have been received into the church and who have not died, transferred to another church, or been dismissed for causes after hearing.

Brethren, we live in a great day. We must be faithful witnesses in this our day. This is all God asks of us —that we be found faithful. If you are looking for a challenge—a daring venture, I challenge you to faithfulness to God and His will for the church—as it is revealed in Holy Writ. The world needs the Brethren witness! While discussing Ecumenism at the Conference of the Church of the Brethren in Ocean Grove, N. J., the question was voiced by one of those present: "If those who practice feetwashing were to come into the Ecumenical fold, what would happen to the service of feet-washing?" Dr. Kenneth Nye, the representative from the Congregational-Christian Church immediately replied, "It would be tragic if the feet washing service were done away with—It is a wonderful witness to the rest of us." Brethren, this thought is a precious gem to us. Just to think that, not only in feet washing, but in other avenues of faith and practice, we may be a witness which the Christian Church sorely needs today!

**(Moderator's address for General Conference, August 27-23, 1959, delivered Tuesday morning, August 18, 1959.)**

## SOUTHEASTERN DISTRICT CONFERENCE REPORT

THE SEVENTY-SECOND CONFERENCE of the Southeastern District of the Brethren Church was held at the Washington, D. C., Brethren Church, June 16 and 17, 1959. The Conference was called to order by the Moderator, Rev. George W. Solomon. The song service of the first session and throughout the Conference was led by Mr. John L. Carnochan accompanied by Mrs. J. Gordon Harmon, Organist. After appropriate devotions the address of welcome from the host church was given by Dr. William Porte. Conference re-organization followed. The names of 60 lay and 9 ministerial delegates were read by the Credential Committee. These were approved as read and seated, constituting the Conference delegate body. The 1959-1960 Conference Officers were elected as follows: Moderator, Rev. Robert Madoski; Vice Moderator, Rev. Robert L. Hoffman; Secretary, Rev. Bruce C. Shanholtz; Assistant Secretary, Mrs. Homer L. Orndoff; Treasurer, Mr. Guy Tampkin; Statistician, Mr. Harold Hall.

All of the Conference sessions were very well attended and the business of each session handled in an orderly fashion. The devotional and inspirational services were edifying and inspiring to all believers and of a high spiritual quality. Guest speakers for the regular conference and departmental sessions were: Rev. Glenn Shank, Dean Delbert Flora, Rev. Clayton Berkshire, Rev. Woodrow Brant, Rev. Harold Barnett, Miss Veda Liskey, a Congressman Walter H. Judd.

The District Youth Speech contest was held on Tu day evening. Those competing were: Miss Sally McCl ahan, Maurertown, Va.; Miss Rebecca Harmon, Mt. Oli Va.; Terry Litton, Hagerstown, Md. By decision of f selected judges the winner was Miss Sally McClanah This entitles her to compete at the National Confere Speech Contest on August 22, 1959.

The Kimsey Run Brethren Church of near Lost Riv W. Va., was recognized by Conference as a duly orga ized and constituted congregation and given the privile of delegate representation to the conference in the re lar order of procedure. This has been an establish church for several years as part of the Mathias C gregation and served heretofore by the same pastor

Mention was also made—though not openly as a p of conference business—that there is a strong possibil of a field or fields within the district where a new Bre ren church might be established. The final credent report showed a delegate representation of 85 lay a 11 ministerial delegates. Conference for 1960 was invi to the Hagerstown, Maryland, church for Tuesday a Wednesday, June 14 and 15.

Bruce C. Shanholtz
Conference Secretary.

## KIMSEY RUN BRETHREN CHURCH ORGANIZED

MANY BRETHREN are now going to be hearing the name of, **"Kimsey Run Brethren Church."** I am sure that most of them are, (including the Ministers) going to be wondering just what church this is and where it is located, and so on.

As the former and most recent pastor of this Church I would like to make the following explanation.

These people were originally a part of the Mathias congregation but held their own worship services in another church building just three miles west of Lost River, W. Va.

In the process of time it became evident that it would be better for both groups if the Kimsey Run Brethren could become a self-governing organization.

There were no problems or misunderstandings or divisions among the people other than those which one might expect through the process of a legal separation. This disunion was not done hastily nor was it brought about because of disunity within the ranks of the Brethren.

We do not care to go into great detail explaining all of the reasons for the organization of this church but we do make the following remarks.

One reason is because of the distance and roads that would have to be traveled for the people to attend the joint business meetings that must be held to work out the problems of the two congregations.

Another reason is because the interest of the two c gregations have become more and more localized a centered upon their own place of worship and neit congregation felt the need of being a part of the othe government.

Another reason is because the deeds of the prope of the Kimsey Run Church had been listed and recor in the name of the Kimsey Run Brethren Church. ( organization that actually did not yet exist.)

The decision was made with the approval of b Churches. All action may be found in the minutes the Mathias Brethren Church and the final steps are corded in the Kimsey Run Brethren Church minutes

We make this explanation so the Brethren may think that there has been another split in the ranks the Brethren. This in reality is a step forward for two congregations.

Upon the day of this writing we received word t the Southeastern District has recognized their delega at conference. Our congratulations to the "old" but n Brethren Church.

Most of you probably realize that we have now the Mathias and Kimsey Run folk and are now servi the West Alexandria, Ohio folk.

Claude R. Stogsdill,
former pastor of Mathias, W. Va

# SEMINARY SEEKS "OUT-OF-PRINT" BRETHREN LITERATURE

**NOTE—This article was written by Mr. Gerald L. ronson, of our Akron, Ohio, church and a student in shland Theological Seminary. Brother Bronson has be-me greatly interested in Brethren literature and, while gaged in the study of Brethren history and teachings st school year, constructed a large bibliography of ethren writings.—Delbert B. Flora.**

OR YEARS Ashland Theological Seminary Library has been a depository for the preservation of dis-ctive Brethren literature, and over the years many luable additions have been made. Among these are oice selections from several private libraries donated the Seminary. However there are several out-of-print oks which the library does not yet possess. It is most sential that these works which our Brethren have la-red so hard to put into writing, be located and placed the disposal of our ministerial students. These books they could be obtained would be an important addi-n to our Brethren History and Doctrine Section.

Is it possible that some members of the Church might in possession of one or more of these works? Perhaps cked away in your attic in that trunk that hasn't been ened for twenty-five or thirty years, there may be that ok that should be preserved for the use of future gen-ations of Brethren divinity students.

We are particularly anxious to contact survivors of rmer Brethren Leaders. Many departed Elders no doubt ft some of these works to their families, who have no actical use for them. When a family does not know hat to do with such books and has no means for keep-g them they are in danger of being lost or destroyed.

The following is a list of ten of these books that the eminary would like to obtain for its library. If you ve a copy which you would like to contribute to the eminary Library, write, giving the Title and Author and general condition of the book or books, to the DEAN, ASHLAND THEOLOGICAL SEMINARY, ASHLAND, OHIO.

Brandt, H. A. — **CHRISTOPHER SOWER AND SON,** Brethren Publishing House, Elgin, Ill., 1938

Brandt, H. A. — **MEET HENRY KURTZ,** Brethren Publishing House, Elgin, Ill., 1941

Eshelman, M. M. — **A MODEL LIFE OR UNCLE JOHN METZGER ON EARTH,** Brethren Publishing House, Mt. Morris, Ill., 1898

Flory, John S. — **LITERARY ACTIVITIES OF THE BRETHREN IN THE EIGHTEENTH CENTURY,** Brethren Publishing House, Elgin, Ill., 1908

Flory, John S. — **FLASHLIGHTS FROM (BRETHREN) HISTORY,** Brethren Publishing House, Elgin, Ill., 1932

Funk, Benjamin — **THE LIFE AND LABORS OF ELDER JOHN KLINE,** Brethren Publishing House, Elgin, Ill., 1903

Gillin, John L. — **THE DUNKERS: A SOCIOLOGICAL INTERPRETATION,** New York, 1906

Heckman, S. B. — **RELIGIOUS POETRY OF ALEXANDER MACK, JR.,** Brethren Publishing House, Elgin, Ill., 1912

Kurtz, Henry — **THE BRETHREN'S ENCYCLOPEDIA,** Published by the Author, Columbiana, Ohio, 1867

Lamack and Agrippa — **CHRONICON EPHRATENSE: A HISTORY OF THE COMMUNITY OF SEVENTH DAY BAPTISTS AT EPHRATA** (Translated by J. Max Hark) S. H. Zahm, Lancaster, Pa., 1889.

The Seminary solicits the willing of private collections to its library where they can be made available for study and research for generations to come, yet the donor retains them for his use during his lifetime.

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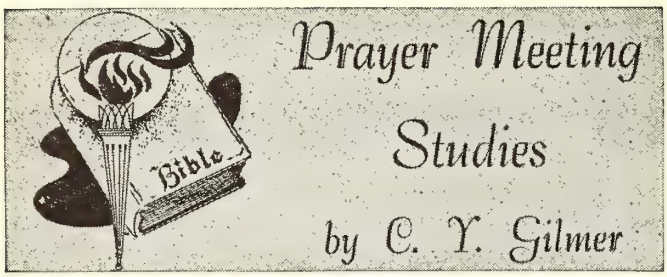
I talked to Dutch Warmerdam, the boy who holds the orld's record in the pole vault. He said, "Bob, I've never eared a height over 15 feet without asking God to help e, and I know He has." I've talked to one fellow after nother, fellows like Parry O'Brien, Bob McMillen, other ys in the world of track and field, all-American bas-etball players, all-American football players like Don oomaw and others, who all say that they call on God r strength.

There's a power in which you live and move and have ur being, and if you'll call on that power, it will help u accomplish the great things and the good things of fe.

Bob Richards, Olympic Champion, in
THE HEART OF A CHAMPION (Fleming H. Revell Company)

Dale Evans, "Queen of the cowgirls" on television and Mrs. Roy Rogers in real life, has a great deal of respect for the Sunday school. In the July issue of **The King's Business** she wrote: "The Christian Sunday school is of vital importance to the home . . . The earliest picture I can remember as a child is a picture of Jesus surrounded by little children, which hung in the little Baptist church at Italy, Texas, where I first attended Sunday school. No matter what the stress might be during the week, somehow when I meet my children to take them home after Sunday school and church, we are all at peace and renewed for the week to come, looking forward to the privilege of serving the Lord in our daily lives and putting into practice the things we have all learned in Sunday school."




### CHRIST, THE PROPHET

Jesus! my Shepherd! Husband, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

—John Newton.

MOSES FORETOLD CHRIST as a Prophet (Deut. 18:15, 18). Isaiah heralded Him as the publisher of peace and salvation (Isa. 52:7). And the prophet Nahum foresaw the same (1:15). Inspired, anointed by the Holy Ghost He would communicate God's will to the people (Isa. 61:1). And thus was He fully endowed when He came from His baptism (Luke 4:18; John 3:34). He alone fully knew and could reveal the Father (Matt. 11:27). This Nicodemus recognized (John 3:2). The Holy Spirit was given without measure unto Christ (John 3:34). In times past God spake unto the fathers by the prophets, but in these last days He has spoken unto us by His Son (Heb. 1:1, 2). And His message has been augmented by the Holy Spirit (John 17:6; 14:26). He declared His teaching to be that of the Father (John 8:26-28). As God's Ambassador He rendered the God-sent message (John 12:49, 50). He came not to do His own will but to faithfully deliver the Father's word (14:10, 24). He was careful to deliver "all things" from the Father, and could give a perfect accounting (John 15: 15; 17:8).

How sweetly flowed the gospel sound
From lips of gentleness and grace,
When list'ning thousands gathered round,
And joy and gladness filled the place.

Christ came from Heav'n; of Heav'n He spoke,
To Heav'n He led His followers' way;
Dark clouds of gloomy night He broke,
Unvailing an immortal day.

—Sir John Bowring.

And as He dispensed the gospel of grace He worked miracles (Matt. 4:23; John 1:17). He proved His Messiahship by His gospel preaching and miracles (Matt. 11:2-5). He not only taught but He preached (Luke 4:43).

Behold, the blind their sight receive!
Behold, the dead awake and live,
The dumb speak wonders, and the lame
Leap like the hart and bless His name.

Thus doth th' eternal Spirit own
And seal the mission of the Son; . . .

—I. Watt

Christ foretold things to come (Matt. 24:3-35). is prophesied destruction of Jerusalem was fulfilled y Titus the Roman in 71 A. D. (Luke 19:41-44). He wa a faithful Witness (Rev. 1:5; 3:14), abounding in wis n (Col. 2:3). Though mighty in deed and word (M t. 13:54; Mark 1:27) for His word was with power (L e 4:32; John 7:46), yet He was meek and without y fondness for show (Isa. 42:2; Matt. 12:17-19).

"To do His heave'nly Father's will
Was His employment and delight;
Humility and holy zeal
Shone thro' His life, divinely bright."

We are commanded of God to hear and obey I n (Deut. 18:15, Matt. 17:25; Acts 3:22; 7:37), and if e neglect to do this we shall be severely punished (D 18:19; Acts 3:23; Heb. 2:3).

Such was Thy truth, and such Thy zeal,
Such def'rence to Thy Father's will,
Such love, and meekness so divine,
I would transcribe, and make them mine.

—I. Watts

# Sunday School Suggestion

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### IS THE SUNDAY SCHOOL WORTHWHILE?

IS THE SUNDAY SCHOOL WORTHWHILE? Is Sunday school really necessary? Why all this f about Sunday school? Out of the 10,080 minutes in week just why do I consider the 30 minutes spent Sunday school to be the most vitally important of entire week?

If you have ever asked yourself any of the above qu tions, just read on to find the important answers. Y don't have to take my word for it that Sunday school ti is the most important time you will spend in the wh week. Just consider a few of the statements of the follo ing men.

The Honorable Nathan Kendal, a former governor the state of Iowa says, **"If the activities of the Sund school should be suddenly and finally terminated, I dou if the churches themselves would survive for a gene tion."**

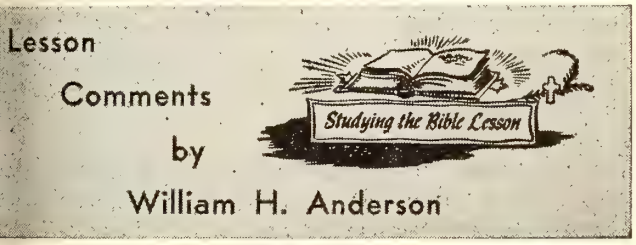
Justice Louis L. Faucett, of the Supreme Court of t state of New York, has said that of the more than 4,0 boys brought before him during his twenty-three yea on the bench only three were members of a Sund school at the time they committed their crime. Becau of this experience he says, **"I regard our Sunday scho as the only effective means to stem the tide of vice a crime among our youth."**

J. Edgar Hoover of the FBI has stated; "Crime in merica would be practically negligible if the young eople attended Sunday school in their formative years." Yes, the Sunday school is an effective means of comating crime, but more important, it is perhaps the most nportant evangelizing agency in the church.

Consider what Clarence H. Benson says in his book he **Sunday School In Action** concerning this "evangezing agency." "A very conservative estimate declares at 75% of the members of all denominations come up om the Sunday school; 85% of the church workers, and 5% of all ministers and missionaries at some time were unday school scholars." These results are gained at a ery economical expenditure of energy and money to the urch. For. Mr. Benson further says, "In the average urch not more than 10% of its energy, enterprise, and nance is put into the Sunday school, yet it yields 90% the new members, workers, and new home contacts."

Yes, the Sunday school is worthwhile! It is worthy our finances, time, and energy. Let us continue to ayerfully plan for the 30 precious minutes each Suny when we teach or are taught from the Holy Word God.

NATIONAL SUNDAY SCHOOL WEEK—
SEPTEMBER 27 TO OCTOBER 4

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Lesson for August 30, 1959
A NEW SPIRIT RENEWS PEOPLE
Lesson: Joel 1:15-20, 2:12-13, 21-23, 28-29

ONE NIGHT a thief broke into a Patterson, New Jersey meat market. When the store owner arrived at s shop the following morning he found his cash register on the floor. Pinned under the heavy weight of the gister was the unconscious thief who had attempted to rry it off!

Sin is not always judged **immediately, but sin is always dged!** Joel's prophecy was written to a wayward peoe who not only felt God's judgment upon sin, but expeenced His forgiveness as well.

THE COMING OF JUDGMENT

God's judgment upon sin does not always take the same urse. Sometimes it comes in the form of physical afiction. Ofttimes the backslidden soul suffers the loss Divine favour. Or, there are times God chastens His vn by withholding material blessing.

In Joel's day God allowed the "palmerworm," the "lost," and the "cankerworm" to devour Israel's crops. ke an invading army these insects swept across the nd. To make matters worse, God also sent drought on the land. In despair the people cried out: "The field wasted, the land mourneth; for the corn is wasted: the w wine is dried up, the oil languisheth" (1:10).

As Joel views the destruction upon the land from the hand of Jehovah God, he is reminded of a coming day of judgment that will be even worse. The Day of the LORD! This will come in the end times, when Jesus Christ comes to "smite the nations," and to tread "the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

THE CALL TO REPENTANCE

The judgment upon the land in Joel's day was a result of Israel's sin. The prophet does not name the specific sins of his people, as did many of the other prophets. But that they were guilty of sin is clearly evident in the many admonitions to weep, cry aloud unto the Lord, and turn again to Him.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning" (2:12).

When God's people have sinned, there is only one course left to them if restoration is desired: REPENTANCE!

REPENTANCE must be genuine! "And rend your heart, and not your garments, and turn unto the Lord your God" (2:13).

REPENTANCE that springs from the heart is effectual: "For He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil" (2:13).

THE RESPONSE OF GOD

With the curse upon their crops and herds, and the prediction of an even greater judgment to come in the Day of the LORD, Israel might well have given up altogether. But God tells the Nation there is no reason for total despair. He had not forsaken His people. He would remember them and help them, if only they would seek His face.

"Fear not, O land; be glad and rejoice: for the Lord will do great things" (2:21).

Their crops and herds would be restored: "Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength" (2:22).

In addition to the material prosperity which He would send upon them, God also promised them spiritual blessing: "And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (2:28).

Looking back over the years, we see where God has more than kept His promise to Israel. On the day of Pentecost the gift of the Holy Spirit of God was given—not to Israel alone—but to all men willing to receive Him.

Thus the remembered promises of God give courage to all people that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isa. 40:31).

**Read your Brethren Evangelist every week.**

## RUSSIANS BAR NBC MOSCOW CHURCH FILM; SOVIET EMBASSY REFUSES VISAS FOR CREWS

American TV viewers may have to wait a long time before the NBC network will be able to produce a televised worship service from the Moscow Baptist church where Evangelist Billy Graham worshipped last June. The Soviet Embassy in Washington has turned down the application for visas for a production crew to visit the Moscow church. NBC had planned a hour-long report, possibly two hour-long films if sufficient footage had materialized.

Plans for the television program were initiated by the NBC public affairs department in cooperation with the Southern Baptist Convention, the largest body of Baptists in this country. Both agreed to share the cost of the project. The Baptist group in this country established contact with church leaders in Moscow, who indicated interest in the proposed program. NBC had anticipated for weeks that the visas would be granted and made full preparations for the trip abroad. The network has not yet given up the idea and hopes that its application will be reconsidered at a later date. (Three years ago the Soviet Embassy in Washington agreed "in principle" to a proposed documentary film on life inside Russia. Robert D. Graff, a producer in the NBC public affairs department, went to Moscow for exploratory discussions, but Russians still have not granted full approval for the project and presumably it has been abandoned.)

The Soviet Union gave no reason for its stand against the television program. During the last year, however, there has been a stepped-up anti-religious campaign there and one of the targets has been the Baptist Church, which has grown more vigorously in recent years than other Soviet churches. A Moscow dispatch published by the **New York Times** last May 5 estimated that Soviet Baptists number 700,000.

Meanwhile, Russia's Premier Khrushchev, barnstorming through Poland's coal belt, advised miners to look to their commissars and not to the priesthood for their future. He said: "I would not like to hurt your religious feelings. But your priests promise you paradise in heaven. We'll offer you happiness on earth." Then the Soviet Premier declared that happiness did not come through prayers. It came through work. "Are you happy with your lot in life?" the Premier demanded. There was silence.

* * *

## BURMA GOVERNMENT LIMITS FOREIGN MISSIONARIES; NATIONALS TO GET JOB PREFERENCES; LIMIT NOW 800

The Burmese government has decreed that the number of foreign Protestant and Roman Catholic missionaries permitted to enter the country will be based on the pre-war total of close to 800. At present the staffs of ma of the foreign missions are much below that level. At same time, the government announced that the forei missionaries will be encouraged to engage primarily humanitarian activities and to place evangelism in hands of native Burmese personnel.

Wherever Burmese men and women are willing to p form the duties of missionaries they should be preferr the government said, and no foreign missionaries "sho be encouraged in outright evangelization work." (T government decree recognized that missionaries ha played an important role in such humanitarian act ties as running leper homes and hospitals, and car for children and disabled persons.)

Pre-war personnel of the various foreign missions w listed by the government as follows: Roman Cathol 580; American Baptists, 100; Methodists, 50; Salvat Army, 15; Seventh-day Adventists, 20; Anglicans, Jehovah's Witnesses, 6, and Assemblies of God, 5.

* * *

**MOROCCO**—All religious broadcasts from Tangier be discontinued by the end of the year, according t new government order. The order prohibits all priv radio activity in Morocco beginning January 1, 19 Meanwhile all broadcasts in this country have been pla under strict state control, with fines imposed for vio tions of political censorship. Among the programs fected by the order are the Norea Radio daily religi broadcasts beamed at Norway under the auspices of Norwegian Lutheran Mission and other Lutheran gro at that country. Further religious programs put on air here include those of IBRA Radio, sponsored Swedish Pentecostals under the name of the Internatio Broadcasting Association, the broadcasts of the Voice Tangier, a missionary station run by International Ev gelism, Inc., of the United States, and others tra mitted by Radio Africa and Pan American Radio.

Meanwhile, across the Mediterranean in Italy, auth ties of the Waldensian Church, a pre-Reformation Pr estant body, have been notified that the worship p grams they have been broadcasting every Sunday mo ing from Triest will no longer be permitted.

* * *

**TORONTO**—During the recent visit of Queen Elizab II to Canada and the U. S., the editor of **The Gospel W ness** reported the Queen's statement to members o Christian Youth organization. The Queen's comment:

"We are commissioned to be witnesses to the tr of the Gospel of our Lord Jesus Christ. A witness is who speaks of that which he knows about first-hand. need to have a knowledge of our faith that we can bold in our witness and adventurous in our living. know that we shall probably be in a minority where we are. We know we shall have to face insecurity, op sition, and perhaps danger, for the confession of faith. But the Christian Church has always prospered adversity, and we must certainly not be afraid. I th it is comforting to remember those wonderful march orders, given by Joshua, 'Be strong and of a good co age,' and then to think of the other men and women times past who, through the grace of God, were enab to go forward into an unknown future with confide and with resolve."

IOSCOW—An American evangelist was mistaken re-ntly for the Communist dictator, Nikita Khrushchev. ackie Burris, during a recent six-weeks visit in Mos-ow, was mistaken for the Soviet boss by students at e Moscow University who caused quite a commotion. he globe-trotting, 54-year-old evangelist said he found eople warm and friendly in Russia with "no hidden ikes or spies."

* * *

ERLIN—In East Germany, active participation in urch life has been ruled by a court as "strong grounds r divorce." The case involved a woman who, according her husband, had led "a good married life at first . . . it since 1946 leaned more and more towards the Church." he woman attended services on Sunday and other church tivities "at least twice a week." This, the court claimed, reated an estrangement" and constituted sufficient ounds for divorce.

* * *

UNICH—West German Chancellor Konrad Adenauer cently called on German Christians to "continue to read the word" about persecution of the churches in ast Germany by the atheistic Red regime there. He said ere prevails in the Western world "a widespread and ocking lack of knowledge about the persecution of the urch" in East Germany where 17,000,000 Germans are slaved by the Soviet Zone regime.

* * *

In Edmond, Oklahoma, Dr. M. E. Ramey, pastor of the irst Baptist church, says he will pray outside the door every liquor store in town on the day when liquor les become legal. Oklahoma voters repealed prohibition last spring's election after 51 years. Sales of liquor e expected to begin around the first of September. Dr. amey said he will offer the following prayer at each tablishment: "We pray that this business will have to ose before it ever gets started. If the operator does not oose to close it, Lord, will You please see that it is osed any way You will?"

* * *

Robert Cooley, Central Bible Institute, Springfield, issouri, archeology instructor who has been helping cavate the buried Biblical city of Dothan, has uncovered e skeleton of a child killed in an invasion nearly 3,000 ars ago. The child, who was wearing earrings, was obably a victim of the Assyrian invasion of Israel der Shalmanezer V in 722 B. C., mentioned in II Kings :3-5. Cooley also discovered five other skeletons from later period, and an Assyrian burial in a pottery coffin. othan is located 60 miles north of Jerusalem in what now the Hashemite Kingdom of the Jordan. Working the site is the Wheaton Archeological Expedition, aded by Dr. Joseph Free. Cooley is an area supervisor d draftsman for the expedition. Six inches under the rface of the mound which was once the thriving city of othan, the expedition has uncovered the local "court-use," a large government building where citizens paid eir taxes in commodities of wheat and olive oil. Large oms in the building still contain storage jars for the mmodities and piles of charred wheat. Nearby are indstones which would have ground the wheat to flour, t the Assyrians struck before it could be processed.

In Washington, a bill has been introduced in the Senate to provide increased incentives for private giving to schools of higher education. Under the bill contributions to schools would receive an income tax credit—better than a deduction. It is expected that it will increase giving to private and church-related colleges. Another bill before the House of Representatives would authorize donation of surplus Federal property to orphanages. Many orphanages are operated by churches or church-related groups. Under this bill it would be possible for them to pick up new and choice sites free, for expansion of their orphanage systems.

* * *

After nearly 15 years in rented space, the National Sunday School Association has purchased their own home building, according to the statement made by the executive secretary of the organization, Dr. Clate A. Risley. The building is located in the northwest corner of Chicago's Loop at 173-175 North Franklin Street. It is a four-story structure. The Association will immediately occupy the first floor and begin a remodeling schedule of the whole building. NSSA will not immediately use the whole building but expects to rent some of the space to offset cost of operation. The purchase price was not revealed but Dr. Risley stated the entire project, when completed, would be in the neighborhood of $125,000.00. The Association expects to make its permanent home on the second floor. Tentative plans are for dedication services for the NSSA quarters Sunday afternoon, September 13.

* * *

The Federal Aviation Agency recently proposed rules to curb drunkenness aboard commercial airlines. The rules would become effective in about sixty days unless the airlines or other interested parties offer evidence that they would do more harm than good. The airlines, which have until September 3 to file comments, are not expected to protest. Specifically, the FAA said it intended to ban any passenger from drinking alcoholic beverages aboard an airliner unless the drinks are served by the airlines themselves. It would also ban any carrier from serving alcoholic drinks to a passenger who is already intoxicated. The penalty for violation of either rule would be a fine of up to $1,000.

* * *

The Baptist World Alliance issued a report from its office in Washington, D. C., that persecution of Spanish Protestants has been eased in recent months. On the basis of latest reports, the Alliance said, "There have been no new instances of outright persecution in recent months in Spain. And there has been an intangible, yet noticeable change of attitude on the part of many Catholics toward evangelicals." One Baptist official said the change seemed to "coincide closely with Pope John's call for an Ecumenical Council."

* * *

A Bible Museum has been established in Gloucester, Massachusetts, to display one of the nation's largest Bible collections. The exhibits number more than 300, some dating from the first century A. D. Roger W. Babson, noted statistician and founder of the Open-Church Foundation, started the collection.

# Special Notice

# GENERAL CONFERENCE DELEGATES

**(But Others May Read, Secretly!)**

## Don't Forget!

## "STAY FOR SATURDAY"

2:00 P. M. BALL GAME: Preachers vs. Brethren Youth ..... Redwood Stadiu

6:40 P. M. Vespers .....Redwood Stadium
"Decision Determines Destiny" by Sheldon Clements

7:25 P. M. BRETHREN YOUTH NIGHT .....Memorial Chapel
Scripture Lesson by the "Speaking Chorus"

Hear the Ambassador Quartet:
Gene Hollinger, Dick Winfi
Jim Sluss, Gary Bargerhuff

Meet the Summer Crusaders and Pioneers

SPEECH CONTEST FINALS:

Sally McClanahan (Southeastern District)
Kitty Sarver (Pennsylvania District)
Charlie Craig (Ohio District)
Pamela Miller( Indiana District)
Shari Linton, (Central District)

**YOU DON'T WANT TO MISS THE BRETHREN YOUTH ACTIVITIES**

**ON SATURDAY OF CONFERENCE**

(NOTE: We realize that those of you not able to attend GENERAL CONFERENCE are reading this special notice a week or two after Conference is over. However, it should still serve as a reminder of what took place at the Saturd Youth Meetings and make you want to be wi us in 1960. We hope you can! EPL)

# The Women's Corner

by Helen Jordan

## MY FATHER UNDERSTANDS

ITTLE JIMMY had just spilled some paint on the back porch. He hadn't tried to do it, but he did, What will your father say?" asked his frightened playate. "Aw—he'll understand," was Jimmy's confident ply. And little Jimmy was right. His father did "unerstand" and willingly forgave him.

After all, who understands us better than our father our mother? Who is more ready to forgive us when e fail or to cover our shortcomings with the mantle of veet charity?

The father-heart remembers the limitations of the ild—and in that remembrance is moved to love and pity.

So, too, our heavenly Father. The psalmist says: "He ath not dealt with us after our sins, nor rewarded us cording to our iniquities. For as the heaven is high ove the earth, so great is His mercy toward them that ar Him.

"As far as the east is from the west, so far hath He moved our transgressions from us. Like as a father tieth his children, so the Lord pitieth them that fear im. For he knoweth our frame; He remembereth that e are dust." Ps. 103:10-14.

He knoweth our frame—that we are so weak, so erring, sinful. That is why He offers us a salvation that is ll and free, dependent upon no merit of our own.

In Christ and His atoning work we have everything at the loving Father heart of God could give; forgiveess of sins today and every day, and eternal life with od in the everlasting mansions.

What peace, what joy, what confidence—to know that heaven we have such a Father, a Father who underands, who knows us by our names and who, knowing s forgives us.

We may, if we choose, make the worst of one another, t everyone has his or her weak points; everyone has s faults; we may make the worst of these, we may fix r attention constantly upon these. But we may also ake the best of one another. We may forgive, even as e expect our Heavenly Father to forgive us. We may t ourselves in the place of others, and ask what we ould wish to be done to us, and thought of us, were e in their place. By loving whatever is lovable in those ound us, love will flow back from them to us, and life ll become a pleasure instead of a pain; and earth will come like a Heaven; and we shall become not unworthy llowers of Him whose name is Love.

appy the father whose rainbow of hope envisions his children grown

to full manhood and womanhood, reaping what they have sown.

eaping the joy of a steady growth in body and mind and soul,

Living their lives by the "golden rule," with the Kingdom of God as their goal.

Rainbow of Hope

Mrs. George Solomon,
Hagerstown, Md.

## TEARS OF THE STRONG

By Lon Woodrum

Some people weep and it doesn't mean anything. The wealthy man may shed a few tears over the blessing he asks over a mountain of smoking food, while millions starve, without offering anybody any meat and potatoes! Some emotional people cry over everything, or nothing. They weep over the heathen, and feel better; and put a dime in the box for missions! The earth is full of weepers, childish, neurotic, psychotic.

Somewhere we got hold of the idea that tears signify weakness. This isn't true any more than the lack of tears signifies strength. The men who had iron in them often proved they could feel enough to have tears. How about the Man who wept over Jerusalem, and shed tears at the grave of His friend, Lazarus? Was He weak?

Now, you take Jeremiah. If you think he was a "softie" you should consult the record again. Read some of his social messages. He had a lot to say against money-grabbers, slave-makers and egotistic bigwigs. It doesn't take too much courage to denounce jailbirds—especially if they are already jailed! But when you start taking thrusts at men in power you're asking for trouble; and you're no "cream-puff"! The list is long of men who got murdered for that sort of thing!

Jeremiah wasn't a "weeping" prophet. He was a man behind whose iron strength was deep compassion for unfortunate people. His tears were the tears of the strong; he was a combination of righteousness and mercy, and that means strength in a man, always.

The personalities of the Old Testament were great not alone because of great things they did, certainly not because of their sinlessness, and not because they did not make mistakes—every one of them made mistakes, and every one of them was guilty of some sin or other. They were great because they were faithful when God called them. They did the work that He had for them to do.

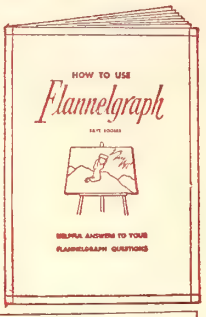
God does not just work through a nation collectively; He does not just work through a big church or a big Sunday school class collectively; He works **through individual men and women who are faithful in their work.**

William S. LaSor in GREAT PERSONALITIES OF THE OLD TESTAMENT
(Fleming H. Revell Company)

Brethren Historical Library
Manchester College
N. Manchester, Ind.



# Pict-O-Graph Helps




## HOW TO USE Flannelgraph

By Fay Rogers. A helpful "how" book to guide every teacher in the best use of this wonderful teaching medium. Includes, for new teachers: what it is, what to buy, how to prepare, how to use. For experienced teachers: suggestions for enlarging the use of flannelgraph and compiling your own lessons.

No. 2941 ..... 35c.

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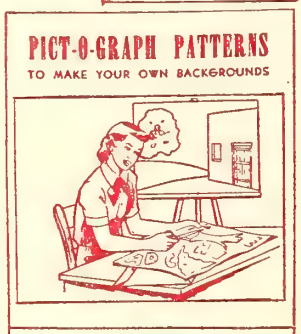


Packet of twelve 19 x 25-inch sheets of patterns for houses, trees, city walls, hills, rivers, curtains, ships, numbers, a fiery furnace, a fence, a tent, the alphabet, and many others. Patterns are full size for use on 36 x 24-inch flannelboards. Backgrounds include most of those needed in all Standard Pict-O-Graph sets. Flannel not included.

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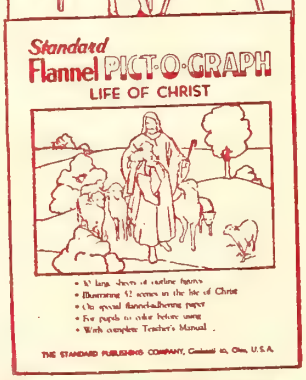


Thirty-two 11 x 14-inch sheets to illustrate fifty-two incidents in the life of Christ. Figures printed in outline on flannel-adhering paper. Children can color the outline figures first as a handwork project and then cut them out for use on the flannelboard. Teacher's manual included.

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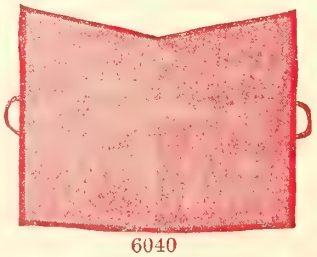

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


## The TWENTY LEADING CHURCHES in the NATIONAL GOALS PROGRAM

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Vol. LXXXI August 29, 1959 No. 34

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# GENERAL CONFERENCE ECHOES

CONFERENCE NEWS: Reports of our recent General Conference at Ashland, will continue in next week's **Evangelist.** At this point, we would like to say that it was a very excellent Conference. The weather was HOT. (What else can you say about weather when it is hot?) In spite of the heat and humidity a very fine spirit was manifested throughout the week. Many Brethren have placed an order for cooler weather for our next annual Conference. We'll see.

* * *

Dates of next year's Conference are: **August 15 to 21, 1960.** Next year is "leap year," you know, and shoves our beginning date back **two** days.

* * *

NOW COMES THE TIME for the publication of the 1959-60 Brethren Annual. Anyone having material for this publication is reminded that said material is NOW DUE! Please cooperate so that the printing of this opus might be facilitated with ease and smoothness.

Pastors who are anticipating changes, churches which have changed secretaries since the last Annual, should make certain that the Editor of Publications has that information.

* * *

### YOUTH CONFERENCE SNATCHES

**From Brethren Youth**

**234 young people** have been registered by Thursday evening for the National Brethren Youth Conference. All of these youth have presented properly signed Youth Credentials and have been seated as delegates to the youth conference.

**Sheldon Clements** has been an extremely interesting speaker. The Founders Hall Auditorium is packed every morning for his Chapel messages. And more youth and adults have been attending Vespers each evening than in past years.

**255 youth and adult advisors** traveled to the new Ohio Camp Site on Thursday for an all-day picnic. **Doc Shank** presented an inspiring "outdoor Chapel" message. But, boy, was it hot!

On Thursday evening the young people heard **Walter Michael,** of Vienna, Austria, speak about the religious situations in his homeland and the need for restoring a Protestant school in Vienna.

**Friday night** will be the Youth Communion and **Saturday** contains many special features: project ingathering, closing chapel, ball game with the preachers, youth banquet, and the speech contest finals. WATCH FOR REPORTS OF THESE WEEKEND HIGHLIGHTS.

## *Items of General Interest*

ST. JAMES, MARYLAND. John W. Mills, father of Elders Ralph and John Mills, of our Berlin, Pennsylvania, and Brighton Chapel, Indiana, Churches, passed

(Continued on Page 9)

# COMING EVENTS

**PENNSYLVANIA DISTRICT BRETHREN YOUTH RETREAT**

**Laurel Hill State Park**
**Somerset, Pennsylvania**
**September 11-13, 1959**
**Friday evening to Sunday noon**
**Theme: "Footprints"**

**Cost: $5.00. Preregistrations to be sent to Miss Ida S. Kimmel, Berlin, Pa., with $1.00, by September 8th.**

**Ida S. Kimmel.**

---

**McGAHEYSVILLE, VIRGINIA. Mt. Olive Brethren.** Revival Services—**Aug. 31-Sept. 13th**—Preachers: Missionary Glenn Shank, Aug. 31-Sept. 6; Rev. John T. Byler, Sept. 7-13; Dr. John F. Locke, Pastor.

**OAK HILL, W. VA.** Revival Services—**Sept. 8-2**— Rev. H. William Fells, Evangelist; Rev. Robert Madoi, Pastor.

**KIMSEY RUN, Lost River, W. Va.** Revival Service— **Sept. 13-20**—Rev. Bruce C. Shanholtz, Evangelist.

**THE BRETHREN EVANGELIST**

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

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# The Editor's Pulpit

## Another Year Begins

HE TITLE of this Editorial would lead one naturally to think of the beginning of a new alendar year. Such is not the case at this moent. We are thinking of the beginning of a new hurch Year.

General Conference is over for 1959. The exectations were in a very large measure realized; lans were formulated; it is our opinion that it as a good Conference in this respect. The genral spirit of cooperation was fine. Brethren eemed intent on working together, the programs nd services were of the highest quality; these e shall be reporting on from time to time.

But now, we are home again, mingling in the pirit of Christian brotherhood with those who ere not privileged to attend the Conference. ow much inspiration received by us which rubs ff on others is dependent upon several factors. irst, our willingness to continue talking about e Conference, and second, the willingness of thers to listen. Yet on the result of this action epends whether or not the year ahead will be ne of commendable progress in the service of e Lord on the part of The Brethren Church.

If a person contracts a communicable disease, is not long until he or she is giving it to thers, soon resulting in an epidemic. Brethren, hat we need is a good epidemic of General Conerence inspiration, blessing and challenge to get tarted in each of our individual Churches!

To establish a greater interest in the full proram of the Church, there must first of all be e conviction that God's work is the most imortant matter in the whole world. For Chrisans to be convinced of this one thing, would ansform the Church into a Holy Spirit-fired itness for God overnight. It is too true that o many do not believe the work of evangelism be the most important activity to lay claim to e time, talents and substance of the Christian. e fail somehow to grasp the fact that saving uls for eternity was important enough to cause e Son of God to shed His glory, come to earth nd pour forth His precious Blood as atonement r the sin of man. If this were realized by the greater number of Christians in our churches, our time would primarily be spent in evangelizing —personal work, distinct evangelical Bible study, and evangelistic preaching. Our hearts would bleed for the souls of people around us. Sleep would leave us while we poured out our hearts to God in behalf of those around us who are living an eternal death. We would pray for the cleansing of our own lives—not only from sin, but from dross, irrelevant plans, activities and entertainment. We would pray for His leading, the burden of souls, and power to become a witness to those who daily see us, yet who are walking in the darkness of sin.

In the second place, to establish a greater interest in the full program of the Church, we must realize the God-given challenge given to The Brethren Church. There is a distinct specific purpose which God has for us as a Church, or we would not be receiving the continued, protective blessings He has been pouring out upon us. Why has God given us health? Why has He supplied our material needs, and given us the promise of many more? Why have we been able to have such a fine Conference just concluded? Why all our organizational and programming machinery? Are these things ours just to make a beautiful presentation of religious life? Not one bit! Nothing comes from God to us except He has a purpose in giving it to us.

All that we have, and the assurance of greater and better things to come, as a Church, is but for one purpose. That one purpose—call it by any slogan or name you may wish—but it is to win the souls of men away from sin to Jesus Christ. It is to snatch them from the eternal grave of sin. Let us pray for God to lead us to souls which He has convicted of sin so that we might, by our lives and by our words, show them the way to Christ for salvation. Whatever we might need to change in our habits of daily living, will be worth it all when it's all said and done. Souls we have touched and won because we were dedicated to God's great program for us will rise up in that eternal day to praise the Lord of Glory side by side with us.—W. S. B.

# Moderator's Address 1958 Mid-West District Conference

# CHRIST, the CENTER of ALL THING

## Rev. Frank W. Garber

**Text: "For what is a man profited, if he shall gain the whole world and lose his own soul?" Matt. 16:26a.**

THERE IS A STORY TOLD of an Amazon explorer, far out in the jungle, who received a radio call to hasten to the nearest village. With his band of savages he made good progress during the first day. But on the morning of the second day he found the savages sitting and unwilling to move. He asked their chief what the trouble was. He replied, "they can't go, they can't go farther until their souls catch up with their bodies." These savages may be wiser than they seem to be; there is a great spiritual truth back of their practice. Many in our midst today have allowed their bodies to outdistance their souls. It is true of society as a whole. Material progress has far outstripped Spiritual progress and we would all do well to pause in our pursuit of material interests until our souls catch up.

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**Editor's Note: Due to the illness of the District Conference Secretary, Brother Garber's Moderator's Address to the 1958 Mid-West District Conference was not sent to the Editor until recently. We are glad to bring it to the Brethren at this time.**

WE ARE MAKING AMAZING STRIDES IN TI PHYSICAL REALM. During the last few years amazi progress has been made in disciplining the body for ard ous tasks. Material science has been developing at the e pense of human science. Unless we learn to understand ou selves, in keeping with our understanding other thing civilization will not be safe. We are preparing to destr ourselves with our new found weapons because we are t immature to use our science for the benefit of mankir

We live in a lopsided civilization. Our salvation lies bringing our soul development up to our material pro ress. We must put Jesus Christ at the Center of Life, the Center of the Church, at the Center of Education, the Center of the Nation—and at the Heart of the Wor He alone can lead us out of the mess we are in.

Jesus demonstrated in His own life the principles growth that should apply to every life. In His youth I increased in stature and physical growth. He increas in wisdom, the right use of knowledge. He grew in fav with man, right relationship with every one. Every m a brother for whom He would give His life. He grew favor with God, He put God first in His life. Here w all-around growth. The youth of the world have parallel that growth of Jesus in only one respect, the Physic And this is the one phase of growth over which v

ven't much control; as long as we eat the right kind food, God has ordained this. The other three phases development we can control to a large extent. Some these we have prostituted. We have filled the minds youth with knowledge but we have not trained them use this knowledge for the highest benefit of themves and mankind. We have not trained the youth to derstand the great mass of human beings and to reect the rights of all people. This cold war proves that are not growing in favor with man. Worst of all we not growing in favor with God. Only a very small r cent of youth receive spiritual training, and those o do, receive it in inadequate doses. The great mass people are leaving God out. What can we expect of s lopsided development? We can only expect what we ve today—threats of violence, famine, disease and ath. We cannot hope for anything else than a third rld war, until all of us collectively learn to live and live.

JESUS PUT THE SOUL ABOVE EVERYTHING LSE. He said, "For what shall it profit a man, if he all gain the whole world, and lose his own soul? Or at shall a man give in exchange for his soul?" Mark 36, 37. What shall it profit a nation if it wins a war d loses its soul? Jesus put soul ahead of all earthly ssessions. He put soul above the body. He said, "And ar not them which kill the body, but are not able to l the soul: but rather fear him which is able to deroy both soul and body in hell" Matt. 10:28. This body ay be destroyed, but the finest part—the soul—lives on. ut seek ye first the kingdom of God, and His rightusness, and all these things shall be added unto you" att. 6:33. Seek God first and put Him in the Center and ner things will take care of themselves. Let society llectively "seek God" and there will be plenty of mateal things for all. There will be opportunity for all to ach their highest development of body, mind, and irit. Will we learn that no other way will work except d's way? Nothing else really matters in the end but e soul. All material things perish in the end. Jesus re is talking about the only thing that survives—the ul.

JESUS ALSO TAUGHT THAT SOUL-NEGLECT MAY BE FATAL. He told the story of a rich man whose crops brought forth plentifully. He said unto himself, "I will pull down my barns, and build greater, and there I will bestow all my goods. And I will say to my soul, 'Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?'" So is he that layeth up treasure for himself, and is not rich toward God. This rich man was guilty of several errors. FIRST: He thought he could expand outwardly without inward growth. And here is the secret of many a good man's fall. He prospers in business or position, but he does not undergo a corresponding growth of heart to withstand the temptations of prosperity. SECOND: He thought he could take a holiday in spiritual life but on his holiday the Lord required his soul. If we could live life over again, would we live differently? But how about the part of our life that is still left, what will we do with that? No one needs stay where he is, we are made for progress. We can dwell in Christ's presence each day and prepare for a time when we can live with Him in eternity. We can be different—WILL WE?

Much of soul-poverty lies at the door of three institutions—the School, the Church, and the Home. Our schools have taught folk how to make money, how to take care of the body, but have not trained the soul. The educational program of our churches is pitifully meager, and lacking in training experience. In the home we are dilatory concerning the spiritual growth of our children. We send them to public school every day the school is open. We are anxious about their mental growth, but are we sending them to Sunday School to provide for their spiritual growth? Maybe we forget to read the Bible and to pray with them. We forget to put Christ in the CENTER OF EDUCATION.

MAN'S PRIME PURPOSE IN LIFE IS TO GROW A SOUL: There are three stages of life. FIRST: The Embryonic period before birth. The growth that takes place during this period is designed to fit us for this earthly life. The SECOND stage: This Earthly life. We are to use this period to the Glory of God, to do His will, to grow a soul that will fit us for the THIRD stage of life. THE SPIRIT WORLD where we will dwell with Christ through eternity. The first two stages have a time limit but the third has no time limit, it is for all eternity. Therefore we are to use this life to grow a soul that will be acceptable to God. If we do not grow a well-developed soul we shall go into the next world seriously handicapped and with sad forebodings ahead. Thus the Bible makes it plain that there will be a separation ahead of the righteous from the sinful.

HOW SHALL WE GROW A SOUL? FIRST: By Bible Study. If a pupil does not know his Text Book he fails in his examination. If we are to keep Christ in the CENTER of our lives it is necessary that we keep in touch with God's plan for us. SECOND: WE GROW A SOUL THROUGH PRAYER: Prayer is a two-way proposition, we talk with God and He talks with us—it is an interchange of ideas—it is communion with the Highest. Those who learn to talk with God in this life will be

better fitted to talk with Him in the next life, when the mist is lifted and we see Him face to face. Third: WE GROW SPIRITUALLY BY CONTEMPLATING THE GOOD AND BEAUTIFUL: In Phil. 4:8 we read: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

FOURTH: WE GROW A SOUL BY OBSERVING THE GREAT SACRAMENTS OF THE CHURCH: Baptism is the initial sacrament for heart-growth, provided it is accompanied by the right kind of heart condition. Provided it is a baptism of the Holy Spirit. The Lord's Supper is another great sacrament that aids soul-growth. The Anointing Service for the sick is a high spiritual mark in many a life; many are more spiritual after this service, and we should practice it more. Jesus knew the value of the sacraments and ordinances, and that is why He instituted them. FIFTH: WE GROW WITHIN BY PRACTICING THE PRESENCE OF CHRIST EVERY DAY. This means sitting in a quiet place and trying to visualize Christ in our presence. In His presence we examine our life; In His presence we seek His will; In His presence we make our resolutions. A young artist in Rome was urged by his friends to establish his own studio. He refused, saying, "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I can study his methods, and catch his spirit, and listen to his instructions; I have no other ambition than than to be like him." God help us all to take that attitude toward Christ, God help us all to seek His presence, to study His mind, to catch His Spirit, to put Him in the Center of all things, there is no higher ambition.

LET THE SOUL CATCH UP: If our souls are to catch up with our progress in other realms we must give time to Soul Cultivation. Among the ancient Greeks the r ner who won the race was not the man who crossed line in the shortest time, but the man who crossed in least time with his torch still burning. The one who re wins the race in this life is the man or woman achieves a worthy position of service with the torch Jesus Christ still burning brightly in the heart. S of us have been striving for a status in life. In so do have we kept the torch of Jesus aglow? Are others be lighted by our torch? Are we too busy with mate things to maintain a Spiritual glow? If so will we t time for our soul to catch up with our body? Will put CHRIST IN THE CENTER OF ALL THINGS am reminded of that beautiful hymn:

"TAKE TIME TO BE HOLY"

Take time to be Holy, speak oft with thy Lord;
Abide in Him always, and feed on His word;
Make friends of God's children, help those who are we
Forgetting in nothing His blessing to seek;

Take time to be Holy, the world rushes on,
Spend much time in secret, with Jesus alone.
By looking to Jesus like Him thou shalt be,
Thy friends in thy conduct His likeness shall see.

Take time to be Holy, let Him be thy guide,
And run not before Him, whatever betide;
In joy or in sorrow still follow thy Lord;
And looking to Jesus, still trust in His word.

Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control,
Thus led by His spirit to fountains of love;
Thou soon shall be fitted for service above.

—Cheyenne, Wyoming

## A PARAPHRASE OF PSALM 139

**Rev. George W. Solomon**

O LORD, you have searched me, and now you know me. You know my place of employment, you know how much I make; you even know how I feel about giving to the Church. You know how much I have given, and you are familiar with how I spend the rest. For there is nothing that I do, that you do not see; Lo, every thought of mine is known by you.

You are always behind me and before me; your hand resteth upon my shoulder.

You are so filled with the knowledge of everything—it amazes me!

When my conscience bothers me and I flee, I find no place where I can successfully hide from your spirit. Everywhere I go in an effort to escape from you, I find you are there before me. When I think that when night comes, I will find peace, for the darkness will hide me; but even then I find an awareness of your presence. There is no escape from you! There is no hiding place.

# Communion Sunday

Rev. Hays K. Logan

**I Corinthians 11:23-29**

AS WE TODAY partake of the Holy Communion, we do it in remembrance of His broken ody and shed blood for us.

The Passover Feast was a Jewish feast commemorating the hour when the Lord passed over he house of Israel. It was on that night that a amb without spot or blemish was slain and the lood applied on the two sideposts and the upper oor posts. Those sheltered behind the blood were afe. The feast looked forward to the time when he Lamb of God would shed His blood on the ross of Calvary.

The Lord's Supper is a church ordinance, and is looking backward to the death of Christ. The 'assover, through the years, has been observed nce a year. It had a time limit and when Christ vas crucified, the feast was discontinued. The ord's Supper has also a time limit. It is to be bserved till He comes.

There are some very definite instructions given oncerning the Lord's Table. In verse 27 is the solmn warning, "Wherefore whosoever shall eat this read, and drink this cup of the Lord, unworthily, hall be guilty of the body and blood of the Lord." et a man examine himself. First, the self-examination, and then the partaking of the elements. ime should be taken for a real heart searching y all those who would have fellowship at the Holy Communion. Notice it says, "Let a man exmine himself." We are not to judge our brother, ut to search our own hearts and if we find anyhing there that is not in order, we must put it ight. If we have turned aside in any way from he straight and narrow path, either in doctrine r conduct, we should confess it and put it in rder.

It is also important that we do not fail to disern the Lord's body or to drink unworthily, for his bringeth not only condemnation, but also ickness, and even death.

No one should approach the table in a careless manner. It should not be just a formality but a deep expression of the heart's devotion to the Lord Jesus Christ.

Certainly no one who has no consciousness of sins forgiven should partake of the Communion. The table is for believers only.

How precious it is to gather with the family of the Lord and to spend time in meditation on His sacrifice for us. It is an occasion for fellowship of the one body with Christ as the Head. We are one in Him.

If for any reason our hearts condemn us, we have one to whom we can go. He is more ready to forgive than we are to ask forgiveness. We can only plead His blood, and we know, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

How wonderful it is to know that as His blood-washed children we are acceptable in His sight and welcomed at His table. There is no fellowship comparable to that of fellowship with our Lord Jesus Christ and with His children. When there is nothing between to cast a shadow on our fellowship; when all is in order; then we can truly sing,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

On this Communion Sunday, let us unite our hearts with the family of God, and let us rejoice that we are counted worthy to belong to this family.

May we truly shine for Him that others who are walking in darkness may see the light and desire to know Him too.

Teegarden, Indiana.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. S
(MRS.) IDA LINDOWER, Adm. Assi

## NEW CANDIDATES PREPARING

Bill and Fran Curtis

Mr. and Mrs. William Curtis (Bill and Fran), miss aries under appointment, are returning to Ashland week after a year at Redondo Beach, California. Bill been enrolled in Aviation Mechanics' school, and Fra former elementary school teacher in Ashland, has b teaching in Torrance, California.

**Qualifies as mechanic and pilot**

Bill, who is specifically interested in the use of a tion to promote missions, has a commercial pilot's lice —he formerly owned a small plane in which he did s flying. The mechanics' course which he has comple makes Bill highly qualified for aviation work— a area we should be surveying in the development of missionary program.

**Destination Argentina**

The Curtises, feeling the need for additional work in Argentina, have offered themselves for service in Latin American country. Brethren workers in Bue Aires will rejoice in the answer to their prayers more missionaries.

**Making Final Preparations**

To complete their training for service in this country, the Curtises will spend approximately a y beginning early in 1960, at the language school in Jose, Costa Rica, studying Spanish and Latin Ameri culture. After this, they will proceed to the Argent and the mission work.

## STATION C. B. M. GARKIDA CALLING BRETHREN MISSIONS

**Robert Hess**

Thus, at 7:45 a. m. the shortwave radio communication system of our mission in Nigeria goes into daily operation. Station identification is followed by a scripture meditation for the day. Then the rapid-fire exchange of messages related to mission business proceeds for a period of from ten to twenty minutes.

Radio communication between eleven mission stations of our church in Nigeria is now entering its second year of service. Transmitters have been installed at Garkida, Łassa, and Waka, and three more will be added when funds are available. There is now three-way conversation each week day at 6:45 a. m. (Greenwich Mean Time) or at 7:45 by clocks in Nigeria. Each of the other eight stations have radio receivers which make it possible for the centrally located transmitters to send messages to any missionary on the field. Since no outpost lies more than twenty-five miles from a radio now, messages for them are sent to the nearest receiver and relayed by car or foot messenger.

Our mission field in Nigeria covers a large area is connected by roads that are impassable for periods from several hours to a month or more during the ra season. Previously, foot and bicycle messengers provi weekly or emergency contact with other stations. now radio waves easily leap the miles of rock or mud bind our mission family into a more efficient team. radio has also brought comfort and an assurance to f ilies who work at lonely outposts. The doctor can called and advice promptly received.

Intermission cooperation extends the thrilling pra cality of radio communication to points far from Garki Any of our transmitters can call the Suday Interior M sions, our sister mission, at their main transmitt station in Jos, over 200 air miles or 400 miles by r from our mission area. Since Jos is a trade center, pa needed for repairing breakdowns or supplies which urgently needed can be sent on their way in a matter hours. Recently a supply of whooping cough vaccine dered by radio was delivered to Waka from Jos in ti to ward off an epidemic. A repair part arrived wit fourteen hours. Formerly, the order alone would h required a week or more to reach Jos.

Sitting beside the transmitter, one thrills at the m ter-of-fact way in which this device aids the modern m sionary. You might hear "CBM Waka calling Garki

Will you please tell Dr. Pfaltzgraff that he is to be sure to stop at Shafa in order to see a person who is very ill." Or "This is CBM Lassa calling Garkida. To mission headquarters, will you please send an extra battery along with the car which is coming today?"

This message recently went to Jos from a rural mission station: "Please send cable to Mr. and Mrs. A. H. Hoyer, Waynesboro, Pennsylvania as follows: 'Dianna Kulp arrived February 12, 1959, weight 7 pounds, 13 ounces. Doing fine.'" Within a day of the event, the grandparents knew the baby had arrived and all was well.

Now we are looking forward to the time when radio may be able to wing our messages to America in a matter of minutes by the help of "hams" who will relay the call from one station to another.

The missionary of thirty years ago could not have dreamed of such rapidity of communication. Often his program was held up while awaiting supplies or equipment. He spent lonely hours in the knowledge that his fellow missionaries were hours or days from him and that word from his homeland took months to arrive. Radio intercommunication is one way in which modern technology is spectacularly serving the church to carry out its mission in all the world.—(From the **Gospel Messenger**)

## INTERESTING ITEMS

(Continued from Page 2)

the life beyond after years of invalidism, on August 5th. He was 67 at the time of his passing. The prayers and condolences of the Brethren go out to these Brethren and other loved ones at this time.

WASHINGTON, D. C. Recent guest speakers were Rev. George G. McDonald on August 2nd and Dr. J. Raymond Schmidt, on August 23rd.

OAK HILL, W. VA. Brother Robert Madoski writes: A baptismal service was held the evening of July 26th.

"The W. M. S. had their public service on August 2nd.

"Our Brethren Youth Choir has signed a contract with WOAY-TV for three special Christmas programs during the month of December.

JONES MILLS, PENNA. (VALLEY). Brother William C. Boyer writes: "The folks here had a very nice reception for the pastor and family on July 15th."

Dedication services for new pews and other improvements in the Valley Church were held the afternoon of August 16th. Former pastor, Brother Harold Garland, brought the message and former pastor, Brother Elmer M. Keck, conducted the dedicatory service. Pastor Boyer notes that over 100 were in attendance at the service.

VANDERGRIFT, PENNA. (PLEASANT VIEW). Mrs. Sue Mango was the S. M. M. public service speaker in the Pleasant View Church on July 12th, instead of Mrs. Gayle Moglia, as erroneously reported in the **Evangelist** several weeks ago. We are glad to make this correction.

ADRIAN, PENNA. (BRUSH VALLEY). Baptismal service for two were held on August 9th.

JOHNSTOWN, PENNA. (THIRD). Brother Clarence A. Stogsdill has tendered his resignation as pastor of Third Brethren, to assume the pastorate of the Milledgeville, Illinois, Brethren Church. The move is scheduled for around January 1st.

VINCO, PENNA. The Brotherhood public service was held the evening of August 16th, with Brother Harold Barnett bringing the message.

Five new members were received by baptism on July 26th.

CORINTH, INDIANA. Brother G. Bright Hanna has accepted the call of the Corinth Church to serve as pastor beginning September 1st. His new address will be: Twelve Mile, Indiana. Brother Hanna notes that the Corinth Church will be going on full-time services as of the beginning of his work on the field.

WABASH, INDIANA. (COLLEGE CORNER). The College Corner bulletin informs us that Elder Ralph Miller is "gaining some strength," and is able to be back at work part time. His new address is: 1541 Meadow St., Wabash, Indiana.

SOUTH BEND, INDIANA. Pastor J. D. Hamel served as Memorial Hospital chaplain for two weeks recently.

Guest speaker in the South Bend church on August 23rd was Rev. George Phillips, St. Joseph County, Y. F. C. Director.

SOUTH BEND, INDIANA (ARDMORE). The Laymen's public service was held on August 16th.

TIOSA, INDIANA. Brother C. C. Grisso was guest speaker in the Tiosa church on August 16th. Brother Grisso notes that he was pastor of this church 55 years ago.

BURLINGTON, INDIANA. The Boys' Brotherhood public service was held on August 16th.

MILLEDGEVILLE, ILLINOIS. A farewell carry-in supper was a scheduled event of August 28th, for Pastor and Mrs. H. H. Rowsey who will be leaving September 1st for their new pastorate at Waterloo, Iowa.

Services at Milledgeville, until the arrival of their new pastor, Brother Clarence A. Stogsdill, about January 1st, will be cared for by Rev. Merle Hawbecker, of Lanark.

WATERLOO, IOWA. The new pastor of the Waterloo church, Brother H. H. Rowsey, notes that as of September 1st, his address will be: 807 Bourland, Waterloo, Iowa, this being the address of the new parsonage recently acquired by the Waterloo Brethren.

PASTOR NEEDED

**The Brethren Church at New Paris, Indiana, will be in need of a pastor this fall. We solicit correspondence from anyone interested or available. Contact the Church Secretary,**

**Mrs. Raymond Parcell,**
**510 South 5th St.,**
**Goshen, Indiana.**

**Read your Brethren Evangelist every week.**

# The Sin of Judging Others

A. S. London

IN THE SEVENTH CHAPTER of Matthew there is a command that is overlooked by many people. The command is, "Judge not." It seems that Christ here warns us against looking for those things in the lives of others that are not the best. He is warning us against the most common and hurtful sin of our age—the sin of finding fault and passing judgment harshly upon those who do not do as we think they should. Faultfinding leads to hate. Hate is sin. And it is a sad fact that the one who indulges in this sin will pass out of the sunshine of Christian experience, into the gloom of deepest despondency and unforgiving spirit.

The sin of judging others is blinding in its very nature. The person who indulges in this sin gets to the place in life where he cannot give a correct estimate of those about him. It is true that every man has his faults and weaknesses, and the man who looks for them will surely find them. It is true that if you center your thought on finding the bad in humanity, it will not be long until you will be incapacitated to see the good in others. The vulture sees only the carrion in the underbrush. It is not hard to find something in every life to criticize. The pure in heart can easily be torn to pieces by those who are looking for something that is not up to their standard. Jesus Christ did not escape the unjust criticism of the church people of His day.

The spirit of judging others leads us to the place where we are unable to see virtues in other people. We magnify the faults until the good traits are lost from our vision. It leads to a self-satisfaction and delusion that soon murders the highest and best qualities in our lives. It gives one the attitude of "more holy than thou."

It beholds the mote in our brother's eye, but cannot see the beam that is in our own eyes. This sin leads to pride and religious hypocrisy. It pulls a covering over our eyes that permits us to fall headlong into a pit of utter destructio And the man or woman who is guilty of this s need not worry over their future in the minist or out of it—they have no future.

A gentleman speaking to me remarked that certain man had made the statement that wh once he turned against a brother, there was n way to ever change or forget. What a conditio The very essence of the Christian religion is fo giveness. "Forgive us our trespasses as we fo give those who trespass against us." The measu of the forgiveness that we are to seek is dete mined by the way we forgive others who ha trespassed against us, or injured us. Think of minister standing in the pulpit preaching the r ligion of Jesus Christ, and at the same tin having a spirit of unforgiveness toward tho about him. He is far from the initial state saving grace. "If ye forgive not men their tre passes, neither will your Father forgive yo trespasses." God can forgive only as we forgiv He cannot give a new heart as long as we clin to the old heart of hate. When God forgives H remembers our sin no more. He forgets. And s it is with God's children, they forgive and fo get.

The sin of judging others soon kills our us fulness. No one likes to be continually reminde of his faults and weaknesses. People shun th association of those who nag and find fault. have often said that I have two types of friend The one type reminds me that I have shortcom ings and have made blunders, though they do in an indirect manner. Well, I have suffered s much over these same things that my brothe does not help me by holding them up before m His critical attitude soon drives me from h presence and he has lost his power to help m He does me a great injury in that he makes m think less of myself in trying to do the wor that God has called me to do.

The second type of my friends does not remind ıe of my failures, but constantly holds before ıe my virtues and good qualities. He inspires ıe and causes me to do my work better than I ould otherwise. I have seen a few men and omen of this type just as you have. It is a leasure to be in their company. They lift by ıeir presence. Their words fall like showers on hot July day. In my years of Christian work I oubt if I have ever seen anyone helped by sharp nd unbrotherly criticism. Those who help us ıost are those who believe in us and trust us. here is something about us that resents the ıan who is always looking for something to find ault with and criticize. This kind of rebuke, hether in the pulpit or out of it, hardens.

Matthew says, "Judge not, that ye be not ıdged. For with what judgment ye judge, ye ıall be judged: and with what measure ye mete, shall be measured to you again." It is true that e are being judged every day in the same way s we judge others. The man who stands by and elps you pick another man to pieces, will stand omorrow with some other man and help to pick ou to pieces. You may have tried to act piously nd put on a faraway look of religious piety, ut be not deceived, you will be paid in the same ıing as you give. Jesus said to those who found ault with His disciples, "Ye hypocrites!" Hate nd grudge and fault-finding are not conducive Christian living. They are just the opposite. he measure we mete to others we will receive in ke manner. The judgment we pass on those bout us will be the exact kind that we will reeive from those with whom we come in conact.

Like begets like. There is no escape from this w. We get in exact accordance with our giving. we give the world the best we have, the best ill come back to us. We used to stand by and ell at a cliff across the way, and it was a very range thing that the very tone of voice that we ave out would come back to us. It was amusing us as children. The echo came back to us. here is an echo in the hearts of men and women.

The sin of judging others does not stop in this fe. There is a hereafter to this matter of sitting the judgment seat. There cannot be hate in ıe heart of one who is to be with Christ forever. od cannot take a man to Heaven who has hell his heart and life. It would be against the naıre of God to build a paradise for a man who is natural critic. He shuts the gate in his own ıce. His own sin determines his fate.

The spirit of the Christian is to forgive and love. How beautiful! When God forgives, He trusts. He takes us back into His confidence. The spirit of Christ refuses to pass judgment and make life harder for one who is struggling along. We are to forgive indefinitely. There is no place to be found where harsh and cruel criticism is needed. We are to constantly be in possession of a tender, sympathetic and kind spirit. We can understand the nature of this kind of a heart only in the light of Divine forgiveness.

There is one Christian virtue that the world has never been able to imitate. It is impossible for the world to give something that will help a man to love his bitterest enemy. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Christ enthroned in the heart of man makes this possible and easy.—Herald of Holiness.

# Laid to Rest

MAY. Samuel May, faithful member of the Warsaw Brethren Church, died at his home near Warsaw, Indiana, July 19th. Survived by his wife, one daughter, four grandchildren and ten great grandchildren, five brothers and one sister. Services in the Church by the undersigned as Pastor C. Y. Gilmer was out of state at the time.

Robert F. Porte.

* * *

ENGLAR. Thelma M. Englar, aged 56, daughter of Mrs. Blanche Englar of Westminster, Md., died July 28th. Funeral services conducted by the undersigned. Interment, Pipe Creek Cemetery.

Bruce C. Shanholtz.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 140**

**Needed: 60**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

# MY DIARY

## Mrs. George Drushal

**(Editor's Note: Mrs. Drushal has recently supplied us with a portion of her Diary in which is recorded her account of the day-by-day happenings of our mission at Lost Creek, Kentucky. Span of this present opus is January through July 1959, which we will bring you as space is available from week to week on these pages. WSB)**

* * *

**Jan. 1, Thursday:** Stayed up until the New Year last night. Haven't been doing that for a few years, but felt the need of this extra time for prayer. After the regular prayer meeting last night, young folks went to the dormitory and played games. I stayed home, read the Bible and prayed till time for them to have devotions, then went over with them. Do not feel any more tired or sleepy than usual, even though I lost a little sleep. Cold rainy New Year's Day. Not celebrating in any way. Scarcely even wondering what the New Year will bring, not knowing how to plan, but knowing that God meant what He said "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." More precious to me this year than last are the words, "Many things about tomorrow, I don't seem to understand, but I know who holds tomorrow, and I know who holds my hand."

**Jan. 2, Friday:** Decided we had better take this chance to get to Lexington during vacation, so Adah drove Ada Lu and I down. Had only a couple of things to look after, we took our time, ate supper at a restaurant on the way home, so we wouldn't have to bother cooking when we got home. A pleasant trip and a little vacation.

**Jan. 3, Saturday:** Since the mail goes out at noon on Saturday, spent the forenoon trying to get caught up with the correspondence, but didn't quite make it. Miss Hooks spent the evening with me while Adah went to a ball game with the children at Jackson. We both wrote letters and talked. We had planned on just writing letters.

**Jan. 4, Sunday:** Cold, snowy day. Did not get to go to Rowdy this afternoon. Teachers who can drive a car not here, and could not find anyone to take me. Slept most of the afternoon, but would rather have gone to Rowdy. Adah did not get to Fugate's Fork either. Began writing to the children on Sunday night, as Papa always did. A good part of my work during the week is letter writing, so I have always liked to take a rest from that on Sunday. But just before I go to bed is a good time to have a visit with the children, Grace and Garber, by pen.

**Jan. 5, Monday:** Children back from their vacation.

**Jan. 6, Tuesday:** Had another one of our cold nights last night, 16 above, (13 above the night before). Worked at books all day. Enjoy this type of work. Paid all bills that have come in. Only bills not yet in are Wholesale, electricity and telephone and enough money came in today to pay these when they come. It's nice to start the New Year with bills all paid. GREAT IS THY FAITHFULNESS.

**Jan. 7, Wednesday:** Mr. and Mrs. Grainger, Missio aries from Columbia, S. A., here for chapel and a servi tonight. Fine service.

**Jan. 8, Thursday:** Heavy snow. Had to turn out scho early. Could not get to Rowdy for our Thursday nig meeting. So spent the time reading Betty Elliott's, "Sha ows of the Almighty." Had thought I would get used Papa's being gone before this but I haven't. How I mi his, "How goes it?", which he would jokingly say to r when I came in from class or anywhere. Fifty-three ha py years together are so impressed on my life and mi and heart that they cannot be erased. Thankful th were years of service together for the Lord. It does matter now that the years brought hardship, oppositio suffering. These were borne as we prayed together. V had put our hand to the plow and many times almo looked back, but God enabled us to keep faces forwar

**Jan. 9, Friday:** Three above zero. Heavy snow whi the sun was shining brightly. **School only half a day.**

**Jan. 11, Sunday:** Few out to services here this morni on account of the severe cold. Adah had her long 6 mi walk up Fugate's Fork this afternoon. A woman call from Dayton asking us to accept her son as a stude this second semester. **We did not accept him.**

**Jan. 14, Wednesday:** Wrote to Miss Davis to come a be our guest for the winter. She was with us last wint and has been homesick for Riverside ever since. She w helped mentally last year and we are praying she m find relief as she stays with us again.

**Jan. 15, Thursday:** Big crowd out to Sale. Finding th some are getting addresses off boxes which are sent i and writing pitiful stories pretending they are in gre need, when they are not. Went through a hard rain Rowdy thinking we might be the only ones there. B there were 15 out.

**Jan. 16, Friday:** COLD. Ground covered with snow a we are about out of coal, so had school only half a da Girls' dormitory pretty cool so the girls are over he playing around. We have been promised coal, but th cold spell caught too many others needing it also. I a getting to bed late tonight, as usual, 11:15.

**Jan. 18, Sunday:** Three above zero, and somethi wrong with our furnace. Called the plumber tonight w worked a couple hours on it, but couldn't locate the tro ble. Had to have daylight for it. There is danger of t pipes bursting, so Adah called around to see if we cou borrow electric heaters. Found a couple at the dormito and one at Albert Boling's. Adah is sleeping over he on the davenport to keep the fireplace going.

**Jan. 19, Monday:** Plumber worked all day on furnac but hasn't it in wording order yet. Adah to Jackson buy an electric heater.

**Feb. 1, Sunday:** Brother Jackson preached here a Brother Smallwood at Rowdy. Have been writing to ch dren on Sunday night, but have decided to change Monday as I like to have my Sunday night for readin

**Feb. 2, Monday:** Staff meeting as usual. Special pray meeting afterward for urgent needs.

**Feb. 3, Thursday:** Usual activities today. Adah havi a little problem with the girls, as sometimes happen when they like separate in groups, and it takes tactf handling and prayer to get them working together agai Feel especially lonesome tonight. I walked to post offi

ith the mail and enjoyed it. Decided to do more walk-
ng.

**Feb. 4, Wednesday:** Adah asked me to talk to the girl ho is causing the division in the dormitory. Told her ne would have to make things right or go home. Gave er till tonight after prayer meeting to decide. She came n tonight, said she had told the girls she was sorry and nat she would do better. Adah up to the Hospital to get baby whose mother had been brought home yesterday.

**Feb. 6, Friday:** Mr. Teed in from Indiana to go over ne book. He is our financial secretary in absentia. He ould not be with us this year but comes down every so ften, goes over the books, makes out the student's ac-ounts and helps get caught up with things. This works atisfactorily. He helped at the High School all forenoon s Adah had to take Ada Lu to doctor. My day has been o full, not getting to bed till after 11 o'clock. Mr. Har-son came in a little after eleven p. m. for Lucile, as nis is her week end to go home. I was alarmed when e came to the door at that late hour. I did not recognize im at first. He came from Cincinnati.

**Feb. 7, Saturday:** Our Executive Committee Meeting et today over at Ezel at Mr. Heykoop's home. Mr. eykoop is our Vice-President. Planned on getting started arly but had so many interruptions it was 10 before e got started. Ate lunch with them, then had our busi-ess session as we sat at the table. Interesting discus-on and pleasant visit.

**Feb. 8, Sunday:** Usual services. Found out that Mrs. ampbell had passed away up at Rowdy so stopped and alled at the home on the way home from Sunday School. onight we attended the services at the home. Heard two ng sermons. One was good, the other by a Hardshell reacher, not so good. He stressed the point that no one ould believe in the Lord until after the Lord had saved him. lanted squash seed in our Sunday School class this orning. It was the only kind of seed I had which would rout quickly. Each child planted a seed to illustrate e resurrection at Easter time.

**Feb. 9, Monday:** Mr. Teed left. Expects to return to ay till the close of school. Mrs. Noble came up and ade arrangements about living on the farm another ear. I walked up to the office with the mail and made ree calls on the trip.

**Feb. 12, Thursday:** The Sale room was packed this m. Mr. and Mrs. Workman brought Cecelia Davis to s this morning to be our guest until school is out. She mentally ill but wanted to come to Riverside, so Adah vited her to come and be her guest for the winter. Had n extra room at the girls' dormitory downstairs next Adah. We felt it might help her overcome her trouble. he Workmans brought a big turkey and a crate of ranges, tree ripened from Florida. Very few out to owdy prayer-meeting tonight as they have opened up e movie house at the foot of the hill just below the apel.

**Feb. 13, Friday:** National Day of Prayer. Miss Hooks, dah and I to Jackson to the Union prayer service. hurch not half filled, but had a nice service, although a ttle too formal to suit me.

**Feb. 15, Sunday:** Small attendance at all places. Do ot know the reason. Since Mr. Frye is leaving and this his last Sunday up at the Leatherwood Sunday School, Miss Hooks and Arpie Sizemore went along to see what they could decide about trying to keep it going. They are going to try it.

**Feb. 17, Thursday:** Adah insisted I stay in the house today because of my severe cold. Rev. Gerald Hobart called. He is Secretary of the National Home Missions fellowship of which Riverside is a member, and is around visiting the member Mission stations. He stayed most of the forenoon and it was nice to get acquainted with him.

**Feb. 20, Friday:** Dr. Martin, wife and children called this evening. Dr. Martin was Papa's surgeon at the Hospital. It was comforting to hear him tell what a blessing Papa had been to them while a patient there. Adah took the school children to a ball game at Jackson.

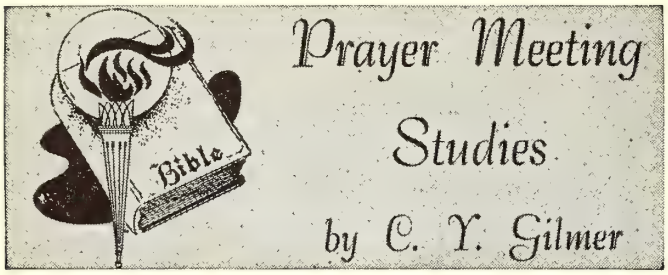
**Feb. 22, Sunday:** Extremely cold today, but attendance good. To Rowdy in afternoon. Stopped at the Jones' home to give Mrs. Jones a copy of "The Upper Room." Also stopped at the Willie Napier's and visited with them for a while, and took their Bible reading report. Adah had a long walk up Fugate's Fork today, so I knew we would have a long wait for her, so I visited folks on the way down from Rowdy. We all got to the mouth of the Fork at the same time.

**Feb. 23, Monday:** Our boys played basketball at Ary. They beat us badly as our boys have had no practice. We have only one goal on our outdoor court and the weather has been so cold they could not practice, but the boys enjoyed playing with the group. It was not a school, but a team which Nurses at the Homeplace Hospital have organized. Can't play with school teams this year as we had to drop out of the Athletic Association, having no place to practice. We have kept in the Association all these years hoping we could get a place to practice; this is the first year we have dropped out, but expect to join next year. Adah took me to Hazard this morning. To see Elbert Strong, an attorney who is a member of our Board of Directors. Elbert had not yet signed our Statement of Faith as he is the newest member of our Board and had not had a chance to sign it. Each member signs it yearly.

**Feb. 24, Tuesday:** Had our faculty meeting today in place of yesterday when Adah had to take the ball boys away for a game. Not much to discuss except what to do with some boys who have been swearing. Ada Lu fixed us a special supper tonight and Adah came over from the dormitory to eat with us.

**Feb. 26, Thursday:** Opening day for the annual Bible Conference. Nice clear day for which we are thankful. Good service tonight. The Conference theme is "For me to live is Christ." The main speaker is Rev. Otter of of Asbury College. Mr. and Mrs. Owens have charge of the music. They all arrived about 4 o'clock this evening. The singers are staying here in our home.

**Feb. 27, Friday:** So thankful for the clear day. Splendid services all through the day. Each session of the Conference began with a half hour of music conducted by Mr. and Mrs. Owens, with their bells, musical saw, horns, musical glasses, pitch fork, harp, and accordion. Bro. Otter left tonight after the closing session, but Owens' are staying all night. Each year we think "This was the best Conference yet!" Missed Papa so much during the Conference. He had it all planned for before he left us.




## CHRIST, THE HEAD OF THE CHURCH

IT WAS FORETOLD that the rejected Christ would become the Head of the Church (Psalm 118:22; Matt. 21:42). God gave to Christ to be Head over all things to the Church (Eph. 1:22). On the strength of this Christ so declared Himself (Matt. 21:42). Christ was also prophesied as the sure foundation (Isa. 28:16). He is the only solid foundation (1 Cor. 3:11).

Behold the sure foundation stone,
Which God in Zion lays,
To build our heav'nly hopes upon,
And His eternal praise.

Chosen of God to sinners dear,
Let saints adore the name;
They trust their whole salvation here,
Nor shall they suffer shame.

The foolish builders, scribe and priest,
Reject it with disdain;
Yet on this rock the church shall rest,
And envy rage in vain.

What tho' the gates of Hell withstood,
Yet must this building rise;
'Tis Thine own work, almighty God,
And wondrous in our eyes.

—I. Watts.

Christ has the pre-eminence over the Church as its Head (Col. 1:18). He is also spoken of as the Husband of the Church (Isa. 54:5; Eph. 4:11-13), an object of unspeakable love, beauty and delight (Isa. 62:5; Rev. 21: 2, 9).

Hopeless and outcast once we lay,
Worthy Thy hate and scorn;
But love like Thine could find a way
To rescue and adorn.

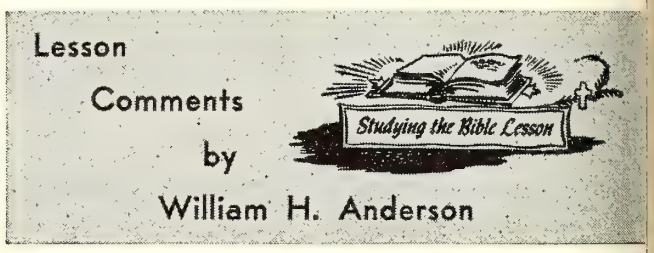
Dear Savior, from Thy bleeding veins
A living fountain flows,
To wash Thy bride from all her stains,
And soothe her deepest woes.

Cleansed from her sins, renewed by grace,
Thy royal throne above,
Dear Savior, is her destined place—
Her sweet abode Thy love.

Thine eye, in that unclouded day,
Shall, with supreme delight,
Thy fair and glorious bride survey,
Unblemished in Thy sight.

—D. Dutton, Jr.

With all authority He commissioned His Apostles ar all Christian converts for the propagation of the gosp and growth of the Church (Matt. 28:18-20; John 20:21 He instituted Christian baptism in that Great Commi sion for the entire church age, and likewise the Thre fold Communion Service (John 12:1-17; Luke 22:19, 20 He gave pastors to the church (Jer. 3:15; Eph. 4:11-13 He redeems and purifies the church unto Himself (Ep 5:27; Jude 24, 25). In Him the saints are complete (Co 2:10). Through the Holy Spirit He imparts gifts to th saints for divine service (Psalm 68:18; Eph. 4:8). The bod (the Church) has many members with diversified gift but it is one under the unifying direction of Christ i Head (1 Cor. 12:12, 14, 27-30). But without love all ar worthless (1 Cor. 13:1-3). All who pervert the truth ha not Christ as their Head and have no part in the tru Body of Christ. (Col. 2:18, 19).

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**Lesson for September 6, 1959**

## THE PERIL OF PRIDE

**Lesson: Obadiah 1-4, 10-15**

THE STORY is told of a Carmelite brother who d clared: "We are not as active in helping the po as the Franciscans, nor as intellectual as the Benedictine but when it comes to humility, we are superior to all them."

The Edomites were not **proud** of their **humility,** b there is no doubt **pride** was their besetting sin.

The Edomites were descendants of Esau. Although thi made them akin to the Jews, they were always bitt enemies. They refused to allow Moses and the childre of Israel pass through their land (Nu. 20:14-21); and an enemy of Israel was sure to find an ally in Edom.

"Esau is a profane person, with no conscience of birthright, no faith in the future, no capacity f visions; dead to the unseen, and clamoring only f the satisfaction of his appetites. The same was pro ably the character of his descendants; who had, course, their own gods, like every other people in th Semitic world, but were essentially irreligious, livin for food, spoil and vengeance, with no nation conscience or ideals—a kind of people who deserve even more than the Philistine to have their name d scend to our times as a symbol of hardness and obscu antism" **(Gray & Adams).**

### PRIDE

**Edom had allowed pride deceive her.** "The pride of ine heart hath deceived thee" (vs. 3). **Pride is always ceptive!** It causes an individual to think more highly himself than he should. "For if a man think himself be something, when he is nothing, he deceiveth himlf" (Gal. 6:3).

**Edom's pride gave her a false sense of security.** "Thou at dwellest in the clefts of the rock, whose habitation high; that saith in his heart who shall bring me down the ground?" (vs. 3).

"Edom was the rocky range of mountains east of the valley of the Arabah, . . . stretching about 100 miles north and south, and about 20 miles east and west . . . The Edomites would go out on raiding expeditions, and then retreat to their impregnable strongholds high up in the rocky gorges" (Henry H. Halley).

### RUTHLESSNESS

Another charge against Edom, aside from **pride,** was r **ruthlessness!** "For thy violence against thy brother cob shame shall cover thee, and thou shalt be cut off rever" (vs. 10).

What "violence" had the Edomites committed against rael? "In the day that thou stoodest on the other side, the day that the strangers carried away captive his rces, and foreigners entered into his gates, and cast s upon Jerusalem, even thou wast as one of them" s. 11).

**Edom had an opportunity to help her kinsmen, and yet fused! Because she did nothing, when she should have en helping, God identified her with those who plunred!**

Indifference and unconcern had also been the sins of e priest and Levite in the story of the Good Samarin. They "passed by" and did nothing while one was in ed of help.

"For standing aside in a shameful 'neutrality' Edom would meet her doom. Here is not only an example of man's inhumanity to man; here is the teaching that no man, no nation of men, can stand aside with impunity when truth and justice are outraged. Heartlessness and ruthlessness toward mankind stand exposed here as contempt not only for man but as contempt for God" (Frank S. Mead).

### PUNISHMENT

Sin never goes unjudged. Therefore Edom did not espe!

1. Because Edom thought she was **something,** God ade her as **nothing.** "Behold, I will make you insignifint among the nations; you will be greatly despised" s. 2—Berkeley).

2. Because of her pride, God humbled her. "Though you high like the eagle, though your nest is set among the ars, from there I will bring you down, says the Lord" s. 4—Berkeley).

3. Because of her ruthless disregard for the welfare others, God permitted nations to ruthlessly ransack d plunder Edom, leaving nothing behind. "If thieves me to you, if robbers by night . . . would they not steal nly) what they want? . . . How Esau has been rancked, his hidden treasures searched out!" (vs. 5-6—rkeley).

4. Because of the spiritual law of recompense, Edom would suffer even as she caused Israel to suffer. "For the day of the Lord is near upon all the nations; as you have done, so it shall be done to you; your doings will come back upon your own head" (vs. 15—Berkeley).

**Only the devil dares to say that sin pays—and he's a liar!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### SUNDAY SCHOOL STANDARD OF EXCELLENCE

THE SUNDAY SCHOOL BOARD office recently called for a report on the "Brethren Sunday School Standard of Excellence." This is the official yardstick for measuring the efficiency of Sunday schools in the Brethren Church.

The Standard has ten categories which total 100 points. These ten categories are as follows: evangelism, Bible, organization and administration, leadership training, stewardship, missions, church relationship, denominational, conferences, and buildings and equipment. Many of these categories are subdivided into two or more parts. For example, the two subdivisions of "Leadership Training" are (1) A minimum of two training classes registered with the Sunday School Board each year, and (2) 75% of the current teaching staff completing the teacher training courses.

Most of these subdivisions receive five points apiece. There are, however, two exceptions. Part one under "Church Relationship" which reads, "the church shall elect or approve the officers and teachers," is given three points. Also, under "Conferences" if you send delegates to General Conference or to some other conference, two points will be awarded.

A number of the churches have sent in their reports on the "Standard of Excellence," and we are happy to announce the results. The top ten churches of the denomination in Sunday school work are:

| | | |
|---|---|---|
| 1. | Ashland, Ohio (Park Street) | 95½ Points |
| 2. | Sarasota, Florida | 95 points |
| 3. | Tucson, Arizona | 88 points |
| 4. | Johnstown Third, Pennsylvania | 87 points |
| 5. | Fremont, Ohio | 85 points |
| 5. | New Lebanon, Ohio | 85 points |
| 5. | North Manchester, Indiana | 85 points |
| 8. | South Bend, Indiana | 83 points |
| 9. | Mulvane, Kansas | 82 points |
| 10. | Smithville, Ohio | 81 points |

You will notice that there are both large and small churches in these "top ten." In fact the two top churches show very well this contrast with Ashland, Ohio having 280 members and Sarasota, Florida having 64 members. Thus you can see that a small, active church can meet these standards as well as a larger church. Let's all get busy and work to improve our Sunday school during this next year.

## SECOND MUSICAL FESTIVAL PLANNED FOR RED ROCKS AS PART OF "RUSH TO THE ROCKIES" CENTENNIAL

Another large-scale sacred music production was held August 21 under the stars at the world-famous Red Rocks amphitheater at Denver, Colorado. Last summer's premier presentation attracted an overflow crowd of 10,500 persons, the second largest in the 20-year history of the magnificent outdoor theater, and resulted in the sponsors being invited to return this year and repeat the performance as a feature attraction of the Colorado "Rush to the Rockies" centennial celebration.

"Music for America," sponsor of the event, announced that Ralph Carmichael directed the production with the Starlight concert orchestra under his baton. Vocal artists Bill Carle, Frank Boggs, Beth Farnam, J. T. Adams, and Evangeline Carmichael sang. Pianists were Charles Magnuson and Kurt Kaiser. A 200-voice choir directed by Jack Coleman and co-ordinated by Bob Ashton was featured on the program, which was produced by Cy Jackson.

Following the Centennial appearance at Denver, the sacred music production was presented at Pueblo, Colorado, August 23 and will be presented during the Colorado State Fair, at Spencer, Iowa, September 13 during the Clay County Fair, and at the Civic Auditorium in Omaha, Nebraska, October 31. The grandstand programs at Pueblo and Spencer will be the first production-type sacred music events of this kind ever presented as official Fair attractions, says Producer Jackson. He predicts that this "will open up an entirely new realm in the field of sacred music."

* * *

## TWELVE IN FIRST GROUP OF STUDENTS, FACULTY LEAVE TO OPEN INSTITUTE OF BIBLICAL STUDIES

A party of 12 students and faculty members left New York for a six month study at the Israel-American Institute of Biblical Studies in Jerusalem, Israel. The group was accompanied by the Director of the Institute, the Dean of Trinity Seminary in Chicago, Dr. G. Douglas Young and Mrs. Young and by another board member and the party photographer, Mr. Charles Woehrle. The Institute is an educational center in Israel where post-collegiate American theological students are given specialized training for given periods of six months by a combined American and Israeli faculty. The courses emphasize the geography, history and archaeology of the land where the Bible was given. The Church history of the Holy Land and the development of Jewish thought under the influence of the rebirth of the State of Israel are also given prominence.

It is the expectation of the Institute that its students will, on their return, have a deeper and broader understanding of the Scriptures, have a greater concern for and understanding of the social, economic and spiritual problems of the peoples of other nations, be interested in the human relations problems in majority-minority group situations in their local communities, and be adequately informed on important Middle East problems and Israel's growing contributions to the Middle East and to Africa and Asia in particular.

The American faculty members for the first semester are: Dr. Arnold C. Schultz, on sabbatical leave from Northern Baptist Theological Seminary, Chicago (joining the group at Copenhagen). Dr. G. Herbert Livingston on sabbatical leave from Asbury Seminary, Wilmore, Kentucky. The balance of the courses will be taught by Israeli specialists: Hebrew—Professor Aharon Rosen of the Hebrew University, Historical Geography—Dr. Johanan Aharoni of the Hebrew University, Development of Jewish thought—Dr. Raphael Werblowsky of the Hebrew University, Church History of the Holy Land—Dr. Chaim Wardi of the Ministry of Religious Affairs and Archaeology—Professor Ruth Amiron of the Hazor Archaeological Staff.

The beginning of classes at the Institute climaxes three years of work on the part of Dr. G. Douglas Young, Dean of Chicago's Trinity Seminary, and members of the Institute's board of directors. The idea to organize the interdenominational educational center in the Bible lands was conceived in Jerusalem in 1956. It was Dr. Young who organized the Institute, formed its board of directors and presented his plan to the government of Israel. Israel not only welcomed the idea of establishing the Christian school, but actually encouraged its development. The hospitality of the Holy Land has been extended to the group, with permission to pursue theological courses at the historic sites involved.

* * *

ISRAEL—An engineer at Hebrew University in Jerusalem has set out to prove that there was a remarkable irrigation system in the arid hill country of Judea several centuries before the birth of Christ as recorded in II Chronicles 26:10. Professor Michael Evenari, his wife and a dozen hearty pioneers plan to try farming in the Negev highland this fall according to King Uzziah's plan. Seven terraces have been built around heaps of stones which have existed more than 1,200 years on a four-acre area, with spillways to carry and hold the winter rains in huge cisterns. Israelis are watching the experiment with both skepticism and expectation.

* * *

A new Sermons from Science film on sense perception entitled "Windows of the Soul" is now in production at Moody Institute of Science, the film-producing branch of Moody Bible Institute of Chicago. Expected to be available for release this fall, the new film, produced by Dr. Irwin A. Moon, shows how a person keeps in touch with the world about him through his eyes, ears and nose. Featured demonstrations in this new film will show how the energy of silent sound can make objects float in mid-air or even cause an ordinary corkscrew to drill a spiral hole through solid glass. Also to be seen is a

le known technique perfected at MIS which actually kes odors visible. The "upside down world" which is n by the human eye is demonstrated by Dr. Moon as wears special inverting spectacles which turn everyng upside down.

* * *

Visitors to Nashville, Tennessee, which has recently imed the slogan, "A City of Churches," can now find ir way around the city's churches. A 46-page directory, npiled by James Carty, religious news editor of the shville Tennesseean, gives the location and pastor's lress of 642 churches of 56 denominations. The newsper published the directory as a public service.

* * *

A 275-year-old Indian church in Mashpee, Massachuts, now in dilapidated condition, may be preserved as istorical shrine. Civic leaders and Chief Flying Eagle the Mashpee Wampanaog Indian tribe have joined in campaign to raise $20,000 to restore the 27-pew rch. The structure was built in 1684 with lumber led through the Cape Cod Wilderness from the Plyuth Colony.

* * *

Among Southern Baptists, at least, the number of lts enrolling in Sunday schools is increasing, accord- to Dr. W. L. Howse of Nashville, Tennessee, director the education division of the Southern Baptist Sunday ool board. "They want to recapture something that s lost" when they left Sunday school in their youth, wse explained.

* * *

The Lutheran Service Society of Northern Ohio has a iving ministry in Cleveland now that the St. Lawce Seaway is bringing ships from every ocean to that p-water port. Some 20 ships each week enter the port m German and Scandinavian countries, their crews ng about 90 per cent Lutheran. Some of the crew nbers are mere youngsters in their early teens. The v. Bernhard Loeschen of Thomasboro, Illinois, has n called to direct the new service. Chaplain Loeschen ducts services on board the ships in port, and disutes magazines, newspapers and devotional literature. also visits and counsels the seamen in their rooms, l arranges wholesome recreation while they are on re leave. He is well fitted for his work, since he aks German, Swedish, French, Spanish and Dutch as l as English.

# Spiritual Meditations

**Rev. Dyoll Belote**

## STRENGTHENED BY WAITING

**"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31.**

"HURRY! HURRY! HURRY! . . . " On the city streets one must be careful that he is not bumped into by some one who apologetically excuses himself by assuring you he is "in a hurry," and on the country road one must be careful that he is not side-swiped by some one who does not stop to explain the cause of his excessive speed. And this mania for speed is increasing the business of the psychiatrists and family counselors.

It is told that an American traveler, having to make a hurried trip from the pagan interior to the coast, spurred the native caravan to exhausting speed. One morning he found the natives sitting motionless on the ground. Going to the head man, he expostulated with him. "Make these lazy fellows get up. I am in a hurry." The leader shook his head. "They cannot go. They are waiting for their souls to catch up with their bodies!"

There are no tribes on earth without a spiritual impulse. That impulse may be stunted and twisted, and may seek its satisfaction in worshipping idols, but always the human heart seeks to find God.

The native's explanation of the need for recuperating their strength was an unconscious expression of the thought of our text. We not only rest our bodies, but our souls as well, when we wait on God. Our souls find rest when they come into the presence of the Almighty, and only there can we find the satisfaction of all our needs. "Wait, I say, on the Lord." There is "flying," there is "running," there is "walking," without fatigue, all supplied by the strength to be found in "waiting on the Lord."

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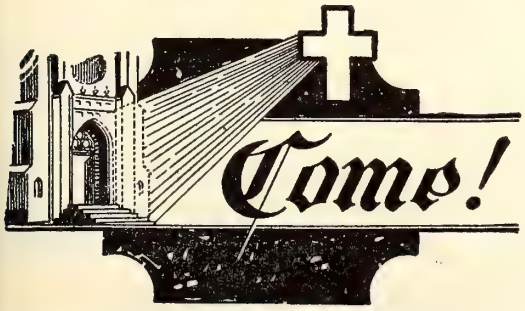


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regularly
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# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

**The following article made such an impression upon me and challenged my thinking in such a way that it must be shared with all the readers of the BRETHREN EVANGELIST, both young and old. It is one way of saying in modern day language what Jesus Himself told us, "Lay not up for yourselves treasures on earth." Also read I John 3:16-18. (EPL)**

## OUR WORLD IN MINIATURE

IF IN OUR IMAGINATION we might compress the total population of the world, now more than two and a half-billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

### One-Third Christians

Of the Americans in the town, 36 would be members of Christian churches and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing communists and 370 others would be under communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years, all the other 940 would average under 40 years.

The 60 Americans would possess 15½ times as much goods per person as all the rest of the people. On an average they would produce 16 percent of the town's total food supply, but would consume all but 1½ percent of that and keep most of it for their own future use in expensive storage equipment.

Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves, becomes readily apparent, particularly in view of the fact that Americans already eat 72 percent above the maximum food requirements. Because of the cost of storing their surplus food, they could actually save money by giving away any excess food. But many would regard that as the dangerous "give-away" program of soft headed "do-gooders."

### Power Supplies

Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal, 21 times as much oil and gasoline, 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 America the lowest income groups would be better off than t average in much of the rest of the town.

With the exception of perhaps 200 persons representi Western Europe and a few favored classes in other are like South America, South Africa and Australia, and few wealthy Japanese, literally most of the non-Americ people in this imaginary compressed community wo be ignorant, poor, hungry, and sick. Half of them wo be unable to read or write.

Moreover, half of the people in this community wo never have heard of Jesus Christ, or what He taug and for what He lived and died. On the other hand, m than half would be hearing about Karl Marx, Nico Lenin, Joseph Stalin, Nikita Khrushchev and other co munist leaders.

In view of these facts it is interesting to contempla that the average Christian American family would spending $850 each year for military defense and l than $3.50 a year to share their Christian faith with t rest of the people in the community.

Out of his average income of $2,500 per year, the g of each American person for all purposes other than p vate and personal gifts would average less than $55 p year. This might raise a question as to how serious he regards the Christian faith or the meaning of Chri mas with its emphasis on peace on earth and good w among men.—from "Contact"

## This is Dayton Reporting

The Hillcrest Crusaders had a very busy and use year 1958-59. In February, nine of our group attend BRETHREN COLLEGE DAYS at Ashland College. was a fine way to acquaint ourselves with the college a to fellowship with the youth of other churches.

We met our goal of having a joint meeting with a other BYC by inviting the Pleasant Hill group to me with us in April. We had games in the afternoon, Chili supper, and then our regular Sunday evening pr gram.

May 17th the youth took charge of the Morning Wo ship Service, the highlight of which was a wonderf message given by David Morrison. Almost every memb of the BYC had a part in the service. The social in Ju was a progressive party.

We were happy to have four SUMMER CRUSADER with us for Bible School in June and also as our gues for a picnic on June 14.

We have tried to meet all of our goals and, we fe that our group has grown this year, especially in Chri tian experiences.

—Caroline Gallagher, secretary.

There is a strange saying about life that goes li this: "If you don't give, you don't receive." It's only t man who puts himself into something—who pours out his energy, his mind, his spirit—who reaps greatness a success in life.

Bob Richards, Olympic Champion in
THE HEART OF A CHAMPION (Fleming H. Revell Company)

# The Women's Corner

## by Helen Jordan

HENRY DRUMMOND, great Scottish minister and author, says in one of his addresses, "We say we exchange words when we meet, what we exchange is souls." We should realize that there is something more than words, words are not as important in changing people as we think. The spoken word is effective only when the thing we are talking about is really there within us speaking to the soul.

Invariably we are disappointed in our efforts to change the lives of others. As Christians we are expected to do personal work for the Kingdom: but look at the results! Our record of successes is very low. Why are we so ineffectual? If religion is more than words, it will take more than words to witness to it. Jesus spoke Aramaic; but He also spoke faith, enthusiasm, love and invincibility. Jesus evidently was thinking of this limited power of words when He urged, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Words are not enough!

Someone has said that it is more important to act out silently the Christian faith than to make professions about it. Christlikeness, character and thoughtfulness to which we want to persuade the other individual have their own language. They speak definitely though inaudibly. The sun never explains that it gives heat, nor does the rose need to tell one that it is beautiful.

Nor can character and religion be transmitted by argument. A clean heart and a right spirit are not so much taught as caught.

Jesus possessed a contagious spirit and had a way that gripped people and brought them to a fuller life. Remember how Zacchaeus was affected! His life was revolutionized, not so much by what Jesus said as by what Jesus was. There was something in the life of Jesus that worked all the time he worked or spoke.

In Acts, regarding the apostles, we read, "They took knowledge of them, that they had been with Jesus." We present day Christians can have a quiet, penetrative effect which works for or against the Kingdom. It is up to us.

"The power to affect other lives for good is a matter of the contagion of what you are . . . the contagion of that grace of life that is yours through Christ in your life" says Bishop Werner. If you have no influence in your home, no effect upon others, you need something in your life . . . a victory through Christ that will breathe itself out upon those around you.

Mrs. Glenn L. Clayton,
Ashland, Ohio

### The Thing My God Doth Hate
### By Charles Wesley

The thing my God doth hate,
  That I no more may do,
Thy creature, Lord, again create,
  And all my soul renew:

My soul shall then, like thine,
  Abhor the thing unclean,
And, sanctified by love divine,
  Forever cease from sin.

That blessed law of Thine,
  Jesus to me impart;
The Spirit's law of life divine,
  O write it on my heart!

Implant it deep within,
  Whence it may ne'er remove
The law of liberty from sin,
  The perfect law of love.

Thy nature be my law,
  Thy spotless sanctity;
And sweetly every moment draw
  My happy soul to Thee.

—Alliance Weekly.

### My Heart Knelt Down
### By Clara M. Morrison

My heart knelt down in prayer today.
  I was not on my knees at all,
And yet quite suddenly I felt
  The summons of my Savior's call.

My heart knelt down in prayer today,
  In consciousness that God was near;
And in true humbleness of heart,
    I bowed and tried my best to hear.

My heart knelt down in prayer today,
  In reverence, His will to find;
And in the stillness I could feel
  His blessing touch both heart and mind.

—Herald of Holiness.

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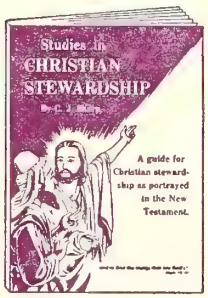


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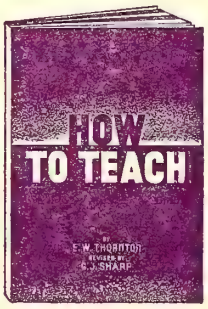


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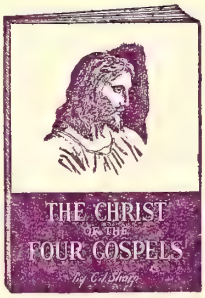


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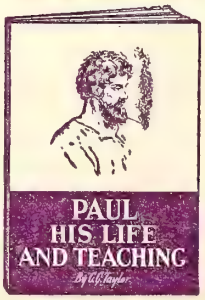


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Vol. LXXXI September 5, 1959 No. 35

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# GENERAL CONFERENCE ECHOES

DR. CHARLES L. ANSPACH, President Emeritus of Central Michigan University, was the featured speaker at the Tuesday evening Laymen's inspirational service of General Conference. Dr. Anspach, former President of Ashland College, spoke to a capacity audience in Memorial Chapel on the subject, "The Power of One."

Dr. Anspach spoke on the importance of the contribution that one layman can make to the cause of Christ.

First, it was Aaron who held up the arms of Moses so that the Israelites might prevail in battle. Thus it becomes the layman's task to uphold his pastor and his Christ. The layman can always take his problem to the minister, but to whom can the pastor go with his problems? Fortunate is the minister who has a layman with whom he can confide.

Also the layman can uphold the pastor by visitation. His prayer should be, "If there is any good that I can do, let me do it now, for maybe I should never pass this way again."

The layman needs to uphold his pastor financially. The promotion of the church budget needs men with dedicated initiative and resources.

The layman can uphold his pastor by filling in as a lay preacher. One of the highest tributes that can be paid to any layman is that he is a gentleman, a dedicated person, and employs Christian principles.

Secondly, the layman must be a believer in the 11th commandment: "A new commandment give I unto you that you love one another even as I have loved you."

Thirdly, the layman needs to believe in the "priority of priorities." This is a belief in the first commandment: "Thou shalt have no other gods before me."

The "power of one" is available to anyone who will uphold his pastor, believe in the 11th commandment, and believe in the "priority of priorities."

The National Laymen's Organization of the Brethren Church was in charge of the evening's program.

* * *

Wednesday evening the delegates and friends of the Seventy-first General Conference of the Brethren Church heard a very inspiring message from the Rev. Edward H. Stady of North Kingston, Rhode Island. His message, titled, "Identification Features of Faithful Worke was based upon II Corinthians 6:1-7.

Rev. Stady stated that Sunday School teachers n be absolutely persuaded that the Sunday School tas the greatest in all the world and that there is no hig task than teaching the Word of Truth to those in classroom.

The first identification of a Sunday School worke that we are co-workers together with God. Quoting E rietta Mears he said, "Whatever else the Sunday Sc is, you can be sure it is pure and simple work." Bl sweat, and tears, but we are working together with J Christ. "It may not be glamorous, but it is glorious

A second identification of the worker is that of P ness both of heart and life. "We need a demonstra of holiness to God" by our church people by a consis holiness in our character and righteous in our conduc

Another identifying characteristic of a Sunday Sc worker is that of knowledge of the pupils and the Sc tures. "If you are spending only one hour a week on lesson and see the pupils only on Sunday morning, are a failure as a teacher." You can only reach a p when you know them where they live. Also the Chris worker must be completely persuaded that the Script are the answer to every problem and every heart.

Longsuffering and kindness are two other qualif tions of a worker in the Sunday School program.

(Continued on Page 19)

# COMING EVENTS

**PENNSYLVANIA DISTRICT BRETHREN YOUTH RETREAT**
**Laurel Hill State Park**
**Somerset, Pennsylvania**
**September 11-13, 1959**
**Friday evening to Sunday noon**
**Theme: "Footprints"**

**OAK HILL, W. VA.** Revival Services—**Sept. 8-2** Rev. H. William Fells, Evangelist; Rev. Robert Mado Pastor.

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# The Editor's Pulpit

## Culture, Health, Fortitude

AS WE LOOK FORTH across the great land of America, we see a country like no other country upon the earth. We need only to meditate for a moment or two to realize how greatly blessed we are here in America.

What we must never forget is that our society is basically a Christian culture. Premier Khrushchev should be made aware of this fact as later this month he visits our wonderful country. Our own people should likewise constantly remind themselves of this fact.

The freedom and liberty exemplified and practiced through the years in our nation has enabled men and women of our land to invent, and produce, to bring about a new and better way of life. The leader of the Reds, with his avowed purpose of destroying America, should let the basic factors of our way of life (Christian culture) filter through his mind and into his heart.

We, too, as Americans, should never forget the "why and the wherefore" of our culture. Though abused, violated, ignored and hated by too many of our citizens, the Christian way is still the fundamental principle of our society. If we have been minded to take it for granted, or to accept it without the accompanying responsibilities, then it is time for us to turn to the condition of our spiritual health.

We trust that when Mr. Khrushchev comes to our country, he will not spend all of his time in the night clubs, factories, defense plants, nor watching the drink-ridden social set making fools of themselves at silly cocktail parties.

We think he should do some careful observing and thinking among some of our Christian homes, to note the love of parents for each other, and the care and love given to the children in these homes. We think he should see the family in action at the family altar, in prayer and Bible study as we honor and worship and obey the God of heaven who has given us all our blessings. We think he should attend the services of our churches and see our faith in action, and as the fundamental teachings of our faith are operative in our lives, not only in the temples of God, but out in the highways and byways of life—making this nation what it is today.

We know that in some religious circles he would find little more than a pagan approach to faith. However, there is much real faith in God around, and what we would like Mr. Khrushchev, and all America, to realize is that it is this faith and reverence for God that is basic in holding our nation together today. This is our spiritual health.

Trying days are upon us. Perhaps for the first time in modern history has an avowed enemy of a country been invited in to look over that country. We would like to have Mr. Khrushchev spend some time with our refugees from behind the iron curtain—to listen to the blood of martyred Christians crying out from the soil of Red China—to hear the blood of American men pouring forth the cry from the rocks of Korea that Communist aggression and destruction is at hand, and means to engulf the whole world.

Yes, we need spiritual fortitude today to let it be known that we have something here which is precious in our sight—something more wonderful than all the empty promises of godless Communism. With spiritual fortitude, let us let it be known we intend to hold on to it, with the help of God.

Brethren, let us not be fooled nor led astray in our thinking. Let us pray that the visitor from another way of life will be led to see the true virtue and power back of our culture and life. Let us pray that he will be able to see the spiritual health which makes it possible for us, with our faith in God through Jesus Christ, to face life victoriously. Let us pray that Americans will be enabled to express before him the spiritual fortitude which has progressed this country to a height of civilization never before reached by man. Let us ourselves never forget how it all came about. W. S. B.

# OUR LORD'S LAST

## Rev. C. C. Grisso

IN THESE LAST FEW VERSES of the last chapter of the last Book of the Bible, we have the record of the last message that our blessed Lord has left for His church. Now, read it carefully again and you will find, first, "A final Warning" (verse 18), "A final Call" (verse 17), "A final Promise," (verse 20). Then the writer of the Book adds his own last and "final Benediction" (verse 21).

It is to these last words of our Lord that we would direct our attention in this brief message.

Before the final "Amen" is pronounced and before He would sound these last words of council to His church, He would establish them again as to WHO HE WAS. Note, "I am the Root and the Offspring of David, and the bright and morning Star"—that star that was prophesied that should come out of Jacob and a Sceptre that should rise out of Israel. "I am the Alpha and Omega, behold, I am coming quickly; to give every man according as his work shall be." Thus, in the light of who He is, and of His coming soon to judge the world out of the things written in the Book, He sounds the warning.

First: DO NOT ADD TO NOR TAKE FROM. This has ever been God's message to man, but he would sound it again. God had spoken to Israel again and again, "Ye shall not add unto the word which I command you." Paul wrote to Timothy and said, "All scripture is given by inspiration of God, and is profitable . . . that the man of God may be perfect, thoroughly furnished unto all good works." And to the church he wrote, "We thank God . . . when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth THE WORD OF GOD." Yes, God has declared His will, and has sanctioned it by repeated manifestations of His power; He has employed holy men to r cord it, and then closed the whole record wi a denunciation and a curse against all who wou add to or diminish from the sacred record.

Brethren, what a privilege in these days doubts and uncertainties, these days of specu tion and human philosophies, to point folks the SURE WORD OF GOD that liveth and abi eth forever. The Bible is the one and only cre of the Brethren church, and I covet for you, m brethren, that you remain loyal to its plea a its message.

I firmly believe that God will preserve f Himself a church that stands for the Old Bo in its entirety; that battles continuously for t great fundamentals of the Christian faith; th evangelizes the world in the name of our Lo Jesus Christ; that drives back false teachings a false doctrines and stands out against every f that would pull down Golgotha or lessen t meaning of our Lord's victorious coming fro the tomb, and His coming again for His Churc

Thank God again for that great throng th is arising from the ends of the earth that w not stand by while the Old Book is being to to shreds in these days. Many have given the lives and many are ready to shed their blo for the cause that is dearer to them than li itself. They refuse to be led into the trap of t deceiver. Oh how much this world needs tho who stand true to the Word of God; people wh believe it and preach it, and live it! Our Lord last warning is, "Do not take from; Do not ac to."

Second: THE LAST CALL. "The Spirit a the Bride say COME." The last call of God to dying sinful world is THE CALL OF TH SPIRIT THROUGH THE CHURCH. Yes, and

# AND FINAL MESSAGE

## Revelation 22:17-21

were better for that soul to be guilty of any other sin in the whole catalog of crime than to refuse the call of God through His church, for this is God's LAST CALL; to continuously reject it is the SIN AGAINST THE HOLY GHOST which in itself is spiritual suicide; it is the Unpardonable Sin. Why? Because the Holy Spirit is the only qualified administrator of God's mighty words of Grace in this dispensation. This is the AGE OF GRACE; this is the dispensation of the church, the dispensation of the Holy Spirit. Thus all of these unitedly in these last days are sending forth the last and final call, COME! COME!

More than six hundred times in the word of God the invitation to come is sounded forth. Whether it is in the Old Testament from the lips of one of God's greatest prophets with his, "Ho, every one that thirsteth," with his "COME YE TO THE WATERS, AND HE THAT HATH NO MONEY COME," or whether it is the invitation of our Lord Himself when He said, "Come unto me all ye that are weary and are heavy laden," it is an invitation from the great yearning, loving heart of a kind heavenly Father to every last lost soul of Adam's race, to COME AND TAKE OF THE WATER OF LIFE FREELY.

This to me is our Lord's last and final message to His church as to her mission and commission, namely, to evangelize the world, to take up the message and carry it on and out to the ends of the earth.

Every man, woman and child that knows the Lord is God's agent, God's distributing center, God's mouth-piece in these last days to carry forth the message. It is to our discredit that all too many things have come in to demand the time and attention of those who make up the membership of the church in these days. Organizations by the score, many of which could be disbanded and they would never be missed, are consuming the time of the average Christian while the one great mission of every church and every individual is being neglected. Church budgets running into the ten-figure column have made little or no provision for evangelism, and as a result, church memberships remain the same over a period of half a century.

The story is told of a long caravan crossing a desert when their water supply became exhausted. Finally in their desperation the ones at the very front discovered a spring of water. The word was passed down that thirst-ridden line for several miles, WATER! We have found it! We are in that line and the line will be broken and the good word will stop with us unless we take it up and carry it on to the millions that have never as yet heard. "The Spirit and the Bride say COME and he that is athirst let him come and drink."

Third: THE LAST PROMISE (verse 20). "Surely I come quickly." Three times in these closing verses you will find this promise. Another translation puts it, "Surely I am coming soon." Why was our Lord so careful to tell again three times concerning His coming? Had he not told us many, many times during the days of His flesh that He would come again? If repetition makes a theme of more importance than others, then "the coming of our Lord" would hold first place. For already it had been mentioned more than three hundred times in the New Testament. The writer had witnessed all the scenes of the "Day of the Lord." And after the great vision of the Apocalypse had flashed upon

(Continued on Page 7)

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assist

## CONFERENCE SUNDAY OFFERING

Many Brethren people are concerned to know the total of the Conference Sunday offering. Here are the figures:

| | |
|---|---|
| Cash gifts | 1,590.71 |
| Pledges | 601.00 |
| Total | $2,191.71 |

We are very sorry not to report such a fine offering as we had last year, but we can report only what has been received. Any Brethren people who missed the offering or any who would like to add to their gifts, please send them to the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

### Urgent Needs

We have a new couple preparing for the field in Argentina (candidate training); one family will be returning to Nigeria from furlough in September (the Shanks); one family (seven) will return to the States from Argentina in December for furlough (Bylers); one family (five) will return for furlough from Nigeria in March (Krafts).

Our program promises to grow; shall we make the growth possible?

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## ANOTHER HIGHLIGHT FROM ARGENTINA

### Jane Byler

ON JUNE 6 the Argentine Brethren Church celebrated its first delegate conference as a legal body, after its founding in May, 1956. Two years were spent awaiting the government's decree granting full status to the group and the last year in preparing the legal books, balances, reports, etc. Five churches sent delegates; all of our pastors were present; and guests included Reverend Litwiller from Montevideo, Uruguay; Dr. Eduardo Daly, our lawyer; Mr. Rene Asef, the public accountant; and a government inspector from the Ministry of Justice.

Reverend Litwiller presented the morning devotions and Rob Byler, president of the Executive Committee, took charge of the meeting. Besides approving the delegates' credentials, financial reports, balances, and inventory, the order of the day called for the election of three members to the Executive Committee and three auditors for the coming year. Nearly all the voting was unanimous and a good spirit prevailed.

The meeting's chief aim, which was to treat only legal matters and not the spiritual work of the church, was dispatched in a very orderly way, showing the maturity and seriousness of the delegates and the desire to maintain good relations with the authorities in order to proceed as a recognized church body. The retiring members of the Executive Committee were Juan Iztueta, June Byler Palaci, and Jose Varela. The Executive Committee, formed by three former and three new members, organized itself as follows:

President, Kenneth Solomon
Vice president, Robert Byler—Nunez
Secretary, Elvio Borda—Nunez
Treasurer, Jane Byler—Nunez
Members: Norman Romanenghi, Manuelin Martin
Auditors—Juan Arregin, John Rowsey

### Future Plans

At noon, the Nunez young people served a delicic "asado" (grilled meat and the trimmings) to the 40 more people who were present. In the afternoon an formal fellowship meeting was held to talk over chur plans and problems. Reverend Byler presented Revere Solomon as the new president to the group and urg their continued support and cooperation for the forwa march of the Brethren Church in Argentina. Brother S omon presented plans for expansion of the summer car from the Camp Committee and reviewed the progra for visitation of the churches on a regular schedu Members from the different churches expressed th needs and desires for more frequent contacts and fello ship among the churches, pastors and missionaries.

In the afternoon the Executive Committee review several pressing matters and later a "te-cena" (te supper) was served to the group. In the evening you meeting, Mr. Harold Stacey gave a review of the rac work and its expansion and results, giving our people vision of the needs and possibilities of radio-evangelis in Latin America and particularly in Argentina today.

The next important date for the Argentine Church the spiritual convention to be held in a few weeks. Du ing July and August, work camps are to be held a probably in September another delegate conference w be held.

### Hopes and Needs

Enthusiasm and faith and hope were expressed many for the future of our church here. Much work is be done. Many plans are unfinished. There is a great ne for more workers. On every hand there are opportuniti for witness and expansion. No church is working at i maximum strength or possibility. But all have been c operating in the overall program. Now there seems be a real thirst for spiritual strength and a united effo

This is the answer to years of prayer. Our people a beginning to feel more like a family and we are reali ing our needs as one. The day did bring forth cause f rejoicing as we saw our people concerned for the nee of one another. We believe that prayer will follow. A we trust that a spiritual awakening will burst forth we pray united in Spirit and in faith.

As this is being written, Rob and Ken Solomon a touring our churches together again at the urgent reque of the people. We are trusting the Lord to prepare the meetings and give fruit for their labor.

### Furlough and Building

In order to continue preparations for our coming fu lough, Rob asked the Executive Committee to relie

him of pastoral duties, and we're happy to announce that Ken Solomon was appointed pastor in Nunez. All the missionaries need your continued prayer support as adjustments to new responsibilities are made. The strains and tensions are many, but the joys and privileges are many times more.

The headquarters building is moving along toward completion with carpenters hanging doors and painters due soon. The studio will have much work to be done in the way of installations, but your missionary families are quite anxious to get moved. The Rowseys have had the most unfortunate experience of living in a very damp apartment. We are all eager to see them settled in a dry home. The Bylers have long awaited a move to larger quarters and even though it is just around the corner, we are sure moving day will be a big occasion!

Our prayers and best wishes accompany this report.

## OUR LORD'S LAST AND FINAL MESSAGE

(Continued from Page 5)

him—after he had stood in the presence of Him "Whose eyes were as a flame of fire, and his voice as a trumpet," He hears that voice once more before the curtain drops, "BEHOLD I AM COMING SOON."

In the upper room He had told them that He was going away and that He would come again. At Olivet an announcement was made from the realms of glory, "This same Jesus shall so come in like manner as ye have seen Him go." The early disciples believed this, and it sent them out with hope in their hearts to live or die; they were waiting the fulfillment of the promise.

Yes, I believe He IS coming soon, in power and great glory, even with ten thousand of His saints. Not in humiliation and poverty, but in the glory and majesty of His power. Coming to gather together His bride and set up His eternal kingdom. COMING! Yes, but not to die for sinners, but rather to see how many sinners have taken advantage of the salvation that He has wrought; to see how many have been cleansed in that "fountain filled with blood, drawn from Immanuel's veins." I do not know when; all I have to depend upon is, that HE said, "Surely, I am coming soon." And, too, I know that we are living nearer to that day, than those of any other generation. This is our Lord's LAST AND MOST BLESSED PROMISE. "Amen, even so, come, Lord Jesus."

And now: "THE LAST BENEDICTION" "The Grace of our Lord Jesus Christ be with you all." I read in the biography of David Livingston how in 1873 after a weary day, he said to some of his faithful followers, "build me a hut in which to die." And the next morning when they entered the hut they thought to find him resting on the cot, but instead they found him cold in death, the light still burning, there on his knees, committing all that was dear to him, his wife, children, friends, Africa with its miseries and its sins, all to the Merciful Father of the sons of Men.

Thus here, the Beloved Disciple, John, on this lonely rocky island, and perhaps his knees buried in the sand, pleading once more, ere the Book is closed, "The Grace of our Lord Jesus Christ be with you all." So down through the centuries have come God's continual abiding blessings on all who will ever hear or read these words. How anxious he was that others might be partakers of his joy and his fellowship with his Lord.

Oh the FULNESS and the FITNESS and the FREENESS of this grace! God was under no obligation to save any of us. But in His infinite, matchless, marvelous grace, He conceived how He might save all mankind, even the vilest of sinners. No wonder that Paul wrote, "The grace of God that bringeth salvation hath appeared to all men . . . " To all men, yes, and how varied the condition of those to whom these words have come. There is no case or race or condition, that this grace cannot meet. No clan or group of individuals have any monopoly on it. It is for all alike. There is absolutely nothing in any of us that would merit the love of God, but "God commended His love toward us, even while we were yet sinners, Christ died for us." And that love to this day and generation will not be satisfied until every sinner accepts freely all that he longs to impart to us. "Beloved now are we the Sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." What a wonderful discovery when we have come to know the wonders of His love and grace. "The grace of our Lord Jesus Christ be with you all. Amen."

North Manchester, Indiana.

# What's Doing in the Churches

## WHITE DALE COOPERATIVE BRETHREN CHURCH TERRA ALTA, WEST VIRGINIA

Wiona Spurgeon, returned B. V. S. worker, was at White Dale Sunday evening, May 11 to show slides on her work in Europe.

Returned missionary Charles Lunkley from Africa visited us to show slides of his work in Nigeria.

James Mackall of the Vinco Brethren Church visited our church April 19 and presented the Layman's program for the Pennsylvania District of the Brethren Church.

Harold Daveler visited our church and gave a program on Christian Education.

Our woman's group made eight quilts and sewed some cut garments the past winter for New Windsor.

The home of our pastor, Rev. Donald Matthews, was blessed with a new daughter in December.

A ten day revival was held in June in which three were baptized into the church. Rev. Cecil Bolton of Cameron was the visiting evangelist.

Mrs. Arnold Whitehair, Correspondent.

## TUCSON, ARIZONA

We of the First Brethren Church of Tucson would again like to share with you some of the rewards of our efforts as we strive to serve God under the commission He has given us to teach His Word and that is, salvation through His Son Jesus Christ.

We began Easter Sunday by participating in Sunrise Services in the mountains near Tucson. As has been the practice in the past, everyone assembled at the church and traveled in a caravan to the place of Worship. There were 140 people taking part in the services. The devotional program was directed from the mouth of a cave in the side of the mountain. Then we turned and faced the valley in meditation. Suddenly the sun appeared as only it can over the desert. The entire heavens seemed to show anew, "THE TOMB IS EMPTY"! There were 250 present at the morning Worship services. We were fortunate to have six Ashland College students with us during the Easter Services. They honored us by conducting the Sunday Evening services.

Our Youth Groups are active as only young people can be. Among their varied activities was a "Soup Supper" with the proceeds of the free-will offering going towards their national project. The Junior Youth group have completed their project of redecorating their youth room. This very ambitious group plan on at least one church improvement project each year.

Two new classes have been recently organized in c Sunday School. One for the intermediate Boys and c for "Young Couples" of the "truly" young married gro

During the month of May the Youth held their me ings in the homes of its members as a tribute to Ho and Christian Family Month. Since that time they ha been holding their meetings on Wednesday night at t same hour the adults have their prayer services as the are no Sunday Night services during the summer mont

At our April Business meeting it was decided to h summer services an hour earlier to "Beat the Heat." O here where the temperatures often exceed 110 in the d time somehow we find it even more rewarding to r and worship Him in the early morning. The cool of t morning and the beauty of this great country God h blessed so abundantly, we cannot help but be drawn ev closer to His great love and purpose.

Among our many visitors from the east were Mr. a Mrs. Weir E. Tritch, sister and brother-in-law of o pastor. Mr. Tritch shared with us some of the slides th were taken on his recent trip to Europe. On Sunday ev ning, April 26th we journeyed with Mr. Tritch throu his pictures, along some of the great roads the Apos Paul traveled. The following Monday evening his pictur of the Brussells Worlds Fair were shown at the annu Father-Son Banquet.

Our Mother-Daughter Banquet was held Friday, M 15—The theme "Interlude of Stars" was very well pr sented by the Mothers and Daughters of the church.

In May, Rev. Grisso held the first of a new type prayer meetings which he refers to as "Conversation Prayer." I only wish all of you could have shared wi us this discovery of a truly new and inspiring way have prayer. I have never felt closer to our Lord and know this was shared by all who attended, we found ou selves burdened with things that we had taken light before or failed to concern ourselves with at all. It not possible for me to put into words the wonderful e perience we had that night, and since as this has becon an often used way of talking to God in our prayer servic that is always truly, "An Hour of Power."

A Teachers Workshop was held in preparation for o Daily Vacation Bible School, proving quite helpful in t success of a well run school. It was held, June 8- with our children's Supt., Audrey Barker acting as d rector. There were about 85 enrolled. It is amazing t amount of Bible our little ones are capable of learnin This is the sort of guidance we should all strive to gi our children. For what better training can we give the than that of Christian love, from his Holy Word by tho faithful people who take the time from their busy liv to teach and train OUR children?

In May the Laymen of our church held a work nig in which all of the pews and pulpit furniture was waxe and polished and windows washed. Our men take pri in our church and enjoy "pitching in" and working t make it a beautiful place to worship. Rev. Grisso receive our new bulletins with the picture of the church on t cover. We are all so proud of our lovely church and ha used these bulletins to send far and wide proclaiming o pride and joy in the "service of the Lord."

In June, Rev. William Fells and Family from the Ga ber Memorial Church in Ashland, along with Carol an

Lois Berkshire brought us a very interesting, mid-week program in song and message by Rev. Fells concerning interest and love for our College at Ashland. Afterwards a fellowship was held and the warmth and friendliness of these devoted servants of our Lord make them a credit to our College and denomination.

AND then, still in June, came our camp. In the beginning the Youth held an old-fashioned "Ice-Cream Social"—the free-will offering to go to help pay fees for every member attending camp. The camp was held at El Rancho Corona, facing lovely Sabina Canyon just 15 minutes from Tucson. Camp in Arizona is very important to all here. Our camp would be considered expensive as compared to eastern camps. The cost was $40 per camper but with values received being uppermost in their minds, we had a strong 35 from our church and 2 from the Scottsdale-Tempe church. We were very fortunate in having included in our staff, Lois and Carol Berkshire who were usually the center of the life of the party for campers. The children went to camp one week, the parents the following week, as the children relived their wonderful experiences. El Rancho Corona means "The Crown" (This is because both the Sun and the Moon rise above the beautiful Catalina mountains—to the east—making a crown to shine down on the ranch)—Rev. Grisso used this 'crown of glory" theme for his opening campfire as the full moon broke over the mountains to flood us with mystical radiance for the whole week. El Rancho Corona is a lovely guest ranch with all the modern conveniences, air-conditioning in every room and THAT is important out here in June. The lovely pool soon became a popular gathering place between every event. The corral of course was another favorite spot with lots of beautiful horses to ride through the enchanting mountain trails. The food was Ranch-Style, good and lots of it! Visitors' night, which was also skit night—was enjoyed by the many visiting parents and performed for by the already camp spirited youth. The parents brought gallons of home-made ice cream which was consumed by over 100 parents and campers.

This was the first year we have come far enough in Arizona Camping that we could use our older campers and graduate campers as counselors and advisors. They loved it.

Of course, camp was not all fun, frolic and food. In our home we heard such comments as these following camp; our young son attending his first camp said he would always remember morning watch, because "he felt so close to Jesus in the mornings." Our daughter said that the vespers at the close of the day were her favorite. Others said campfire was their choice. One little girl summed up the feeling of the entire camp with the statement, "I'll ALWAYS remember this camp." We can never underestimate the power a good Christian camp has on the destiny of our children. There were five first confessions. These were followed by presentations at church the following Sunday.

Now as we raise our eyes and hearts to the hills from whence cometh our strength, our hearts are filled with Thanksgiving for all of our blessings.

We are so happy that Mr. and Mrs. Donald Rinehart, just graduating from Ashland College in June, have moved into our midst and are not only going to be teaching in the Tucson schools this winter but are going to be working in our midst as helpers and testimonies among our young people. Mrs. Rineharts' parents, the Klingensmiths, have been our most recent visitors. The thrilling Bible Studies that Rev. Klingensmith brought us while with us will never be forgotten by the Tucson Brethren. May our prayers return with them as they leave us for our Conference in Ashland soon.

FURTHER, we are happy to have added to our number Mr. and Mrs. Charles Grisso and Diana who have come to Tucson the past month from Canton, Ohio. They have purchased a home and are already active in the community and the work of the church here.

May God be with you and us, all, until we meet again.

In His Services,
Helen Dickson, Corresponding Sec'y.

# Laid to Rest

COOK. R. Elmer Cook, aged 72, long time member of the Tiosa Church, passed away April 23 at his home near Rochester, Indiana. Born in Litchfield, Illinois. Surviving beside the widow are two daughters and two sons. His pastor the Rev. Wayne Swihart officiated at the funeral services. Interment, Reichter Cemetery.

Mrs. Otto Kath, Church Corr.

* * *

MARKLEY. Miss Ruth Markley, Mineral Point, Pa., passed to the Lord on July 18 in Washington, D. C. She died at the age of 25 of a lingering heart condition. Lifelong member of the Second Brethren Church, Johnstown, Pa. While in Washington for the last few years she attended the Washington Brethren Church and was ministered to by Dr. Shultz while in the hospital in Washington. The funeral service was held in the church with the undersigned in charge assisted by Rev. Robert Cessna, immediate past pastor of the church. Interment, Richland Cemetery.

Rev. Harold E. Barnett, Second Brethren Church.

* * *

SHERRY. Mrs. Almeda Sherry, 89, widow of the late Henry Sherry who died May 3, of this year, went to be with her Lord, July 30. She was as active as age and health permitted. Member, Oakville Brethren Church. Funeral services were conducted in the Nettle Creek Brick Church of the Brethren, near Hagerstown, and burial was made in the cemetery adjoining the church. Services were in charge of the Rev. Leslie Payne, who had assisted in Brother Sherry's funeral. Her Pastor, the undersigned was away on vacation. One son survives, and several grand- and great grand-children.

Arthur H. Tinkel.

* * *

WOODRUFF. Melvin Woodruff, 67, died at his home in Dunkirk, Ohio, on August 10th, following an illness of years standing. His wife survives. Member of the Williamstown Brethren Church. Services conducted by his pastor. Interment, Dunkirk Cemetery.

W. S. Benshoff, Pastor.

# THOUSANDS OF SUNDAY SCHOOL TEACHERS POSSESS VITAL KEYS TO CHRISTIAN PROGRES

**Bob Pierce,**
**President, World Vision, Inc.**

THE STRATEGIC IMPORTANCE of Sunday School teachers in our modern world, impossible to pin-point in a sentence, must never be underestimated for several reasons:

1. The world will **never be won for Christ** without more dedicated and enthusiastic support of the Church by Sunday School teachers.

2. Scores of teachers reach thousands of non-attenders of regular worship services. This in no way detracts from the great calling of a pastor. Ministers and Sunday School teachers are integral parts of the most important opportunity on earth . . . for "how shall they believe in Him whom they have not heard . . ." (Romans 10:14).

3. Teachers are often the first link with God for children. First impressions determine future careers. The **formative years of instruction** are of tremendous importance.

4. Men and women who sacrifice personal desires in order to teach from the Bible, in many cases, are more productive in winning others for Jesus Christ **because their words are not clouded with complicated theology,** a major cause of discouragement to those who drop from church because they cannot immediately understand the **deep** things of God.

5. Sunday Schools are the training grounds for effective Christian personal workers, ministers and missionaries—those who "put on the whole armor of God" **as warriors for the front lines.**

6. A pastor, largely, is effective because of his teachers in juvenile and adult classes. As him, if you doubt the statement.

These are just a few of many values attache to Sunday School teachers. I could write a boo and **still lack space** to express my true appreci tion of their worth.

Cicero said, "What greater or better gift ca we offer . . . than to instruct our youth?" Pla put his sensitive finger on missionary growt when he said, "Those having torches will pa them on to others."

Author James Hilton had this to say: "If I ha a child who wanted to be a teacher I would bi him Godspeed as if he were going to war. For in deed the war against prejudice, greed and igno ance is eternal, and those who dedicate then selves to it **give their lives no less** because the may live to see some section of the battle won.

Responsibilities are many, for Sunday Scho instructors are dealing seriously with huma souls which will live forever either in Heaven c in a place Jesus called "hell." Charles V. You mans, describing the seriousness with which eac Sunday School instructor should approach hi task, expressed it like this: "God pity the (care less) teacher . . . for in time, his students wi raise a whole generation to curse him for hi negligence."

What are some of the qualifications for thes outstanding people who faithfully fill the gap **Current Concepts** describes it well: "Select young and pleasing personality . . . pour over i

a mixture of equal parts of the wisdom of Solomon, the strength of Samson and the patience of Job; season with the salt of experience, the pepper of animation, the oil of sympathy and a dash of humor; stew for about four years in a hot class room, testing occasionally with **a fork of criticism** . . . When done to a turn, garnish . . . and **serve hot to the community."**

Opportunities, however, are worthwhile and endless for service as Sunday School teachers among young and old . . . with elders providing invaluable wisdom and youngsters the essential enthusiastic vigor. Lasting results of their labors for Christ are without number. One outcome, for instance, gives the weekly stickability to Christian families. This make the efforts worthy, if no other comfort is ever made known.

A. J. Cronin, the noted author said, "In this highly industrialized age, America has greater need of a strong and well-established family than in the early pioneering days. Now, the dangers are not thirst and hunger, or the attacks of hostile tribes, but they are as elemental—and far more formidable, because they spring from within." The indwelling Spirit of Jesus Christ is the only answer to such attacks. Arthur Collis and Vera E. Poole, in **These Our Children,** make it more emphatic: "Good family life is **in the last resort** the nation's most precious asset." And the faith of children in an "often-taken-for-granted father" is immeasurable. As pointed out in the **North Carolina Churchman:** "He may have on a greasy hat, and the seat of his pants may be shiny or patched, but if his children have their noses flattened against the windowpane a half-hour before he is due home for supper, **he can be trusted."**

The following four points I consider necessary for every fruitful Sunday School teacher:

1. Make it a primary duty to impress upon class members **the absolute necessity** of reading God's Word, the Bible, daily. Commit to memory many important verses.

2. Impress all to set aside a quiet time of devotion . . . to pray over daily problems and offer thanksgiving for blessings received. Make known satanic demands to avoid this devotional period, and hit hard on the need of **creating moments for God,** regardless of outside interferences. And get across another key point—prayers are not something to be memorized, but are simple, ordinary words to use in talking with God. The prayer periods should be a "longed for" part of each day . . . **not a time to be endured.**

3. Stress witnessing for Christ. **This is the duty,** and privilege, of every Christian, not just the minister. But underline witnessing when God provides the opportunity and burden. Then **power will be present.** Don't let members make the tragic mistake of trying to witness for Christ . . . **without living daily for Him,** holding nothing back. The latter causes disappointing heartache, without adding glory to the Kingdom.

4. Give talks on being a faithful member of the Church, and to accept any call for service —officer, collection plate attendant, usher, welcomer at a door, or other tasks which will aid the pastor. The minister, of course, will be grateful for all assistance given willingly . . . and cheerfully . . . but the main reason why Sunday School members should serve is for Jesus Christ. He is the Head of the Church . . . and **the reason it can stand against the fury of Hell.**

These four things aren't **merely important** to Christian growth. They are **absolute necessities** . . . and my urgent prayer is that **all will be stressed** by the thousands of Sunday School teachers . . . who will play a vital role in the advancement . . . or retreat . . . of Christianity.

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Supplied by National Sunday School Association in observance of National Sunday School Week, September 27 - October 4.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 140**

**Needed: 60**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

This country will not be a really good place for any of us to live in if it is not a really good place for all of us to live in.

Theodore Roosevelt, quoted by E. Paul Hovey in THE TREASURY OF INSPIRATIONAL ANECDOTES, QUOTATIONS AND ILLUSTRATIONS (Fleming H. Revell Company)

# MY DIARY

## Mrs. George Drushal

**March 1, Sunday:** March came in like a lion; snow and rain. After services at Rowdy, we went to the Homeplace Hospital to visit a couple of patients.

**March 2, Monday:** Did not have staff meeting as Adah and I went to visit Mack Napier's wife who is dying of cancer.

**March, 4, Wednesday:** All of us slept late this morning. Ada Lu and I stayed up till midnight last night waiting for Adah to come in on the bus. Had no time to prepare breakfast. I ate an apple, but Ada Lu didn't eat anything. Adah eats at dormitory with the girls so I suppose they had something for her. Dr. Van Meter told her there was nothing basically the matter with her, but she was not getting enough rest with her high school work, having to mother the girls, her Fugate Fork's work on Sunday, and so many extra-curricular activities, such as going with the ball boys when they can find some one to play with.

**March 5, Thursday:** After the Sale, Adah and I to the funeral of Mrs. Mack Napier. When we got home, Maud Dye was here for clothing. She comes every few months, and brings fruit and vegetables in exchange for clothing. Had an early supper so we could get an early start to Rowdy, but we couldn't get the car started. Felt badly about it, as this makes the second time we have had to miss. Read six chapters from the Bible and prayed at the prayer meeting hour as we do when we cannot attend a service where we should be. Then had time for other things, but would rather have gone to prayer meeting.

**March 6, Friday:** Had to go to Jackson this morning but attended chapel first. Miss Parchman looked after my Bible classes in Study Hall. Got bushel of oranges from a friend in Florida. Adah took the boys to a ball game tonight.

**March 7, Saturday:** Had a peculiar pain in my side this morning, so went to bed until it left, then got up and wrote letters. Ada Lu cleaned the whole house. We happened to think about Papa's rain gauge being out unemptied since he left. It had cracked from being full of ice, but think we can mend it. He thought a lot of it and was always keenly interested in the amount of rainfall each month.

**March 10, Tuesday:** One of the heaviest snows we have ever seen. Didn't know there could be anything like it. Adah was leading chapel and none of us could keep our eyes off the snow storm. Came nearly asking her to stop so every one could look, but in a couple minutes the fall was just a normally heavy snow. There was no trace of it after an hour. Had a staff prayer meeting after supper. We need money and also prayed about the staff for next year. Our staff has been so incomplete this year that it has been too hard on all, and the State has asked us to increase it for next year. This is the only way we know how to do it.

**March 13, Friday:** Went to bed early last night as had one of those coronary thrombosis attacks. Seve pains in brain and heart. Adah came over from dorm tory and slept with me. This morning a severe attack my right leg. Extremely painful. Adah prayed for m The pain did not last long but could not move while lasted. In bed all forenoon. Up this afternoon, althou a slight pain in my heart. Looked after some busine which was light work but took all afternoon.

**March 14, Saturday:** After school Adah drove n around to call on some members of my Sunday Scho class. Visited one up Hays' Branch and started on up see another, but roads are too bad for the car, so can back down and visited with three of our neighbors wl lived along the highway. Don't get out to see our neig bors very often, so enjoyed the calls. Most of the dorm tory girls are sick with the flu.

**March 15, Sunday:** Beautiful morning at 5 o'clock wh I got up. An hour later, stormy wind and big cloud forr ing in west. By Sunday School time, the storm was ov and it was pleasant. Adah to Fugate's Fork alone, as mo of the girls were sick with the flu. We had understo her to say she would be back late as she had a long wa to walk to the home where her Bible class would be, when we got back to the mouth of the Fork where v wait for her, we figured it would be at least half a hour before she got down. Had planned on making a sho call on Pliney Harvy who is sick on the way home, b thought we might as well run on down while waiting f Adah and got back before she. But she came while v were gone and thought we had not yet come down fro Rowdy, so started up the road to meet us as she oft does. She had already had a 3 mile walk up the Fork ar 3 miles back. When we got back up to the bridge, v thought she hadn't gotten out yet. Did not know sl was walking up the other direction to meet us. W waited and waited until we got uneasy about her. was nearing 5 o'clock and she was due out at 3:30. A last Mr. Hall decided to go up the Fork to see what ha happened to her. He decided to stop at every house ar enquire along the way. Soon a car came down fro Rowdy with Adah in it. She had walked 4 miles up th highway looking for us when a friend came along, toc her up to Allens at Rowdy to enquire about us.

Adah was sure I had gotten sick and had been taken a hospital. I was sure she had gotten sick and unable get out of Fugate's Fork. People at two houses informe Mr. Hall she had come down, so he turned and can back and arrived at the bridge at the time Adah arrive Ada Lu was home worrying about what had happene to us that we did not come home. Adah just now se word over from the dormitory (10 o'clock) that she wa feeling fine after her 10 miles of walking. Did not ha Young Folks' meeting for so many are sick with the fl

**March 16, Monday:** Had an interview with a prospe tive teacher today. She feels she cannot come becaus she sees no future for Riverside. The work on the buil ing has not yet begun and it must be usable by the tim school opens in September, and we do not have the teac ers we must have, which the State demands. This a makes for uncertainty, so she thinks that she cannot co sider coming. There WOULD be a feeling of uncertaint in our minds also, were it not for the fact that God ca

ring to pass things that are not; can send the needed eachers; send the money to pay our bills, and enable us o get the building ready by the time school opens. All of his is a small thing with the Lord. Were we depending n our own ability, or the resources that are in sight, he case would be hopeless. Adah and I feel that we hould go ahead until the Lord stops us; until the State ays we cannot. We are making full plans for the school o continue this coming year, although it seems utterly oolish to some. It is never foolish to trust the Lord. Adah took Arpie, Ada Lu and I to the Hazard Communty Program tonight. I did not care to go, but they insted and would not go off and leave me alone. I enoyed it immensely after all.

**March 17, Tuesday:** Had staff prayer meeting this vening to ask the Lord for wisdom, for the salvation of tudents, for money and for teachers for next year. Got letter from a friend in Massachusetts saying $500 was vailable for our use right away if we need it. IF WE EED IT! The Lord knew we did. This is such a definite nswer to prayer I could not help but shed tears of gratude. I felt like Peter, "Depart from me for I am a sinul man, O Lord." To think the Lord would do this for us hen our faith is so weak, almost overwhelms us. Had a ngthy discussion with one of our staff members today elative to the big problems facing us. Satan is hounding ll of us just now, and there are days we scarcely know hat to do. Adah and I are taking the stand Papa always ook, that since God's hand was so manifest in the starting of the school and He has made it so clear by working arvelous miracles all along the way, thus showing His pproval, that we refuse to make plans to close down ntil God makes it as plain to do this as He did for us o start.

**March 18, Wednesday:** Got word that the State is planing on building a road right through the campus, across e Big Branch, unless we protest. Problem Number 99.

**March 19, Thursday:** It was told us today that the ourier Journal (one of the big Kentucky dailies) gave list of the schools that are to be closed this year, and iverside was listed among them. The reason given was adequate buildings. They threatened to close us down st year if we did not finish the new building. This news ould be distressing were it not that the Lord has His ye on us, as always. Garber got in tonight for a couple ay's visit.

**March 20, Friday:** Still about half of students out with u. Adah is running a temperature. Ada Lu 15 years old oday. Had a special supper for her.

**March 21, Saturday:** Adah's turn for the flu. Light ase. Most of the girls up today. Mr. Teed, Garber, and to Ezel to visit the Heykoops. Had dinner with them.

**March 22, Sunday:** Adah much better but staying in ed. Ada Lu running a high temperature. Garber preached ere this morning. He left right after lunch. Such a help have him home. Made a call on way home from owdy.

**March 24, 25, 26:** In bed for these 3 days with the flu.

**March 27, Friday:** Flu getting a bad hold on me. Adah ook me to Homeplace Hospital but they do not take flu patients in the general wards with others and they had no room empty, so Adah brought me home. Gospel Team from Ashland for the Pre-Easter meetings arrived tonight. Could not go out.

**March 28, Saturday:** They had the Easter egg hunt this p. m. Services tonight. In bed all day.

**March 29, Easter Sunday:** They had a Sunrise service, but so cold and damp they had it in the chapel. In bed all day. Ashland boys scattered out this afternoon to Fugate's Fork, Rowdy, and Leatherwood, and back here for service tonight. Ina Noble brought a beautiful lily to church and then sent it over to me.

**March 31, Tuesday:** Last night of services. I went out for the first time. They had supper out in the yard this evening. Boys left tonight after the services. Fine bunch of boys and have had good meetings. Such a pleasure to have them with us. So much flu around that the attendance was not so good but the sermons were good, all reported. Sorry I had to miss them.

**April 3, Friday:** Just before supper, I had one of my attacks of coronary thrombosis. Went right to bed and seemed to be getting along fairly well for about half an hour, when my heart began to hurt and the blood stopped circulating in my left arm. Knew there was no human remedy, for the doctors have told me there was nothing more they could do. Sent for Bro. Jackson to come and anoint me. Within half an hour the blood began circulating in my arm and the pain in my heart stopped.

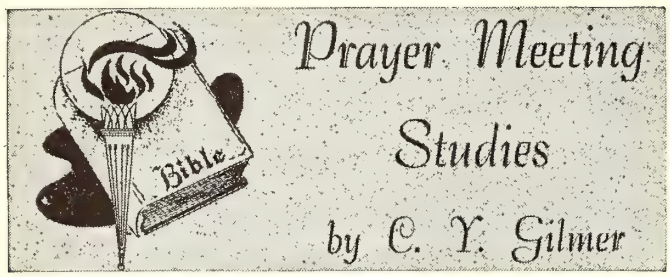
**April 4, Saturday:** Quite weak today, but otherwise all right.

**April 6, Monday:** No Faculty meeting for teachers. Went with young folks to Ary where the girls had a Bible baseball game and the boys a real ball game with the young folks up there. The $600 gift which came today will tide us over in fine shape financially. Began to observe Temperance Week, as our State has asked the schools to do.

**April 7, Tuesday:** Mrs. Dobbins, a former Riverside girl, gave a fine message in chapel. Adah and I slept late since we were up most of the night with a woman who was in trouble. Had our Annual Board meeting tonight. Beech and Ida Davidson and Heykoops got here in time for supper. The members who came from a distance were Beech Davidson, Mr. and Mrs. Heykoop, Elbert Strong, and Mr. and Mrs. Harold Barnett. Harold was chosen President of Riverside, Mr. Heykoop Vice President, Mr. Teed secretary, myself Treasurer, Miss Hooks as the 5th member of the Executive Committee. Adah was chosen to continue as principal of the high school. Mr. and Mrs. Barnett and Mr. and Mrs. Davidson all came in for a little visit after the meeting was over.

**April 9, Thursday:** Adah got a letter from the State Supt. of Public Instruction. They said our grade department must have teachers acceptable to the State as the high school does. He said he was mailing her the report which told what they expected of Riverside for the coming year, to meet the requirements. The letter is encouraging, for we feel we can meet the requirements, if we can get the new building finished. At Mr. Teed's request,

(Continued on Page 17)




### THE ANSWER

If sometimes life is lonely
Have you tried to be a friend?
If sometimes life seems selfish
Have you tried a smile to spend?

If sometimes life is burdened
And the road seems paved with care
Have you tried to lighten burdens
That others have to bear?

If sometimes life is cheerless
Have you tried to laugh or sing?
If sometimes life is bitter
Have you tried to ease the sting?

If sometimes life is hateful
Have you tried some love to give?
If sometimes life is empty
Have you tried His way to live?

—Jean Elaine Ett.

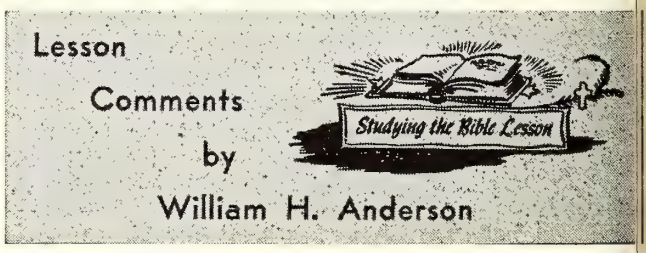
ALL TRUE LIVING finds its source in Christ (John 10:10). Without the indwelling Christ living is mere existing—a living death (John 14:6). Man before conversion is alive unto sin and dead unto God (Eph. 2:1-3). Man by regeneration becomes "dead indeed unto sin, but alive unto God THROUGH JESUS CHRIST OUR LORD" (Rom. 6:11). Let this faithful warning be heeded: "to be carnally minded is death" (Rom. 8:6). But when we are reconciled to God we are transformed by Christ's resurrected life (Rom. 5:10). The saved are made serviceable unto Christ (Rom. 6:18). To serve Christ is to bring others to a saving knowledge of Him (Matt. 28:19).

We have only one life in which to make our "calling and election sure" (Col. 4:5). As we dispose our time so we invest our life (Eph. 5:15, 16). "The chief end of man is to glorify God" (1 Cor. 10:31). To glorify God in and through our lives is to "do good unto all men" (Gal. 6:10) in the name of Christ (Col. 3:17). This is the only answer to life's quest for true peace and joy (Matt. 24:46). If one wants to be holy let him "take time to 'behold Him'" with an inquiry to His will for the gift of one's own life in the large and in the particular details, and God will give instruction (Acts 9:6). We give ourselves to God by giving Him our TIME (Rom. 12:1). We give ourselves to God by Bible reading and meditation (Psalm 119:104), and by prayer (Psalm 19:4). To "pray without ceasing" is to have God, His will and His work fresh on our hearts all the time (1 John 5:14, 15).

To fulfill life's trust we give God time in our home life (Luke 10:38-42). To continue in the doctrine we give God time in public worship (Acts 2:42). Not to be faithful in public worship is to neglect our spirituality (H 11:25). We honor God in our recreation (1 Cor. 10:3 Our attitude toward our work for a livelihood affects soul (Prov. 13:4). As true Christians we make good c zens in the commonwealth and the nation (Rom. 1-7). The world is badly in need of the "salt" and "light" that only Christ's true representatives can g (Matt. 5:13-16).

In everything we live not unto ourselves but u Christ (2 Cor. 5:17). We serve Him through His chu by home visitation of the backslidden, the lonely, d couraged, the sick, the imprisoned, the new-comer i the vicinity, by taking Christ to ALL (Acts 5:42). T only way to get the unchurched to come to church is take Christ and the Church to them (Acts 1:8; 20:2 Most people who have come to Christ have been won Him by the personal work of His people (John 1:40- 45). Everyone can invite and bring others to the pub worship if constrained by the urgency of love (Lu 14:23). We love to give of our means for the main nance and the spread of the Gospel that saves (2 C 9:6-8).

A life program based on working, eating and sleepi is wasted (Luke 12:33, 34). A life spent in sin and riot living is worse than wasted (Luke 15:13, 14). Life wi out Christ is sin (Prov. 21:4c). All who really appreci life "seek first the Kingdom of God" (Matt. 6:3 Every one in the church is to do Christian service Peter 4:10). To rob God is to cheat ourselves of all go (Prov. 3:4).

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**Lesson for September 13, 1959**

### GOD'S CONCERN FOR ALL PEOPLE

**Lesson: Jonah 3:1-2, 10; 4:1-11**

JONAH IS more than a fish story! It is a revelation the mercy and lovingkindness of the Eternal God all mankind.

"Jonah, though a sincere servant of the Most Hi is a representation of the narrow bigotry and je ousy of the Jewish people. He fears that God w forgive the Ninevites, believing that such clemency w be dishonorable to God and unjust to His chosen pe ple, who as such, have suffered terribly under the pe secution of the heathen, and who have come to rega themselves as the only objects of the Divine fav **(Gray & Adams).**

### JONAH'S SECOND CHANCE

"And the word of the Lord came unto Jonah the s ond time, saying, Arise, go unto Nineveh, that gre

ity, and preach unto it the preaching that I bid thee" 3:1-2).

Sometimes the Lord gives us a second chance to obey him! He did Jonah. As the servant of God, Jonah did ot need or deserve a second chance. But God is long-uffering.

It should be observed, however, that Jonah had to ay dearly for that second chance. His experience in the elly of the fish must have been hair-raising, to say the east! Doubtless Jonah learned his lesson—even if he did the hard way.

God gave Jonah a second chance because he had re-ented.

"Mark this: in the belly of the great fish **Jonah had repented.** 'I will pay that which I vowed' (Jonah 2:7, RV.). He is ready to go now to detested, heathen Nineveh.

Also mark this: in so far as his feelings toward Nineveh are concerned. Jonah is the same old Jonah. He has had no real change of heart. He is still a hide-bound, narrow, nationalistic Jew. He thinks no more of Nineveh than he thought of that city before the big fish swallowed him. He is willing to go—but he goes with no mercy in his heart. What a missionary **he** was!" (Frank S. Mead).

### NINEVEH'S SECOND CHANCE

Jonah was given a second chance in order that Nineeh might receive a second chance!

"Yet forty days, and Nineveh shall be overthrown." his was the proclamation of judgment upon this heathen, ssyrian city. Because of her sin and iniquity, Assyria ust be judged.

Yet judgment does not come until a nation or people re given an opportunity to repent. For, God is "not illing that any should perish, but that all should come repentance" (II Pt. 3:9).

God is full of mercy and compassion! And, "God is no espector of persons" (Acts 10:34). Mercy, therefore, ust be shown to **all** men, regardless of race or creed. ven to the heathenistic Assyrians!

"So the people of Nineveh believed God . . . " This is ore than many people are willing to do!

"And proclaimed a fast, and put on sackcloth, from e greatest of them even to the least of them." Because ey believed God, they did something about it, and **re-ented.**

"And God saw their works, that they turned from their vil way; and God repented of the evil, that He had said at He would do unto them; and He did it not" (2:10). We ould not be surprised at this. God promised He would rgive when sin is forsaken. "Let the wicked forsake his ay, and the unrighteous man his thoughts: and let him eturn unto the Lord, and He will have mercy upon him; nd to our God, for He will abundantly pardon" (Isa. 5:7).

How very pleased Jonah must have been with this! ut no! "It displeased Jonah exceedingly, and he was ery angry" (4:1). God had to teach Jonah still another esson: **God is more interested in saving men than de-troying them.** Even as God was interested in preserving e life of Jonah, so He was concerned about the souls f those in Nineveh. **Great is the mercy of the Lord!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### CAMP REPORT

IT WAS OVER thirty years ago that the Brethren summer camp program began at Shipshewana Lake, Indiana, with 41 young people attending. In 1928 there were 45 campers; in 1929 there were 37; and in 1930, there were 70.

The faculty in those early camps contained many leaders well-known in the Brethren Church: W. I. Duker, N. V. Leatherman, E. M. Riddle, M. A. Stuckey, F. C. Vanator, and S. M. Whetstone. These and many others labored to produce an adequate program of summer camps for our young people.

Over the past thirty years thousands of Brethren youth have attended these unique summer camps sponsored by the Sunday School Board. These camps are unique in that they combine a graded program of instruction along with recreation, handcrafts, and other activities. Out of these camps have come ministers, missionaries, Christian teachers, nurses, Sunday School workers, and dedicated Christian laymen in all walks of life.

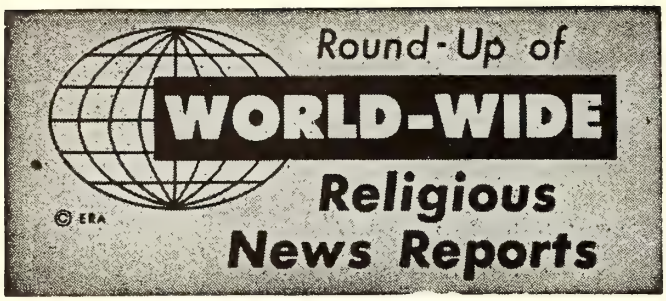
This summer there were over eleven hundred young people in Brethren camps from Florida across the nation to California. Here is a tabulation of attendance figures:

| | |
|---|---|
| Florida Camp: | 13 |
| Southeastern District: Camp Pinnacles | 134 |
| Pennsylvania District: Camp Juniata | 199 |
| Ohio District: | 186 |
| Indiana District: Camp Shipshewana | 422 |
| Central District: Camp Blackhawk | 66 |
| Midwest District: Camp Wyandotte | 42 |
| Arizona Camp: | 30 |
| California Camp: Camp Berea | 57 |

This gives a total attendance this year of 1,149 campers, an increase of 98 over last year. One hundred eighty-four of this number received diplomas, which means that they had attended camp for either three, six, or nine years.

Brethren camps always are marked by a great spiritual uplift which culminates at the end of the week in "decision night." This year 90 young people accepted Jesus Christ as their own Lord and Savior, 320 rededicated their lives to Him, and 89 pledged themselves to some kind of full-time Christian service.

Figures cannot tell the whole story, for the results of these camps are far greater than any figures. The real results are in changed lives, new determination, and renewed consecration to Christ and His church. This will eventuate in denominational leaders, local church workers, and dedicated Christian homes for the future. This is the true fruit of Brethren summer camping.




GERMANY—Representatives of East Germany's Communist regime recently demanded that candidates for the Lutheran ministry alter papers on the theology of St. Paul to make the Apostle's teaching "harmonize" with current Soviet Zone policies. This was disclosed at a conference of the East German Lutheran Bishops presided over by Bishop Otto Dibelius. Conference speakers cited this censorship as one of the latest examples of the Reds' "increasing and systematic interference with Church literature."

* * *

DOMINICAN REPUBLIC—Recently Dr. B. H. Pearson, president of World Gospel Crusades, Inc., spoke on a nationwide television hook-up which reached every town and village in this little island kingdom. This was part of "Operation West Indies" in which some 40 American Free Methodist youth leaders took part. The opening meeting of the Santiago Crusade was held in the ultra-modern Santiago ball stadium, with an attendance of 4,000—probably the largest Protestant gathering ever held here. The Free Methodist Church sponsors a radio broadcast here patterned after the "Light and Life Hour." The half-hour program "La Luz del Mundo" is released weekly over HI8Z Santiago which can be heard throughout the island.

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GERMANY—A father cannot refuse his teen-age daughter permission to marry outside his Roman Catholic faith solely because the Church forbids the marriage, the Oldenburg Court has ruled. The July issue of the Schleswig-Holstein Justice Ministry's **Review** said the court had decreed that the Church's position was not a valid legal ground for objection to such a marriage. The court said that after the age of 14 a child was entitled by law to decide what religion to adopt. The report said the court had conceded that religious difficulties could be the cause of marital friction, but that this possibility alone did not give a father the right to refuse his permission to marry.

* * *

ICELAND—United States servicemen have been forbidden access to Thingvellir (Plains of Assembly), an Icelandic shrine, where the nation's Parliament was established in 1930. Thingvellir, 30 miles from Reykjavik, has long been a favorite sight-seeing spot for foreign tourists and Icelanders. American servicemen have flocked there recently for weekend parties. Young Icelandic girls have congregated there to meet the Americans. Last Fourth of July the area was reported to have been left littered with cans and bottles. After a Lutheran minister who has been in charge of the shrine had complained, Foreign Minister Gudmundur I. Gudmundsson forbade further visits there by American servicemen.

FINLAND—A report of the Chaplain General of the F nish Army, Bishop Toivo Laitinen, shows that desp a shortage of chaplains there, church activity is liv within the Finnish Army. Chaplains conduct some 3,0 evening prayer sessions annually, the report indicat while privates and officers conduct additional devotio services. Many of these regularly-held services take pl in open air during the summer months, according to t report, with the "strenuous daily work of the compa ending with a hymn, the reading of a short passa from the Bible or a devotional book, and a praye In addition there are 600 military services held annua and between 800 and 900 hymn singing sessions. Rel ious instruction has been offered in 2,000 classes in Chr tianity, while 1,400 religious meetings of other kin have been held for the men. During the year there ha been 78 "spiritual days," a special religious progr introduced during the war. Army chaplains have h 1,400 private talks concerning spiritual programs, p 500 visits to hospital patients, and 600 visits to th in prisons. In addition, a number of other church acti ties have taken place, the report indicated. Deploring t shortage of chaplains, Bishop Laitinen pointed out th at the present time there are many Finnish garriso without a permanent army chaplain. The Finnish ar includes 34,400 men.

* * *

ITALY—Two bills before the Italian Parliament, calli for increases in the salaries paid by the Italian Gove ment to Roman Catholic clergy, raised strong objectio from the Federal Council of Italian Evangelical Church The Protestant group protested the policy of using fe eral tax funds to pay any ministers. "It must be up the Church members themselves, who desire the main nance and growth of any cult, to support its minister the council said. "The proposed laws imply the duty all citizens, both Catholics and non-Catholics, to provi for the Catholic clergy."

* * *

FRANCE—Protestants here have asked President Char de Gaulle for a program to provide for conscientious o jectors. Marc Boegner, representing the French protesta council, called for support for a law now under conside ation that would provide alternative service for you men who have conscientious scruples against milita duty. Since 1940, Boegner and the churches have ask at least ten French heads of government or ministers war for such legislation.

* * *

FORMOSA—In Taiwan, Madame Chiang Kai-Shek to Conservative Baptist Foreign Mission Society missio aries that they may have exclusive religious responsib ity for a veterans hospital of 4,000 soldiers if the mi sionaries will spend one day weekly in visitation. CBFM recently built a small chapel for veterans just opposi the gate, which gives excellent opportunity for follow-u

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GERMANY—A record number of Bibles and Scriptu portions were printed in the Soviet Zone of Germany la year, thanks to foreign church bodies who donated lar amounts of paper for that purpose. Produced in t Soviet Zone were 73,858 complete Bibles, 78,804 N Testaments and 387,191 Scripture Portions, for a total 529,853 pieces. This compares with 842,000 volumes Scripture printed in West Germany last year.

HILE—A new gospel bookstore has been opened in San-iago. Sponsored jointly by the Christian and Missionary lliance and the Christian Literature Crusade, this enter is located just off the main street of downtown antiago. The center will have a reading room and li-rary which will give it an extensive ministry. The nter-Varsity group will use the building for a weekly ible study.

* * *

OUTH AFRICA—Dr. Albert Hertzog, Minister of Posts nd Telegraphs in the Union of South Africa, continues o say "No" to television for his country. He said that remendous obstacles stand in the way of television for he Union, the principal one being the question of delin-uency. Many of the programs available would have an nfavorable influence on the younger viewers. The chair-an of the Afrikaanse Kulturraad has stated that his ouncil "believes that the longer this monstrosity is ept out of our fatherland, the better . . . Although tele-ision could benefit commerce and industry, it can place he spiritual needs of the nation in danger."

* * *

Wheeling, West Virginia, has an annual Better Homes how. This year there was a new and different display ooth in the show. It was the exhibit of the Greater Wheel-ng Council of Churches. With the theme, "Faith in God—oundation for a Better Home," it was a natural for the ome show. Each evening there was the showing of the ovie, "Does Christ live in Your Home?" And all through he show literature was available dealing with Christian-y in the home, and listing the names, addresses and tele-hone numbers of the churches and ministers of the city.

* * *

More than 2,500 persons in Atlanta, Georgia, rallied or an anti-liquor demonstration as 13 churches suspended egular prayer meetings for the occasion. Target of the rayer-and-protest meeting was the issuance of a city pouring license" to a huge bowling alley center now nder construction in their residential area. Hymns, rayer and speeches made up the program as the irate hurch members overflowed Capital View Baptist church or the demonstration.

* * *

A proposal that the Lutheran Church-Missouri Synod ft its restriction against taking in Masons and other embers of secret orders as members of the church, was oted down by the denomination at its triennial conven-on, held in San Francisco. The denomination refuses ommunion to any one who advocates the "anti-Christian eaching" of lodge members.

* * *

In the absence of a protective state law against "those ho traffic in filth," District Attorney Edward C. Boyle f Allegheny County, of which Pittsburgh, Pennsylvania, the county seat, declared he will stand on common law which protects the people from all acts of violence to eir persons, morals and general health." "My hands re not tied," Mr. Boyle said, after the State Supreme ourt nullied Pennsylvania's 20-year-old obscenity law y declaring its language too vague. "No statute is eeded, in my opinion," he continued, 'to deal with a ype of crime which is worse than murder because it vists the minds of the young and innocent on the one and and inflames perverted adults to prey on the other."

Enrollment in Jewish religious schools in the United States is at its highest peak in history, according to an extensive study recently completed. In the fall of 1958 there were 553,600 Jewish children and youths aged 5 through 17 enrolled in Jewish schools. This is an increase of 131.2 per cent over 1948. A Jewish spokesman said that "Jewish education has become generally accepted by children and parents as a built-in phase of American democratic deistic environment."

## MY DIARY

(Continued from Page 13)

we answered the letter he had gotten from the E. O. Robinson Mountain Fund, relative to giving them more information about the needs and aims of the school. Mr. Teed had written to them for money with which to finish the new building. This brought up the old question about making public appeals. Would this be a public appeal? We decided it would not, since this money of the Mountain Fund has been set aside for the benefit of the Mountain people, and all they want to know is if Riverside is eligible. So we wrote the letter.

We will, as long as Adah and I have anything to say about it, continue the policy which Papa felt was the Lord's plan for Riverside, that of not making public appeals. The Lord has honored this method, the latest illustration being the $600.00 which came Monday in answer to prayer. In answer to the statement being made to us "God expects us to do something ourselves" which many mean to get out and solicit money, we answer that while God expects us to work, the biggest, the hardest and most important work is prayer. God then touches hearts that WANT to give, while those who do not are not asked to part UNWILLINGLY with their money. We like to have this intimate fellowship with the Lord and let Him, not we, be the one to choose the channel. I'd hate to have missed all the miracles God has worked for Riverside for the last 54 years when we went to no one but God with our problems and needs.

**April 10, Friday:** Pearl and Jim Stuckman, our niece and nephew from Milford, Ind., drove in this evening with a big load of clothing and food, which their church sent. These things are the same as money to us.

**April 11, Saturday:** Had a slight attack of coronary thrombosis at noon. Went to bed and it passed off. Made one call this afternoon, then Jim took me up to see the doctor at the Homeplace. Went to a pre-funeral service for Pliny Harvy who died yesterday and will be buried tomorrow. We stayed to hear three preachers, but left before the third was finished as it was getting late. Pryse Davidson from Louisville called this afternoon. They brought Helen to stay with Ada Lu till they come back tomorrow.

**Read your Brethren Evangelist every week.**

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## NATIONAL YOUTH CONFERENCE WIND-UP

This afternoon (August 23, 1959) the Ashland College Campus is very much like a morgue—especially when you compare the silence and absence of activity with the business and inspiration of the past week. The General Conference of the Brethren Church for 1959 is over, and likewise the National Brethren Youth Conference. Everyone has left the campus by now, except Mr. Heat—and he can go any time he pleases.

Many different young people have been asked to write reports of the various special features of the Youth Conference and these will be coming to you in the following weeks and also in the Brethren Youth Magazine. However, a few short descriptions of this week's features will begin to inform those of you who could not attend Conference just what happened.

### Registration

By the end of the first full day of Conference, 195 Brethren Youth had presented their credentials and were properly registered for the conference business sessions. By the end of the week the **GRAND TOTAL read 238.** But the important factor is not just the high number registered, but that most of them were here for the entire length of the conference (including Saturday and Sunday). The total of 238 shows a good increase over last year's 220, and 1958 was our Anniversary Year.

### Discussion Groups

Each morning the 238 delegates divided into 12 discussion groups for prayer, Bible Study and discussion. By splitting into separate groups the number was kept small. These groups spent time in prayer on suggested subjects, followed prescribed passages of Scripture and then discussed outlined questions related to the scripture they were reading. Ample opportunity for free conversation and sharing of ideas made this session valuable.

### Chapel

It is hard to remember when a Chapel and Vesper speaker has aroused the interest and challenged the youth like **Rev. Sheldon Clements** did this year. His sincere and frank messages will not be forgotten by those who jam-packed the Little Theatre each day to hear him speak. **Bradley Weidenhamer** of Ashland and **Pam Miller** of Goshen, Indiana, were the chairman and pianist, respectively, for daily Chapel.

### Sisterhood and Brotherhood

Each morning the **Girls' Sisterhood** and **Boys' Brotherhood** met in their individual sessions for business and inspiration. Exact reports on their future officers and projects are not yet available, but it is known that the attendance was good at both groups, especially at the Brotherhood breakfast on Saturday morning. More about this area later.

### Communion Attendance

The entire weather in Ashland during Conference was extremely hot—in the 90's every day. And yet, on Friday night at 9:15 (after the evening session) **190 Bret ren Youth** crowded into the Park Street Church for t three-fold communion service. And although it was u comfortable because of the heat, the reverence for t service could not be topped. The young people show their deep spiritual understanding of why they came commune with God.

### Ball Game Score

On Saturday several conference delegates turned out watch the Preachers defeat the Brethren Youth in a So ball game, **9 to 5.** It was a good game all the way a provided some fine entertainment. It is suggested, ho ever, that your official board allow sufficient funds f liniment in next year's budget.

### Picnic

254 youth and advisors were fed at the all-day Pic on Thursday. Two buses and 25 cars transported the p nicers to the new Ohio Camp Site. Again the heat w terrific but the **playlet,** Chapel message by **Doc. Shar discussion groups,** and **ball games** were enjoyed by ever one.

### Brethren Youth Awards Banquet

Saturday evening **187 attended the Awards Banqu** Main item on the menu was Swiss Steak and ma awards were given in the short program that followe

**BANNER SOCIETIES** (meeting 10 of 12 Brethren You Goals)

- Brush Valley, Pennsylvania
- Fremont, Ohio (senior)
- Ardmore, Indiana (intermediate)
- Dayton, Ohio (senior)
- Garber Memorial, Ashland, Ohio (junior)
- Gretna, Ohio
- Hagerstown, Maryland (senior)
- Muncie, Indiana (junior)
- N. Manchester, Indiana (intermediate)
- Park Street, Ashland, Ohio (senior)

**HONOR SOCIETIES** (Meeting all 12 goals)

- Garber Memorial, Ashland, Ohio (senior)
- Garber Memorial, Ashland, Ohio (adult)
- Johnstown II, Pennsylvania
- Lanark, Illinois (senior)
- Louisville, Ohio (junior)
- Louisville, Ohio (senior)
- N. Manchester, Indiana, (senior)
- Pleasant Hill, Ohio
- Vinco, Pennsylvania (senior)

**OUTSTANDING DELEGATES:**

The outstanding girl delegate to the Brethren You Conference was **Sue Miller** of Goshen, Indiana, and t outstanding boy delegate was **Dave Overdorf** of Vin Pennsylvania.

### National Project

Brethren Youth were attempting to raise $5,050.50 th year as "Funds For Foenix." At the Grand Ingatheri on Saturday morning, **$5,789.58 was received** ($737. over the goal). We hope you rejoice with us over t hard work and interest of our young people in missi work.

---

## BRETHREN COLLEGE DAYS

### Advance Announcement

B. C. D. will be held this year at Ashland College **November 13, 14, 15.** Plan Ahead!

# The Women's Corner

by Helen Jordan

## WORDS TO LIVE BY

ON MY DRESSER I have a clipping from **This Week** magazine of September 14, 1958. This clipping is rom the column "Words to Live By" entitled "Grandather's Quaker Dozen" by Olive Ireland Theen. These are the twelve rules of life written in a family Bible long ago.

"1. Begin each day with a prayer.
"2. Work hard.
"3. Love your family.
"4. Make light of your troubles.
"5. Follow the Golden Rule.
"6. Read from the Bible.
"7. Show kindness.
"8. Read worthwhile books.
"9. Be clean and pure.
"10. Have charity in your heart.
"11. Be obedient and respectful.
"12. End the day in prayer."

All the rules make a full day, but I believe our day can be richer for Him if we try to live by them.

A college girl asked me one day, "Don't you ever have any problems or troubles? You're always smiling." I replied, "Oh yes, plenty, but I depend on the Lord to carry my burden and live a day at a time. When something goes wrong, I pray and ask the Lord to help me." The girl wanted to know more. I had an opportunity to use "Grandfather's Quaker Dozen."

I wonder if we realize that each day we live is a part of the garment of life, and that we weave the threads that God gives us. The pattern of your life depends on how you guide the loom each day. He gives us delicate, soft threads and coarse, rough ones. How do we use them?

Some days there are opportunities to witness for Him to others and yet we are testifying each moment, each hour to Him whether alone or among people. At the end of the day, we should examine the pattern to see how it is woven and where we can improve. Do the threads weave smooth or rough? Are we doing our best for the Master Weaver? These rules of life may help to weave a lovely pattern, but don't forget one must accept Christ as His Saviour, believe in Him and then tell others of Him.

In the hymn, "Living for Jesus," C. F. Weigle expresses the way to live:

"Living for Jesus, oh, what peace!
Rivers of pleasure never cease.
Trials may come, yet I'll not fear
Living for Jesus, He is near.

"Help me to serve Thee more and more,
Help me to praise Thee o'er and o'er;
Live in Thy presence day by day,
Never to turn from Thee away.'

"Living for Jesus, till at last
Into His glory I have passed;
There to behold Him on His throne,
Hear from His lips, 'My child, well done!' "

Mrs. H. Francis Berkshire,
Scottsdale, Arizona.

## GENERAL CONFERENCE ECHOES

(Continued from Page 2)

may be summed up in patience—never losing sight of the potential in the pupil—and kindness in the use of our tongue.

A sixth and very important part of any teacher is love unfeigned. Rev. Stady pointed out that love is the only motive that God will honor. We must love the members of our Sunday School class because Christ loved them. That means we love those pupils as dearly as we would our own children.

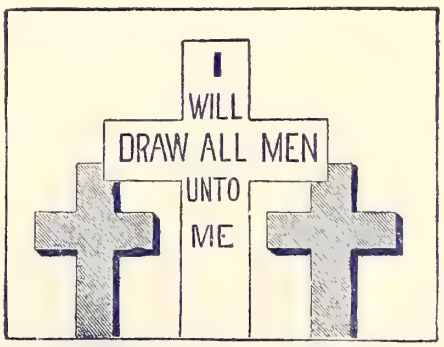
The last very necessary identification of the Christian worker is that he teaches in the power of the Holy Spirit and not in the flesh. It is only the Spirit that can make the truths of the Scriptures real to the human heart.

Rev. Stady concluded by saying that the task of the teacher is to teach the word of God in obedience to Christ's commandments. The testimony of every dedicated Christian Sunday School teacher should be III John 4: "I have no greater joy than to hear that my children walk in truth."

Announcement was made by Mr. Walter Wertz, President of the Brethren National Sunday School Board, that there had been an increase in those attending camps again this year. 1149 Brethren young people attended one of the district Brethren camps this year. The Park Street Brethren Church in Ashland was also recognized as having the highest rating in Sunday School work of all the Brethren churches across the nation.

The National Sunday School Board of the Brethren Church was in charge of the Wednesday evening program.

More General Conference news next week.



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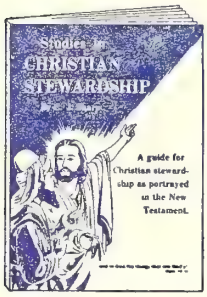


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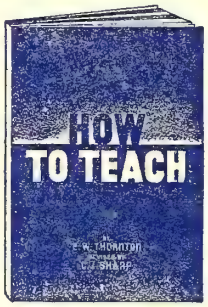


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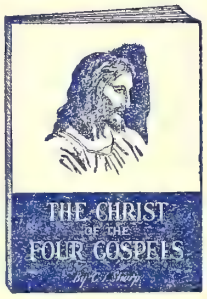


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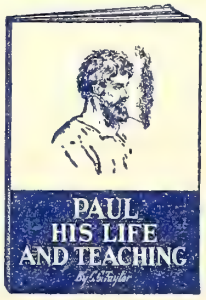


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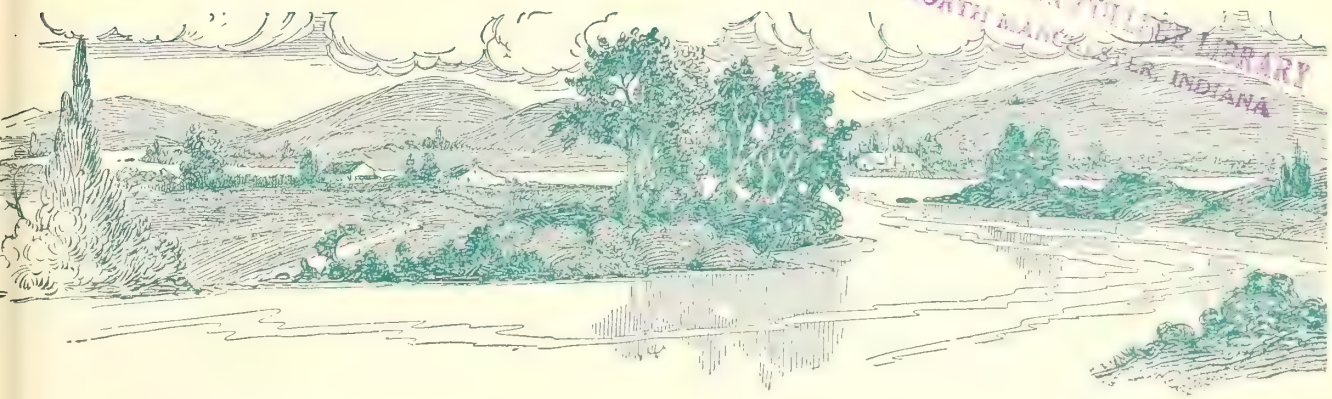

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## BRETHREN DISTRICT CONFERENCES

**Central:**
**September 24th-27th**

**Cerro Gordo, Illinois**
Rev. H. H. Rowsey, Moderator

**Mid-West:**
**October 8th-11th**

**Morrill, Kansas**
Rev. Robert G. Holsinger, Moderator

Vol. LXXXI September 12, 1959 No. 36

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# GENERAL CONFERENCE ECHOES

THE MISSIONARY BOARD of the Brethren Church presented an inspirational program Thursday evening before the General Conference at Ashland College. Dr. Earl M. Riddle, president of the board, presided. Dr. Claud Studebaker was honored as he has served continuously on the mission board for 37 years.

Rev. William Anderson, a newly elected member of the board, led in the devotions. A progress report on the mission point at Lost Creek, Kentucky was given by Rev. Virgil Ingraham.

The newly appointed administrator of the Riverside Christian Training School, Rev. Harold Barnett, told of future plans for the school at Lost Creek. His theme was "Going to Kentucky." The message portrayed the trip to "bloody Breathitt County" as taken in 1905 by the founders of the school, Rev. and Mrs. George Drushal. Then coming to the present day he said to the Brethren Church, "Now you must go with us and back us. It is not my work but our work. And do not count it a sacrifice to do what you want to do." There is a need for both elementary and secondary teachers at the school. The new high school building will be completed as a project by the Woman's Missionary Society of the Brethren Church.

A consecration service for the Rev. and Mrs. Bill Curtis followed. Rev. Virgil Ingraham administered the charge to the candidates. Dr. Earl Riddle led in the prayer of consecration. The Curtises will leave for Costa Rica shortly after January 1st to begin language study in preparation for mission work in Argentina.

Rev. Glenn Shank, returned missionary from Nigeria, West Africa, told about the double need in missions. First, there are many in the homeland who are without Christ. Secondly, the need for Africa is great. Christ has given us the needy to win for Him.

Rev. Clayton Berkshire, general secretary of the mission board, was in charge of the arrangements.

* * *

The Board of Trustees of Ashland College met this week in its regular sessions and voted unanimously to proceed with construction of a new Library building for Ashland College.

In announcing this decision to the assembled delegates of the Brethren National Conference on the campus, President Glenn L. Clayton stated, "I am authorized and proud to announce to you that we are ready to proceed with plans and the securing of bids for a new Library building. The new building should be well along toward completion by the fall of 1960. We ask that you, the delegates to the Brethren Conference, join us in prayer and gratitude and humble recognition of the wonders and blessings of the Lord as He moves His program ahead."

The announcement was made in a dramatic presentation as part of the annual college program presented before the General Conference of Brethren Churches. The program, through the use of nostalgia, colored slides, and the dramatic talents of students, parents, and children of faculty members set forth the dreams and aspirations of Ashland College for higher education in the Brethren Church and the Ashland community.

Construction of the Library is made possible by the early success of the $1,150,000 drive to raise funds for it and other purposes. It was announced that through the generous effort of business and industry, the alumni, and the church, sufficient funds have already been raised in the first eleven months of the program to liquidate the indebtedness of Founders Hall, and to justify construction of the Library building as the first phase of the program.

Also visualized as a result of this program and with the successful conclusion of the $1,150,000 effort the college will construct a service building, and set aside funds for faculty assistance and Seminary development, and in addition, construct a new Science Building.

Other actions of the Board this week include:

1. A tentative approval of a proposed six-year program of development for Ashland Theological Seminary.

2. Authorization of a preliminary application for Federal assistance in the construction of a third dormitory and investigation for Federal assistance in the construction of a Science Building.

3. Further discussion centered around the college's need for development of the athletic field and physical education plant looking to the eventual construction of a gymnasium and field house and immediate development of portions of the new athletic field off Katherine Avenue.

* * *

The main feature of the Saturday evening program, Youth Night, was the speech contest. The five finalists

(Continued on Page 9)

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# The Editor's Pulpit

## Roll Call

MANY OF OUR Auxiliary Societies have at their meetings what they call, "Roll Call." ere is a moment when those who are present n feel glad they are there to answer as their ame is called. It also gives occasion to wonder at e absence of those who do not answer in re-onse to their names. When their names are lled meeting after meeting, with no response, e suddenly realize that "They don't come any ore."

As the fall season of church activity blossoms ound us, and as we look for fruit-bearing in r churches, it is time to have Roll Call. This n be a physical Roll Call in which the names of l the members of the Church are called forth a particular service, or meeting of a Sunday hool class or other church group. Ignore not e question which arises about those who do not swer. Where are they? Why don't they come ymore?

Another kind of Roll Call is that which refers our personal devotional life. Today, for in-ance. Where were we when it was time for the eriod" of Bible reading, meditation and prayer? id we have those few minutes (more or less) ght after we arose from our beds, in which we ad a portion of God's Word, considered His onderful goodness in our behalf, and then ayed for a full measure of Christian grace for e day? Or did we find it necessary to rush into e day's activities with no thought for God om whom all blessings flow? In thinking of oll Call in this respect we are often reminded the little poem which goes like this:

"Praying and reading, every day,
Will keep you on the narrow way;
Neglect of these will surely be,
Sadness and sorrow of heart to thee.

Regardless of the time of day we choose for r Bible reading, meditation and prayer, let us sure not to miss it, for continued absence om these important matters will soon find us drift on the storm-tossed waves of life with either anchor, chart nor Guide.

When Roll Call comes for Christian service, will we be there? God has a work for every person to do for Him. He also has a worker for every job He wants to have done. His work suffers because those who should be doing His work, are not doing it. So, when He calls your name; when your Church calls you to serve, it is time to be there for the Roll Call. There is joy in serving Jesus, and the happiest people today are those who are serving Him. The areas are many—praying, personal work, teaching, playing, singing, cleaning, repairing, visiting, comforting, and daily witnessing. Each of us are blessed with twenty-four hours a day. The use we make of each hour determines the real joy and satisfaction which can come in our Christian life.

We complain because the attendance in Church isn't any better. Yet how many hours this past week did we spend in visitation seeking to invite others to attend services? We complain because our Church isn't growing and is having a hard time meeting its financial budget. Yet how much time did we spend in discovering how we ourselves might be thwarting our church's growth because we have failed to keep our giving to our church up-to-date according to present-day income, instead of as we were giving 10 or even 15 years ago? When Roll Call for giving comes, be sure it is giving according to 1959 standards.

Then the last and final Roll Call, for which all of the present Calls are but a preparation, is the one which shall be given in that great and eternal day. Yes, your name will be called. Many there shall be who will answer forth because they have found salvation in Christ and have "answered Roll Call" for a devoted life here on earth. Many others will not be there because they felt no desire here to be "faithful unto death."

As we are on the threshhold of the fall and winter season, let us resolve to be faithful in all things for the Lord—to pray for one another, for the work of our Church, at home and to the remotest corners of the earth. When it is time for Roll Call, let's be present, and work to His honor and glory. W. S. B.

# GOD'S GREAT GIFTS

## Rev. H. H. Rowsey

MANY TIMES I say to myself in the words of the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits" (Ps. 103:2). Such a spiritual exercise serves to remind me of the multitude of benefits and blessings which come from Him. We often say, "Every good and perfect gift comes from God." We believe this is true of material benefits as well as spiritual.

We marvel at the mutitude of new material things which have been revealed to the minds of modern men. I believe that television, radio, radar, railroads, automobiles, airplanes, jet travel, and similar things were always possibilities in this universe which God created. But He would not allow the mind of man to grasp these secrets until now.

The two top scientists, civilian and military, in outer-space travel, say the secrets they are developing have come because God has revealed them. They expect still further developments in this field. Most of us are skeptical. Yet when I think of our doubts I am reminded of some events in connection with other discoveries.

When railroads were being introduced a school board refused the use of a school building for a debate on this subject. They said that God never intended that man should travel in a steam-propelled vehicle and they would not allow the school building to be used as a place to discuss such a subject.

About the time I was born they still had a law in England that an automobile could not travel on a public road faster than four miles per hour. Even at such a slow speed, a man must go ahead with a red flag to warn people that the automobile was coming. I have documentary proof of the two items just mentioned. I do not have proof of the story of the Illinois farmer who looked into the sky and saw his first airplane. He turn to his hired man and said, "I won't believe it un I read it in the Chicago Tribune."

So today some people will not believe the sto ies which come to us about outer-space trav Others read them and say that God must have purpose in revealing such secrets in the prese day. With these discoveries in mind all of us s a larger universe as we read the words of t Psalmist, "When I consider thy heavens, t work of thy fingers, the moon and the sta which Thou hast ordained; what is man th Thou art mindful of him . . . Thou has crown him with honor . . . Thou hast given him domi ion over the works of thy hands."

Truly God has given great material gifts man. But He has given greater gifts in the spi itual realm. In this field I like to start with t gift of salvation. In thinking of this great gi one Biblical writer cries out, "Thanks be un God for His unspeakable gift." We think of th unspeakable gift as the gift of His Son, who ga His life to make possible the gift of salvatio John 3:16 reminds us, "God so loved the wor that He gave His only begotten Son that wh soever believeth in Him should not perish b have everlasting life." Truly this is an unspeal able gift. By that we mean it is beyond descri tion in human language.

Some people think of unspeakable as meanin "unutterly bad." But that is only a local mea ing. Our dictionaries tell us that in its wide an universal use this word unspeakable means "b yond description." That is the way with God' spiritual gifts. We cannot describe them wit words. St. Paul speaks of "unspeakable joy, fu of glory." That is the kind of joy which Go gives. Jesus said, "when my joy is in you, yo

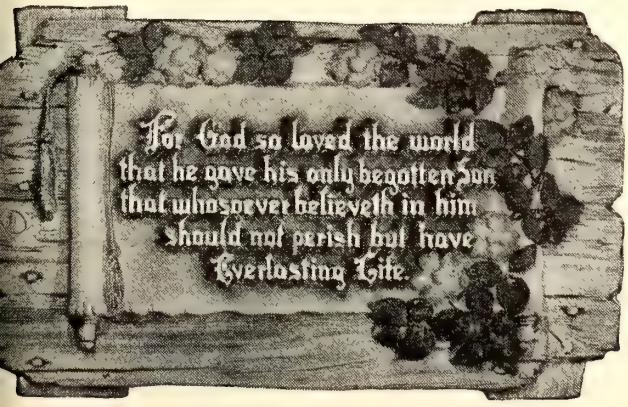
y is made full." He showed them in the Upper ›om that His joy could overcome the sadness ıd sorrow of death.

Another unspeakable gift which God gives is ›ace. Jesus said, "My peace I give unto you; ›t as the world giveth, give I unto you." In her words His peace goes beyond anything hich the world can give. St. Paul reminds us at it is a peace which passeth human underanding.

Another great gift which God gives is comfort. ›eaking through the Old Testament prophet He ıid, "As a mother comforteth, so will I comfort ›u." Jesus said, "If I go away I will send the omforter, even the Holy Spirit, that He may ›ide with you forever." He also said, "I will not ave you comfortless, I will come to you."

These are but a few of the great gifts from od mentioned in the Bible. Truly this book is ıother great gift from God. It has a message r every condition and circumstance which we ıce in life. You may remember the story of the merican detained in a prison camp in Japan ıring our war with that nation. He asked for a ›py of the Bible. As he read it day after day its inciple message seemed to be "deliverance." ıat was the message he needed most at that ırticular time, and that is the message which ıme to him from the Word of God.

So it is with us. Some passages of Scripture ay mean little to us as we read them over and ver again. Then some experience comes which ls that message full of new meaning. As an xample, the 14th chapter of St. John means uch more to us after the death angel has vised our home. This may indicate to some that we ust be in the proper mood to receive some of od's blessings. But there is much more to it ıan moods. Some blessings can be received only / those who are spiritually minded. Jesus taught ıat God sends the rain on the just and the unjust. But He also taught that the world, or the worldly, cannot receive the Holy Spirit of God. We must have a change of heart, a new birth, in order to have His guidance and direction in all of the affairs of life. We cannot live ungodly lives and at the same time have enduring friendship and fellowship with God.




God will give good gifts to us if we meet the conditions. We cannot have electric light and power in our churches without the wiring. We cannot have television and radio programs without tuning in our receivers. So with spiritual blessings. God is eager to give them. Let us prepare our hearts and minds to receive them. "Take time to be holy, speak oft with thy Lord; abide in Him always, and feed on His Word."

Waterloo, Iowa.

# Spiritual Meditations

**Rev. Dyoll Belote**

## WHERE ELSE SHALL WE GO?

**"Lord, to whom shall we go? thou hast the words of eternal life?" John 6:68.**

MAN HAS ALWAYS been a seeker, a searcher after that which will bring peace and satisfaction to his soul. And while the things most worth while, most worth seeking are the things that are eternal; and the things that will give us life and peace here, and eternal life hereafter; man is eternally seeking for something better, something more promising, something that has never yet been found.

When Jesus was here on earth the multitudes were eager to follow Him because He FED the three thousand and the five thousand, and it was interesting and attractive to associate with one who could satisfy the needs of the human body. But when they found that Christ's emphasis was not upon the bread which perisheth, but upon the bread of life, many went back and walked no more with Him.

Are we among the "loaves and fishes" followers of the Lord Jesus—those who hold fast to religious principles so long as they furnish us with necessities of life, give us a comfortable, respectable standing in the community?

Shall we not heed the admonition of Holy Writ, to "labor not for the meat that perisheth, but for that which abideth unto eternal Life."

"But this: to know Thy life, without a stain.
I do not wish to see my sins more plain,
I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.
Oh! teach me not how deep my spirit's night,
But flood me with Thy beams, Thou perfect Light."

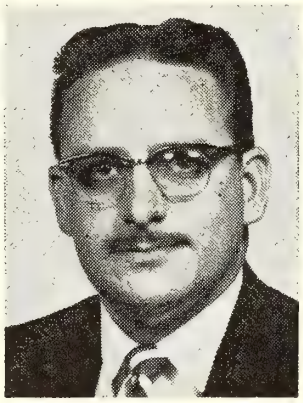
# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Se
(MRS.) IDA LINDOWER, Adm. Assis

## LETTER FROM BUENOS AIRES

**Kenneth Solomon**



Dear Evangelist Readers:

Here is a bit of information regarding our camps: At present we have three camping seasons each year—one during the month of January, which is our summer here south of the equator; two during our winter months. This year the two camps during the winter months are being held in July and September and are for the purpose of working to construct more adequate facilities on the camp site. I just returned from the July camp.

### Off to Rosario

Rob Byler, Oscar Nassivera (a youth of the Nunez Church) and I left in the 1938 Chevy truck for Rosario on the morning of July 5, hoping to arrive in the Rosario Church for the evening church service. We traveled by way of the Pan Amerian Highway which is very good in some sections and very poor in others. The truck had just come from the garage after having the motor overhauled; thus we had to travel no faster than 45 kilometers per hour (about 30 miles per hour). This made a long, tedious trip; so we arrived late for the evening service. After a short visit with the pastor and his wife, we bedded down for the night and arose about 5 A. M. in order to get an early start for the remaining distance to Cordoba.

Since Rob Byler had to return to Buenos Aires, Pastor Varela took his place behind the wheel of the truck which we had loaded with materials from the old building that had been torn down on the property in Nunez to make room for the present new building. This old used material will be put to good use in the construction work at camp. It took nine hours to reach Cordoba; hence we were weary from the trip. This made us appreciate the friendly welcome and refreshments served us in the home of Mrs. Romanenghi. We are happy to have the privilege of seeing the new grandchild—the new baby boy of Dr. and Mrs. Norman Romanenghi. The father, as you all know, is an active member in the Cordo congregation, a power-of-attorney for our mission wo here; he has much interest in our camp program a has contributed much of his time and talents to help w the camp improvements. In addition to this work, I Romanenghi is busy setting up his medical practice, ha ing recently completed his medical training.

### Work Schedule

After this pleasant visit, we made the necessary pu chases of food items and headed for the Sierras, so 30 kilometers distant from this, the third largest c in Argentina. With the blessing of good weather duri these two weeks and with the collaboration of six indiv uals, we were able to accomplish a satisfactory amou of work as follows:

1. Completed one of the previously constructed cabi putting in windows and door;
2. Dug two large holes for use in sewage;
3. Carried large rocks to build a retaining wall ju below new dining hall;
4. Built 12 supporting columns with brick for t new dining hall;
5. Hauled soil to make level the floor of dining ha
6. Dug out the foundation for a new building th will house a double bath, a place for washi clothing, and a dormitory area for 8 double bun —this new bunk house will be about 30 feet lon we hope to construct it of cement blocks in t September camp.
7. Completed other plans for future improvements.

A group of five or six young men from the Slavic Bib Institute in Buenos Aires are going up again this ye to spend the last week of July to carry out some of the plans. They receive no pay for their labor—only the expenses and the joy of being of service. One of the leaders in the Institute has served very well on the can staff, but the youth are always home in Brazil duri camp time and never get to enjoy the facilities they a helping to provide for others.

I am thrilled as I read the reports of the campi programs and improvements in the States, but I am ev more thrilled for the privilege of service to God here Latin America and having a small part in the plannin constructing and carrying forward of the camp improv ments and programs here among the brethren. Togeth you there and we here are planning and building for stronger Brethren Church and Brethren outreach by pr viding a place where the youth of our churches can dra apart from the activity of city life to a quiet place f prayers, Bible study, meditation, Christian fellowship a recreation. All this we do for the glory of Christ and t future evangelization of the world. May God richly bles our joint camping endeavors is our prayer.

Yours in His service,
Kenneth Solomon.

TEN DOLLAR CLUB . . . building for Christ.
Are you a member?? If not—JOIN TODAY.

# This 'n' That

By the Editor

Next week will bring the final installment of General onference News for 1959. After that we will pick up ur "Items of General Interest," once again, news for hich is, as usual, very scarce during and following Genral Conference.

We are glad to report items of news from your church hich fall into the category of being of interest to other rethren Churches. You report the news to us, and we'll ee that other Brethren Churches will know what you re doing in the work of your Church.

* * *

Reminding again those who are responsible for getng material for the 1959-60 issue of the Brethren Anual, that the due date is NOW! There is yet considerable aterial in the way of minutes of Auxiliaries which we o not yet have.

* * *

Also a word to pastors and secretaries. We know of ost pastoral changes, but just in case, you'd better send us card if your address has changed, or is going to change rior to the first of the year. Churches which have anged secretaries, should also send word. Provide comlete name and address. Send all information to the Edior of Publications, 524 College Ave., Ashland, Ohio.

* * *

Wondering about those new features we promised you few weeks ago? Well, we'll tell you more about them ter.

Mainly they refer to a "Letters to the Editor" column, which you will be permitted to express yourselves in rint on vital matters concerning our Church, and the sues of the day. There has been a feeling for some time at there was a need for such a column as this. If you el like writing now, remember that we will consider nly those letters which bear full name and address of e writer. We will not always, necessarily, print the ame of the writer, but it must appear on the letter ou send to us.

The other presently-considered new feature is a muchesired "Travelogue" on the trip taken by some of our rethren a year ago to Europe. The trip was sponsored y Ashland Seminary under the leadership of Dean Delert B. Flora. Reporting of this journey will be made by ne who is not new to **Evangelist** readers, Brother Freean Ankrum. This series will begin soon in the **Evanelist.** Other new features will be announced from time time.

## U. S. PRODUCING 1,200 ALCOHOLICS A DAY; WOMEN FOUND TO BE LEADING DOWNWARD TREND

Alcoholics are being produced in the United States at the rate of more than 1,200 a day—over 50 an hour, around the clock—a noted authority on alcoholism warned in Washington, D. C., recently. Dr. Andrew C. Ivy, chairman of the department of clinical sciences at the University of Illinois, told the fourth annual Institute of Scientific Studies for Prevention of Alcoholism that "alcoholism is now the nation's number three health problem from the standpoint of incidence, lives lost and people disabled." He said it ranks immediately behind heart disease and cancer in its toll on American society.

Dr. Ivy said that nearly half a million persons a year are becoming victims of alcoholism and that the life expectancy of alcoholics is 20 years less than the national average. He said that 350,000 alcoholics die each year, with an average life span of 51 years.

More than 8,000,000 Americans are affected with alcoholism, he said, of whom 5,000,000 are outright alcoholics and 3,000,000 are "pre-alcoholic problem drinkers." After a person has become an alcoholic, he can expect to live an average of 16 years, according to Dr. Ivy's studies of medical records and life insurance company statistics.

Dr. Ivy reported, however, that gains are being made in the fight against alcoholism, and that there has been a 13 per cent decrease in adult drinkers in the past 12 years. He attributed most of the decline to women. "Increasingly women are deciding it is not worth the price to keep up with the hard-pouring Joneses," he commented.

* * *

## AUTHORITY CALLS FOR MORE TEACHING ABOUT GOD; JEWISH SURVEY REPORTS ON STATE BY STATE SURVEY

American schools need to teach more about God than ever before, in order to offset the anti-religion teachings of Communist-ruled countries, the director of the McGuffey Reading Clinic at the University of Virginia said. Dr. Ullin Leavell, speaking before an audience of 600 teachers and high-school officials at the Peabody College Reading Laboratory Institute in Nashville, Tennessee, said the word "God" is a part of American spiritual and cultural heritage. "We can teach the children anything we want to," he said, "but we must be conscious of our ultimate purpose" which, he declared, is to inculcate spiritual values. **The New England Primer,** he added, "used in the nation's schools for over 100 years, was 30 per cent direct Biblical quotations and 65 per cent quasi-Biblical."

Meanwhile, The American Jewish Congress released a state by state summary of findings on a survey on the

**(Continued on Page 17)**

# PROGRAM OF THE CENTRAL DISTRICT CONFERENCE

## Cerro Gordo, Illinois September 24-27, 1959

**Conference Theme: "Christ First, Last and Always"**

**Thursday Evening—September 24**

7:30 Song Service .....Rev. Raymond Aspinall, Conference Song Leader
Devotions .....Cerro Gordo Delegate
Address of Welcome .....Cerro Gordo
Response by Delegates
Appointment of Committees
Special Music .....Lanark
Sermon .....Vice Moderator, L. L. RuLon
"Faith, The Open Door to Christ"

**Friday Morning—September 25**

8:30 Simultaneous Sessions:
W. M. S. Laymen, Ministers
9:30 Business Session
Song Service
Devotions .....Udell Delegate
Report of Credential Committee
Report of Nominating Committee
Election of Officers
Recess
11:15 Congregational Singing
Prayer
Sermon..Rev. Duane Sholly, Cerro Gordo Pastor
"The Deity of Christ"
12:15 Lunch Hour

**Friday Afternoon**

1:30 District W. M. S. Public Program
Song Service
Devotions .....W. M. S. Officer
W. M. S. Guest Speaker ....Mrs. Russell Rodkey, National W. M. S. President
2:30 Denominational Interests
by National Representatives
Home Missions .....Dale Long, Associate Secretary, Missionary Board of the Brethren Church
Publications .....Rev. W. S. Benshoff, Editor of Publications
Recess
4:00 Committee and Board Meetings
Mission Board
Others
5:30 Evening Lunch

**CONFERENCE OFFICERS**

Moderator .....Rev. H. H. Rows
Vice Moderator .....L. L. RuL
Secretary .....Mrs. Loretta Metzg
Treasurer .....Mrs. Helen Jord
Statistician .....Harlon Hollew

**Friday Evening**

7:30 Song Service
Devotions .....Lanark Delega
Greetings from National Representatives
Special Music .....Milledgevi
Moderator's Message .....Rev. H. H. Rowse
Waterloo Past
"Brethren Advance in Evangelism"

**Saturday Morning—September 26**

8:30 Simultaneous Sessions:
W. M. S., Laymen, Ministe
9:30 Business Session
Song Service
Devotions .....Leon Delega
Report of Committees and Boards
Unfinished and New Business
Recess
11:15 Congregational Singing
Prayer
Sermon .....Rev. Ray Aspinall, Lanark Past
"The Humanity of Christ"
12:15 Lunch Hour

**Saturday Afternoon**

1:30 Song Service
Devotions .....Milledgeville Delega
Speakers from our National Boards
Ashland College and Seminary
Rev. Virgil Meye
Director, Church-College Relatio
Foreign Missions .....Rev. Clayton Berkshi
General Secretary, Missionary Board of t
Brethren Chur
Recess
3:15 Sermon..Rev. George T. Ronk, Cedar Rapids, Iow
"Christ for the Present Age"
4:00 Committee and Board Meetings
Joint Meeting of
Ministers and Sunday School Board
Others
5:30 Evening Lunch

**Saturday Evening**

7:30 Song Service
Devotions and Special Music .....Waterloo Youth Rally
Message .....Rev. Phil Lersch, National Brethren Youth Director

**Sunday Morning—September 27**

9:30 Sunday School .....Cerro Gordo Superintendent
0:30 Worship Service .....Cerro Gordo Pastor
Sermon.....Rev. A. T. Ronk, Cedar Falls, Iowa "Eternity of Christ"
2:00 **Pot-Luck Dinner. Delegates will be guests of the Cerro Gordo Church**

## GENERAL CONFERENCE ECHOES

**(Continued from Page 2)**

rom the districts of the denomination competed for a 300 and a $150 scholarship to Ashland College. The opic for the speeches was "My Church, What It Means o Me." Charlie Craig of Canton, Ohio, received first place nd Kitty Sarver of Berlin, Pennsylvania, was second.

During the Youth Night program the conference reeived with regret the resignation of the National Brethen Youth Director, the Reverend Phil Lersch. He resigns n order to take up duties as pastor of the Park Street Brethren Church, Ashland, Ohio. Rev. Lersch will continue s full-time Youth Director until January 1st. From then n, until next Conference, he will share his time between he Park St. Church and Brethren Youth. His resignation rom Brethren Youth becomes effective next August. No uccessor has as yet been named.

* * *

"One of the Great Menaces of the World" was the title f the message delivered to the last session of the 71st General Conference of the Brethren Church by the Rev. Richard Reilly. The former missionary to India is now erving as Secretary of the United Missionary Society vith headquarters at Elkhart, Indiana. His message dealt vith the onslaught of Islam which is making inroads nto Christian nations because of the dedication of its ollowers. Moslems are dedicated to their faith and willng to do what they are asked. Islam is trying to win the vorld. For every convert won to Christianity there are ine won to Islam. If a group of 1,000 would represent he world population, then only 60 of that number would e needed to represent the Christian population.

The Rev. Reilly admonished that we as Christians take o heart the epitaph which he found in a Cemetery for American troops in France. "When you go home, tell hem of us. And for their tomorrow, we gave today."

## OHIO LAYMEN:

**Don't forget your work-day at the Camp-site, on September 19th, with rain date, September 26th.**

**Your Pastor has folders telling what needs to be done, nd what to bring to get it done.**

**How many can we count on from your Church?**

**Camp Committee Chairman.**

# Wedding Announcement

SHAMBLEN-TAYLOR. Miss Nancy Shamblen, a member of the Louisville Brethren Church, was united in marriage to Loren Taylor, a member of the Fairhope E. U. B. Church. The ceremony was performed at the latter Church, June 14, 1959 due to the funeral at her Church and repair to the building. They are residing in Louisville, Ohio.

LESLIE-FALLOT. Miss Carol Leslie and Ray Fallot were united in marriage July 18, 1959 at the Paradise United Church of Christ in Louisville where the bride is a member. Mr. Fallot is a member of the Brethren Church in Louisville. They will reside in Louisville where Mr. Fallot will teach.

KENDRICK-MAKLEY. Miss Helen Kendrick and Emmett Makley were united in marriage at the Louisville Brethren Church by the undersigned on Sunday, July 18, 1959 before a large group of relatives and friends. They are both members of the Brethren Church. They will reside at 2465-41st St., N. E., Canton, Ohio.

L. V. King.

# Laid to Rest

DREXLER. Carl Drexler, member of the Louisville Brethren Church passed to his eternal reward June 11th after suffering a great deal of pain and illness for about six months. President of the local Layman's group and birthday Secretary of the S. S. at the time of his death. Survived by his wife, two sons, other near relatives and a host of friends. Funeral services by the undersigned from the church.

L. V. King.

## FOR SALE

**For immediate sale: Two Shipshewana lots on the channel, owned by the Ohio District Conference. Contact Bud Hunter at Shipshewana Lake, Indiana.**

**Ohio Camp Board.**

## AN INTERCESSOR

"Make me an intercessor, Lord,
Through whom the Spirit can plead,
For the sin and sorrow on every side
Of this world in darkness and need.

Make me an intercessor, Lord,
Hidden, unknown, and apart,
Thought little of by those around,
But satisfying Thine heart."

# THERE'S HOPE FOR - - -

# OUR AIMLESS SUNDAY SCHOOL

**Wayne Christianson, Editor, Moody Monthly**

IMAGINE yourself this fall a stranger in a strange town with school about to begin. Comes the first week of September and you leave your youngsters at the neat, brick school two blocks away and drive away with no misgivings.

But your peace of mind soon fades when you learn that the new school is not quite all you thought. You express your fears to a neighbor.

"Oh, folks here don't take school too seriously," he tells you. "Sure, kids have to go to school," he adds, "but who worries about home work and grades? They'll learn enough. And kids here always get promoted!"

This word of comfort keeps you awake all night. By morning you've made up your mind. You're going to visit school.

There, unfortunately, you find that what your neighbor said is true. No one but you seems worried about how much your youngsters learn. Yes, there are textbooks—for classroom use. Aside from these, the teachers' aims seem vague indeed. No one seems to know whether Jerry is up to par in reading or whether Janet should bear down on her multiplication tables. Exams? Report cards? No one bothers about them in this school.

Could a situation like this really exist? Probably not in our land of supervised public education. But something very much like it is actually taking place year after year in the majority of our Sunday Schools.

Take a careful look at what goes on in your own Sunday School next Sunday and unless it is one of the relatively few exceptions you will be forced to one conclusion. The Sunday School is doing a wonderful work—but doing it in an utterly aimless way.

There is no question but that the Sunday School is moulding lives, largely because it has enlisted faithful, praying Christians in the tas of gathering individuals of all ages and expo ing them to the Word of God and the power the Holy Spirit. Some are being saved, many a being guided, and all are being encouraged to li the Christian life. All this is fine, but it shou not blind us to the fact that in doing this wo derful work the average Sunday School is conte to jog along with a lack of purpose and vig which we would not tolerate for a moment in ou public schools.

Most churches frankly look to their Sunda Schools to shoulder the load of teaching amon their memberships. But the average Sunda School is uncertain about what is an adequat curriculum, is largely indifferent as to whethe or not the individual "pupil" learns or stagnate and promotes its members regardless of whethe or not any real learning has been accomplishe

These facts are so well known that it is hardl necessary to document them. By and large, th problem of providing a curriculum which wi give the Sunday School pupil step-by-step teach ing in the Bible has been surrendered to the pub lishers of lesson quarterlies. This in some re spects is a step forward since the quarterly mak ers are giving careful attention to this problem Usually it means, however, that a change in pub lisher involves a change of curriculum affect ing every person in the Sunday School.

It is a small wonder that the typical "pupil" does not take the Sunday School's teaching ef forts very seriously. He does not expect to mas ter what he is covering or build on his knowl edge from month to month—**and he is seldom disappointed.** He may receive a devotiona thought now and then along the way and ever some spiritual applications. These are valuable but they should not hide the fact that the Sun-

ay School is in need of a more clear-cut curric-lum, that it needs to face the task of teaching he Word of God as a whole and that it should hallenge individual interest and effort in a way hat it does not now do.

In view of this situation it should be no sur-rise that those trained in Sunday Schools are ot well taught. For example, there was the sur-ey taken a few years ago among 281 incoming ollege students, two-thirds of whom said they ad regularly attended Sunday School. Of this roup 79 per cent did not know the name of the ax collector who became a disciple, 74 per cent ould not even name the father of Joseph and is brethren, and 70 per cent did not know in hich book of the Bible to look for the Ten Com-nandments. Hard as it is to believe, 65 per cent ailed to identify "the famous wise man of the ld Testament!"

Some may argue that the Sunday School cannot xpect to carry out a purposeful teaching pro-ram. One hour or even an hour and a half is too hort a time. The handicap of using volunteer orkers is too great. And the necessity for de-ending on interest to prompt voluntary atten-ance and lesson preparation all put the Sunday chool at too great a disadvantage.

These are very real difficulties, certainly, but o one of them is insurmountable. This is being roved by Sunday Schools which are operating uccessfully with respect to these problems.

At least three basic needs must be met if our unday Schools are to become the more effec-ive instruments they should be. First, there is he need for trained leadership. In addition to ll-important spiritual qualifications, these lead-rs will need to know how to put others to work. hey will need to know how to assign duties, ow to help those under them to become more ffective, how to arouse enthusiasm, and how onstantly to keep checking up on results. Such eaders will recognize the necessity of a training rogram, not only for teachers but for other unday School workers. They will be keenly ware of the value of morale.

The second need is for vision. In every Sunday chool some one or two persons at least must ave a concept of what his Sunday School can e. Remember, the great majority of us who are rying to do Sunday School work have never had he advantage of seeing how an effective, pur-oseful Sunday School works.

This is one of the great values of the National Sunday School Conventions held annually (three this year*) by the National Sunday School Association. Such conventions make it possible for busy Sunday School workers who are normally walled up in a local situation, to learn what other schools are doing. Inevitably convention goers make the discovery that some Sunday Schools are effective, smoothly functioning organizations—**that it can be done!** At the same time the convention provides down-to-earth help in various aspects of Sunday School work through its many workshops. As a result they go back home with a mental blueprint of the kind of Sunday School theirs may well become as well as with some idea of the practical steps they need to take.

The third need which must be met—and in some respects this is the most important—is the need for definite goals and standards. As evangelicals we should know what it takes to make a Sunday School program truly effective. To that end we believe it would be valuable to set up standards of accreditation for Sunday Schools such as those established by the National Sunday School Association. This is suggested not with any idea of coercing a local group to comply with standards others have established. Instead the thought is that the individual church, if it wishes, may lay hold of these standards to measure the effectiveness of its own school and decide how it can be improved.

By the same token, a limited number of standard, comprehensive examinations might be made available by some central agency for those who wish to test the progress of their Sunday School pupils in certain subjects. Such tests would be comparable to the Regents' examinations given in New York State except that they would be for voluntary use. Standard tests for qualifying teachers might also be of value.

Some will feel that even occasional tests are out of place in the Sunday School. But why? We do not hesitate to make use of tests to qualify students for college entrance, for government service, for drivers' licenses. Why should the Sunday School hesitate to put itself on the gold standard of achievement as well?

Finally, the Sunday School should establish specific goals and standards for each teacher and

(Continued on Page 16)

* San Jose, California, Oct. 7-9, Atlanta, Georgia, Oct. 21-23; Columbus, Ohio, Nov. 11-13.

# MY DIARY

## Mrs. George Drushal

**April 13, Monday:** Snowed for about an hour today. Adah's science class has been counting the snows. According to tradition here, there will be as many snows as there are frosts in August. There were 14 frosts in August, and this makes the 14th snow.

**April 16, Thursday:** Letter from NATIONAL HOME MISSIONS FELLOWSHIP asking for slides showing views of our work, also wanting an article on Riverside for their magazine. In exchange for clothing today, we got 4 bu. apples, 2 bu. potatoes and a bag of cabbage.

**April 17, Friday:** Miss Bethke, a member of Riverside's staff 30 years ago, came this morning. We talked about Papa's battle-scarred life which he always faced so bravely, and we rejoiced together how God has led through these years. But when she left, the old wave of sadness and loneliness swept over me as I realized the battle is not over; for a few moments it seemed almost impossible to face it, without Papa. I soon realized these feelings of depression were not of the Lord. "Lo I am with you always." Surely there is no cause for anything but rejoicing. God knows how to time things, for as I was brooding over the old days, here came in Ellen Barnett and Lou Daniels. Lou was a student here about 40 years ago. One did not need to talk with her very long till we saw she was still faithful to the Lord. It filled our hearts with joy to see another of the first fruits of our Lost Creek labors have such a strong testimony.

**April 18, Saturday:** Miss Lulu Hale of the Home Place called this morning to get more information on the building project since she is head of the Board which handles the E. O. Robinson Mountain Fund. She meets with her board on the 25th. Adah had an appointment with the State Sup't. of Public Instruction at Frankfort today, but since she had gotten a letter from him answering all her questions, did not think it necessary to go, so telephoned him cancelling her appointment.

Had a long telephone conversation with Lillian Campbell of Hamilton, Ohio. After 20 years absence from Riverside, she still shows her appreciation by helping students through school and sending special gifts to the school treasury. Ada Lu told me this afternoon, "I have invited a special guest for supper." She did not tell me who, but I helped her fix a "special" meal. The guest was Adah, who has to eat at the dormitory with her girls unless she has a chance to slip away over here and eat with Ada Lu and I. Got a nice letter from a girl in Springfield, Ohio, who graduated in Adah's class here. She remembered Riverside with a gift. Got a bill for $98.10 for tires and tubes. Not enough money in bank to pay.

**April 22, Wednesday:** Got a gift of $100 which is 90 cents more than enough to pay for the tires. Not feeling well today. Began to have pains under my knee about 1 o'clock last night. Kept the blood circulating by walking around. Better this morning. Walked up to school and back. Found it hard to sit down, so went to bed. Ad Lu stayed home from school this afternoon to be wi me. Did not get to prayer meeting tonight. Ada Lu staye in with me. We read our Bibles and sang a hymn togeth as we do when we cannot go to a church service. Adah sleeping over here with me tonight.

**April 23, Thursday:** Not so many out to the Sale, b we got in a lot of things, 22 doz. eggs. and canned berri and apples. Had wanted to do some calling but had t many interruptions.

**April 24, Friday:** Harold Barnett, who came yesterda led chapel this morning. Good message.

**April 25, Saturday:** Dale Long ate breakfast with u Glad to get acquainted with him. Miss Lulu Hale stopp by and told us the E. O. Robinson Mountain Fund w giving Riverside $7,000.00 for the new building. This of the Lord.

**April 26, Sunday:** Better attendance everywhere church. Adah was late getting down from Fugate's Fo as she stopped along the way visiting sick folk While waiting for her at the mouth of the Fork, I vi ited with Mrs. Bryan Campbell whose husband was take to the hospital this a. m. After supper Adah and I to Odessa Smith's to call. Her sister was found dead bed this morning. On way home from Smith's we call to see Cecil Noble who is dying with cancer.

**May 1, Friday:** Had planned on doing a lot of callin but just as I was starting, a woman came from Whic for clothing. I only open the Sale room on Thursday but she had come so far and said Friday was the on day she could come, so I opened up for her. She brougl a lot of eggs. Only had time then for two calls. Having hard time getting transportation for the Youth Rally Krypton tomorrow. Tried a new recipe for steamed brow bread made from rye flour and corn meal. GOOD!

**May 2, Saturday:** All but a few of us to Youth Ral at Krypton. I called on some sick folks and another fan ily. Walked both ways, quite a distance. Longest di tance I've walked for some time, but feel fine over Senior class back from Washington. Reported a gra time. Garber had the sight seeing all planned for the and they saw a lot. Had a visitor last night at midnigh A neighbor called, wanting help with his car. I put t outside light on so I could see who he was before opened the door. I opened the door and talked with hi even though I saw he was drunk. I couldn't help him, b since he was a neighbor, I told him to go up and get M Hall out of bed, which he did.

**May 6, Wednesday:** Johnny Haddix in to find out what a rangements we want to make about the little strip of la he wants to rent. We agreed that he was to help us wi our garden, since there is no man on the place, in e change for the use of the strip of land on which he ca raise sugar cane. This suits him fine and suits us extra fin Wrote to the E. O. Robinson Mountain Fund tellir them we were ready for the $7,000 they have provid for the new building. Their secretary had written th were ready to send it whenever we were ready for it.

**May 11, Monday:** Up half hour earlier than usual as much to be done. Important mail to get out and thing to get ready for the Faculty Reception for the senior Had two callers. Always glad for that, no matter ho busy I am. Had a very pleasant time at the reception

ur home. Tried to enjoy it, but it all seemed so empty ithout Papa. He always enjoyed these times with the eniors and helped make things lively. A nice program nd good refreshments were prepared. Closed at an arly hour which was what I liked. Garber called up over he phone tonight, as he could not get through on Iother's Day.

**May 20, Wednesday:** Coy Turner came for the closing rayer service of the school year. A number came forvard for reconsecration.

**May 21, Thursday:** Harold Barnett came today to be ere for the commencement address. All of the students eft tonight but those from Cincinnati.

**May 24, Sunday:** Harold preached both here and at owdy. After supper, he went with Miss Hooks and I ver to Whick to have an anointing service for Mrs. trong.

**May 27, Wednesday:** Adah and I to Lexington. Visited wo patients in the mental hospital and also some of our ormer students. Heykoops in for a visit tonight.

**May 28, Thursday:** Had a lovely surprise when Mr. and Irs. Beech Davidson of Louisville drove in. Persuaded hem to stay for supper. Beech is a member of our Board f Directors, so we had a lot to talk about. After supper o Rowdy. Since Mr. Teed was gone, Adah went with me nd gave the message. Not many out, but a nice service.

**May 30, Saturday:** Cleo Campbell, Lulu Campbell, and hirley Fugate all came to begin our Bible School. We all them our RIVERSIDE CRUSADERS since they are iverside students, past and present. As this is Decoraion Day, Adah and the girls took some flowers up to our raves. If I keep on feeling better, I may some day be ble to get up to the cemetery.

**June 1, Monday:** Began D.V.B.S. Five of our Riverside-trained girls are conducting it, with Adah as superisor. All I do is tell a missionary story each day.

**June 4, Thursday:** Few out to Sale. They thought we ould not open on account of the Bible School. Glad so ew came as it gave me a chance to straighten up things. hings are always disheveled after a Sale and often do ot have time to get things ready for the next Sale. Mr. eed left this morning. Mr. Tom Marcum has graciously aken charge of the building work, donating his time and abor. Before we started for Rowdy, Adah got word that member of her Bible class at Rowdy was dying in the ospital, so instead of her going to prayer meeting with ie, she let me off at Rowdy while she went to the hosital. She came back in a couple hours and brought me ome but promised she would go right back and stay all ight with them. They thought that she would not live hrough the night. Her husband asked Adah to get our ruck and have it there to haul her body home. Adah came ack the 24 miles but could not get the truck started. Cleo ent back with Adah in car to stay with them tonight. gave the message at Rowdy. There was a good response n prayer. I like the idea of getting up at five in the iorning as Papa always did. He oftentimes was up at our.

**June 5, Friday:** Adah and Cleo sat up all night at the ospital. Got home at 5 this morning. Had an hour of leep before Bible school began.

**June 6, Saturday:** Bible School closed. Girls have done plendid work. Finished getting school catalog ready for he printers.

**June 7, Sunday:** Bible School children gave their program. We were proud of the way our girls had planned the program. Strangers would have guessed they were all experienced Christian workers. The children did well. Joe Barnett took me to Rowdy. Our plan was for Joe to take Ada Lu, Lula Campbell and I to Rowdy; Adah and Cleo in our car to Fugate's Fork. Then they come up past Rowdy and pick us up and we take Cleo and Lula home to Napfor and Krypton while Joe came on back home. The plan was very simple, but it got a little complicated. When Adah got to the mouth of Fugate's Fork, two women were there trying to get someone to take them to the hospital. Adah let Cleo go on up to the Bible Class while she went to the hospital. She then had to come the 24 miles back home and get some things needed, go back to the Fork for Cleo, then to Rowdy for Ada Lu and I. It turned out all right. I gave the message at Rowdy as no preacher was available. We let Lula off at Krypton and we went on to Napfor to Cleo's home.

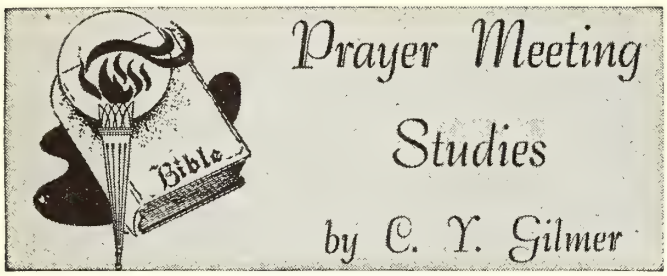
**June 8, Monday:** Nice visit with Cleo's folks where we stayed last night. On way home stopped to see a former student, then on to Chavies where we visited with three more old students. Adah and I have been trying to figure out whom we could get to come and stay here while we went to District Conference, so some one would be on the place. Haven't been able to find anyone. Roy Mitchell Smith stayed here while we went to Napfor.

**June 9, Tuesday:** Worked at desk all forenoon. After dinner our Sunday School secretary came over and went over our books. Then I had time for a number of little jobs I've wanted to do, such as fix the rain gauge, mending, laundry work, telephoning. Adah has had a full day. To Jackson in the morning to take the school catalog to the printers. Then up to Fugate's Fork to Mrs. Campbell's funeral. She had a long walk up to the home. Then they buried her way back on a knoll, almost inaccessible, but there is where she wanted to be buried. Only one other person buried there, a woman who died during the Civil War. No one knows why she chose that spot. Adah ate dinner up there. It was a long walk back to the car, so she stopped half way down at a home where they made her eat again and rest before making the long walk down. She heard some interesting tales today. Two men believe in "haunts" and told some weird tales.

**June 11, Thursday:** Stayed a long time out at the Sale room, straightening up and filling up boxes for Maud Dye who brings fruit and vegetables for the clothing. Then to desk and got pretty well caught up with things there. Adah gave the message at Rowdy tonight. We made a call before prayer meeting.

**June 13, Saturday:** A neighbor called up over the phone and asked us to explain a Bible verse in Revelation. Explained as well as I could over the phone, but will call on her soon and discuss it with her.

**June 15, Monday:** Bible School began at Rowdy. Cleo Campbell and Roberta Allen have charge. All the members of the staff except Cleo are from Rowdy. They are taking quite an interest up there in helping. When we called for volunteers to help, more offered than was needed. Mr. Poe, the County Farm agent, was up today to help us plan for the farm. Since we have no help, the bottom lies fallow until October, then plant a cover crop. It will then be in good shape for planting next spring.




### A RICH HEART

Is thy cruse of comfort failing?
  Rise and share it with a friend,
And through all the years of famine
  It shall serve thee to the end.

Love divine will fill thy storehouse,
  Or thy handful still renew,
Scanty fare for one will often
  Make a royal feast for two.

For the heart grows rich in giving;
  All its wealth is living grain;
Seeds which mildew in the garner,
  Scattered, fill with gold the plain.

Is thy burden hard and heavy?
  Do thy steps drag wearily?
Help to lift thy brother's burden;
  God will bear both it and thee.

For the heart grows rich in giving;
  None but God its void can fill;
Nothing but a ceaseless fountain
  Can its ceaseless longings still.

Is the heart a living power?
  Self-entwined, its strength sinks low:
It can only live in loving,
  And by serving, love will grow.

—Selected.

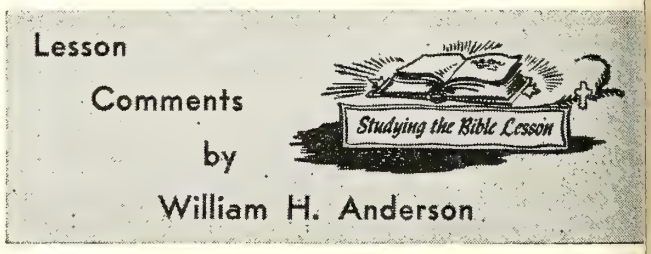
POVERTY OF THE HEART is due to one's ignorance of the purpose of life (II Tim. 3:15-17). To enjoy one's existence is to glorify God the Giver of life (Isa. 43:7). To live for self is to be impoverished (Luke 12: 19, 20). Selfishness is sin, and sin and happiness exclude each other (Rom. 8:6). The natural heart does not grasp the true meaning of life nor its purpose (1 Cor. 2:14) because the human understanding is darkened and the human heart is blinded by sin (Eph. 4:18). The natural man lives for self and not for God (Rom. 8:7).

But, through grace we may cease to live for self and live for God instead (2 Cor. 5:15). With Christ in our hearts by the indwelling Spirit we seek to glorify God in all things (1 Peter 4:11). To live for Christ is to live for others (1 Cor. 9:22). The heart once fed on the husks of earth now abounds with the fruits of righteousness, peace and joy (Rom. 14:17). Instead of throwing away our abilities, time and means on "dead works" we give our all to Christ (Col. 3:17).

Since Christ has set free our hearts once impoverished by sin, we have a glorious faith to share with others (Luke 2:20). Our God-given abilities are used liberally in His service to His glory (Rom. 12:1). All that we ha is handled as a sacred trust from God (Matt. 22:21) a is shared with Him (Prov. 3:9). It is the liberal soul th is made fat (Prov. 11:25). True love is sacrificial to t point of great joy (1 Chron. 29:9). No wonder the Lo loves a cheerful giver (2 Cor. 9:7) for love denies self (Mark 12:43, 44). Our life for Christ is rooted God's word and proves itself a genuine blessing to othe (1 Peter 1:22). Having received the abundant life (Jo 10:10) we serve God by meeting the needs of manki (Matt. 25:40). The consecrated life means a great j of accounting at Christ's throne (Matt. 25:21).

A rich heart renders rich fruit in our relationship wi our loved ones (Eph. 5:25). It means that the spiritu welfare of children will not be neglected (Eph. 6:4 and that children will lovingly obey their parents (Ep 6:1-3). We are made better neighbors (Matt. 19:19). W render a work of better quality in our places of en ployment (Eph. 6:6, 7). We are made better citizens the community and the commonwealth where we resi (1 Tim. 2:1-3). Our recreation is Christian because v know true happiness in having found through God grace His intent for our lives (Col. 3:17). Like the Sa iour, we live a four-fold life (Luke 2:52).

Lesson Hymn: "I Would Be Like Jesus"

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**Lesson for September 20, 1959**

### PEACE COMES FROM GOD

**Lesson: Zechariah 7:8-12; 8:4-8, 12-13**

"Zechariah ministered in the post-captivity, or re toration period. The Babylonian Empire, which had he the Jews captives for about 70 years, was now su planted by the Persian, and Cyrus, the new king, issue an edict granting permission to the Jews to return t their own land and rebuild their temple . . . The wor of rebuilding the temple was begun, but because of o position from surrounding enemies it was hindere and the work stopped for some years. At this time Go raised up the prophets Haggai and Zechariah to encou age the people in rebuilding the temple" (H. M. Fr ligh).

### REBUKE

Chapters 7 and 8, with which we are concerned in ou lesson, take place about two years after the visions i chapter 1-6. The temple was half way completed.

"For 70 years the people had been fasting in the 4t 5th, 7th, and 10th months, mourning the destructio of the temple. Now that it looked as if it were soo to have a temple again, the question arose as to wheth er these fasts should be continued" (Henry H. Halley

In reply to this question, "the word of the Lord of osts" came unto Zechariah: "When ye fasted and ourned in the fifth and seventh month, even these sev-nty years, did ye at all fast unto Me, even Me?" (7:5).

God came right to the heart of the matter. All the time ey were faithfully observing the outward **letter** of their asts they were not fasting in spirit. Their fasting had be-ome mere ceremony and form without spiritual signifi-ance.

**God does not delight in deeds and acts, no matter how oble they may seem, when the heart is not in them!** The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise" (Ps. 1:17).

**What does God want?** "Thus says the Lord of hosts: ender true judgment; let every one show loving-kind-ess and compassion to his brother, and do not oppress e widow, the orphan, the immigrant, or the poor. Let man not think evil in his heart against his brother" 7:9-10—Berkeley).

"Instead of formal, lifeless fasting God delights in practical righteousness, as He made known through the prophets . . . The widow, the orphan, the stranger, and the poor, without human defenders, are seen throughout the Scriptures as the special objects of the loving and jealous care of God. Any infringement of their rights, though not rectified by man, nevertheless incurs the wrath of God Himself" (Dr. Charles L. Feinberg).

### RESTORATION

God does not stop with **rebuke.** After revealing His astisement and judgment upon sin and unbelief, God llows with words of hope and encouragement.

"The heart of God, overflowing with love, will not allow Israel to think that He is intent on judgment alone, for judgment is His strange work. Love, mercy, and grace are the work in which He delights" (Feinberg).

"Thus saith the Lord; I am returned unto Zion, and ill dwell in the midst of Jerusalem: and Jerusalem shall e called a city of truth" (8:3). Zechariah now depicts at which will be fully fulfilled in the Millennium.

"There shall yet old men and old women dwell in the reets of Jerusalem, and every man with his staff in his and for very age. And the streets of the city shall be ll of boys and girls playing in the streets thereof" 8:4-5).

Thus this scene reveals an age of peace, prosperity, and ng life for the faithful remnant under the rule of the Iessiah. This can only come, however, to those who profit om the chastening hand of God.

"This is God's way still. He chastens sorely. If we profane His name and pollute His temple; if we strike hands in ungodly alliances, and go after strange gods; . . . we are sent, as Israel was, into captivity, and our seventy years are fulfilled. But when we have profited by His stern discipline, and returned to Him with all our heart and soul, we are restored to our former position; God's hand wipes the tears from our eyes, and He bids us turn from our bitter repinings over an irretrievable past, to accept the unalloyed mercy which remembers our sins no more" (F. B. Meyer).

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### CONFERENCE REPORT

**by Richard Kuns**

A HIGHLIGHT of the General Conference program this year was Wednesday night when Rev. Edward Stady of the Quidnesset Baptist Church, North Kingston, Rhode Island spoke concerning the "Identifying Features of Faithful Workers" in the Sunday school program. This was based upon 2 Cor. 6:1-7. Since many of our Sunday school workers were unable to attend, I have been asked to review for you the message which he gave.

It is absolutely necessary that every worker must be persuaded that the Sunday school task is the greatest in all the world. There is no higher task than teaching the Word of Truth to individuals. Considering this high calling we have as Sunday school teachers, it is well that we examine the following "Identifying Features of Faithful Workers."

#### Our Relationship in the Sunday School

As teachers and workers in the Christian education program of the church we are "workers together with Him." This indeed is a great privilege of the believer in Jesus Christ. "If this doesn't thrill your soul, I fear you are in a low spiritual state," said Rev. Stady.

But notice that we are "WORKERS" with God in this calling. Quoting Henrietta Mears, he said, "Whatever else Sunday school is, you may be sure it is pure and simple work." Blood, sweat, and tears, but we are working with Jesus Christ. We work in the field of sports, business, in everything else. Can we do any less for Christ? "It may not be glamorous, but it is glorious."

#### Pureness

This is an absolute necessity for any teacher in the Sunday school. Pureness of heart and life. A holiness manifested in our character and a righteousness manifested in our conduct. Rev. Stady pointed out that one thing which is desperately needed in the Christian church is a "demonstration of holiness to God."

This pureness refers to our thought life as well because "we are what we think."

#### Knowledge

First of all we must have a knowledge of our pupils. We can never reach anyone unless you know them where they live. This, of course, necessitates visiting the pupil in his home and finding out about his home life and the background from which he comes. "If you are spending only one hour a week on the lesson and see your pupils only on Sunday, you are failing as a teacher." To be a success as a Sunday school teacher you must have the ability to determine a pupil's need and fill it.

Secondly, we must have a knowledge of the Scriptures. Not only must we have a knowledge of the facts of the Bible, but we must also be completely persuaded that the

Scriptures are the answer to every problem and need of the heart.

**Longsuffering and Kindness**

The art of patience and kindness seems to have been lost in the Christian church today.

We should always be patient and, no matter what, we should never lose sight of the potential in one of our pupils. This might seem especially difficult for those teaching young children, but nevertheless this is a Christian virtue which must at all times be practiced.

The law of kindness is quite often handled with our tongue. It is very easy for us to have sharp, accusing tongues, but remember that it was through kindness of the tongue that Christ won Zacchaeus to salvation. He could have called Zacchaeus all sorts of uncomplimentary terms and they would have probably been true, but instead He simply invited Himself to dinner with Zacchaeus and later we read that salvation came to Zacchaeus and his house.

**Love Unfeigned**

The only motive that God will honor is that of love. As teachers, we must love each pupil in our class, because Christ first loved them and gave His life for them that they might have salvation. This means that we love each pupil in our class as if they were part of our own personal family.

**Holy Spirit**

As teachers of God's Word to people who need it so badly, it goes almost without saying that we should teach in the power of the Holy Spirit. But so often we find ourselves teaching in the power of the flesh and then we wonder why our class is not growing spiritually.

It is only as the Holy Spirit applies the truths of the Scriptures that these things become real to the human heart. It is not because of our glowing, fancy statements which we might think are so great.

Our work then as teachers in the Sunday school is to teach the Word of God to people in obedience to the command of Jesus Christ. The desire of every teacher should be that of 3 John 4—"I have no greater joy than to hear that my children walk in truth."

## THERE'S HOPE FOR—OUR AIMLESS SUNDAY SCHOOLS

(Continued from Page 11)

department within the school. Before the year begins each worker should know exactly what he is to accomplish. At the close of the year a check should be made to see whether that goal was met.

This might lead to an achievement day when Sunday School pupils report on what they have learned during the year. Certainly it should mean a specific report on the work of the Sunday School as a whole. How many have been enlisted, how many have dropped out, how many have completed prescribed work, how many have made professions of faith, how many have identified themselves with the church as active members-does your Sunday School have the answers t such questions now? It could and should if it i to do an effective job.

It is within the power of the Sunday School t strengthen the entire church by giving its men bers more adequate instruction. It can reduc or almost end the drop-out of those who no seem to feel that Sunday School is not worth th effort. It can attract and challenge out-sider who at present are uninterested in its program. will reduce the church's tragic loss of uninstru ted Christians through the pull of cults, the snar of various temptations, through worldliness, o simple malnutrition.

Next Sunday, no doubt, you'll go to Sunda School. You'll thank God, perhaps, for all it and all it means to you who attend. You'll enjo the songs, the lesson time, the fellowship. Bu along with this, perhaps you'll have a new sens of the needs in your own Sunday School. And pe haps you'll be increasingly uncomfortable abou each one until your Sunday School is as good a you know in your heart it can be.

Supplied by National Sunday School Associa tion in observance of National Sunday Scho Week, September 27 - October 4.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 142**

**Needed: 58**

FIRST BRETHREN CHURCH
2 Blocks
219 Park Street

**Have you ordered your Brethren Road Signs for your Church? If not, DO IT TODAY!**

## WORLD RELIGIOUS NEWS

(Continued from Page 7)

eaching of religion in U. S. public schools. Highlights f the survey report:

Six states permit no use of public school time for regious instruction—either on school grounds or off the rounds. Fourteen other states allow children to leave ie premises for such instruction, provided that school acilities and funds are not used. And three states see o legal obstacle to religious education either on or off he grounds.

The United States Supreme Court ruled in 1947 that ax-supported school buses may be used for transportaion to parochial schools. But 13 states hold this illegal nder their own constitutions. Yet nine other states feel ree to allow even the purchase of buses for parochial chools out of public funds.

In 13 states, a total of 18 opinions have been handed own by the courts bearing on religion in the public chools. All have declared actual religious teaching of ie Bible to be illegal. But six of them found nothing rong with discussing the Bible as a literary work.

There is clearly no consistent practice or philosophy eflected throughout the various states. And there seems o be small likelihood that one will come soon.

* * *

### HRUSHCHEV AGREES TO DISCUSS JEWS IN RUSIA; AMERICANS SEEK EQUALITY "IN LAW AND N FACT"

During his visit to the U. S., Soviet Premier Nikita hrushchev promised to discuss the position of Jews in ie Soviet Union. This has been one of the main subjects n the agenda of the World Jewish Congress since Soviet uthorities have closed a number of synagogues in reiote provinces. Philip M. Klutznick, honorary president f the B'nai B'rith said Khrushchev is willing to see merican Jewish leaders when he visits the United States. he Russian leader's promise was made and published uring recent AJC meetings in Stockholm.

Meanwhile, a New York report on Jewish life in Rusia since World War II charged that official policies of ie Soviet Union and its satellite nations threaten the xtinction of the Jewish religion and culture in a vast egion of the world.

A spokesman for the American Jewish committee deared that Jews in Russia are subject to "discriminations nd disabilities which blight their daily lives." The pokesman said that there are only about 60 rabbis in ussia, all of them old. With more than three million ews in the country that is one rabbi for every 50,000 ews. Furthermore, most of these rabbis officiate in ented rooms which substitute for synagogues. Not a ngle synagogue has been built or returned to a Jewish ongregation since the war. The Committee spokesman oted that the training of rabbis was prohibited for 40 ears in Russia, until 1957, when permission was granted or the opening of a seminary in Moscow for 20 stuents.

"The Jewish population is permitted neither schools or theaters, nor the publication of books and newspapers xcept on very rare occasions," the report declared. This virtually complete blackout of a once flourishing and lively culture is paralleled by equally serious discrimination in jobs, education and public life." The number of Jewish students admitted to institutions of higher learning is systematically limited, and no Jew is known to be in Russia's foreign service, or in the higher ranks of the armed forces, or in military, air and naval academies. The Committee report called for equal rights for all Jews in Eastern Europe and Russia "in law and in fact."

* * *

Quakers through North Carolina were urged to use boycott tactics to oppose advertising of alcoholic beverages in magazines, newspapers and radio or TV programs. A report presented at the annual session of the North Carolina Yearly Meeting of Friends labelled social drinking "one of the greatest menaces of our society." It said "the reticence of some of our Christian leaders on this topic is as amazing as it is disappointing." It urged Quakers "to keep sober and use their influence in every way possible not only to reduce the use but also the distribution of beverage alcohol."

* * *

Nine college choirs will contribute 540 singers for the premiere performance of a cantata to be sung at the merger convention of the American, Evangelical and United Evangelical Lutheran churhes in Minneapolis next April. Entitled "Una Sancta," the cantata was composed by by Paul J. Christiansen, choir director at Concordia College, Moorehead, Minnesota. He will conduct the performance.

## SCIENCE AND GOD

**By Charles A. Lindberg**

TO ME in youth, science was more important than either man or God. I worshiped science. I was awed by its knowledge. Its advances had surpassed man's wildest dreams. In its learning seemed to lie the key to all mysteries of life.

It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. I saw the science I worshiped, and the aircraft I loved, destroying the civilization I expected them to serve, and which I thought as permanent as earth itself.

Now I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls. For when the actions of a people are unguided by these truths, it is only a matter of time before the walls themselves collapse.

The most urgent mission of our time is to understand these truths and to apply them to our way of modern life. We must draw strength from the almost forgotten virtues of simplicity, humility, contemplation, prayer. It requires a dedication beyond science, beyond self, but the rewards are great and it is our only hope.—From "Of Flight and Life" reprinted in The Gospel Banner.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## Coming Events

PENNSYLVANIA RETREAT ..SEPTEMBER 11, 12, 13
**Place:** Laurel Hill State Park
**Theme:** "Footprints" (Psalm 119:105)
**Special Speaker:** Rev. Edwin Boardman, Ashland Seminary

ASHLAND COLLEGE .....SEPTEMBER 16
**Classes Begin**

INDIANA YOUTH BOARD .....SEPTEMBER 19
**Purpose:** Lay plans for Winter Retreat

NAPPANEE, INDIANA .....SEPTEMBER 20, 21
**Youth Clinics** led by National Youth Director

CENTRAL DISTRICT CONFERENCE SEPTEMBER 24-27
Cerro Gordo, Illinois is the place
**Brethren Youth Rally** on Saturday evening

MID-WEST DISTRICT CONFERENCE OCTOBER 8-11
Morrill, Kansas is the place
**Brethren Youth Clinic** on Saturday evening

ASHLAND COLLEGE .....OCTOBER 17
"Homecoming"—Come and See Your Old Friends

ASHLAND COLLEGE .....NOVEMBER 13, 14, 15
BRETHREN COLLEGE DAYS — For high school juniors and seniors

## ON THE SIDELINES

Last week on PAGE 18 it was mentioned, as a part of the National Youth Conference Report, that the Preachers won over the Young People at the Saturday Afternoon Softball Game. But this is only one-half the story.

There are reasons why these "Old Guys . . . " came through with that 9 to 5 victory—they took the game seriously and trained for the contest. We have proof!!! Here are a few of the replies received when first inquiries were mailed out about team membership. Note the dedication to the task.

"Dear Billy Booth,

I expect to be there for the famous ball game on Saturday of Conference week. You'd better have an extra supply of liniment for us old horses or we won't be able to get up for Sunday morning services. It should be a whale of a ball game."

**Bob Hoffman.**

"You can sign me up for the Team! We'll talk about bonus when I get to training camp."

**George Solomon**

"I will be there with all eleven thumbs and my best broken bat."

**Ray Aspinall**

"Please send list of training rules and diet regulations. I am presently treating a German Goiter by physiotherapy (pushing away from the table). Let's go Team!"

**Charles Lowmaster**

"Looking forward to the ball game, and will attem to play. However, would like to make the suggestic you have Gilbert's Ambulance near by. Tell D Shank I'll bring my own liniment."

**Johnny Mills**

"HAVE GLOVE—WILL PLAY"

**Joe Shultz**

NATIONAL BRETHREN YOUTH PROJECT—1960
**GOAL: $3,000,000**
**Watch for Details Soon!**

## Soon To Appear

**Brethren Youth Magazine**—The September-Octob issue of the Youth Magazine is being compiled at th present time and will soon be in the mail. Thi issue will feature the winning speech of the Nation Speech Contest, given by Charlie Craig of Canton, Ohi Other pictures and articles will center around the othe activities of National Youth Conference. Be sure to rea your copy through.

**1959-60 Goals Information**—The Brethren Youth Goa for the coming year are now being formulated and wi soon be mailed to every church. Some Goals will remai the same as last year, but several are new or revise "An active B. Y. C. meets the Goals"—Do You?

**Project Explanation**—You will notice by the announce ment above that the National Project for this yea ($3,000,000) is much different than we have had befor Look for the interpretation, coming soon.

## National Youth Board Members 1959-60

Sunday School Board: **Henry Bates** (vice-president)
Mission Board: **George Solomon**
Sisterhood: **Sue Miller**
Brotherhood: **Dick Thatcher**
Brethren Youth: **Gary Bargerhuff**
At Large: **Miss Margaret Lowery** (president)
**Woodrow Brant**
**Ray Aspinall** (secretary)
**William Fells** (treasurer)
Youth Director: **Phil Lersch**

(The next meeting of the National Youth Board is No vember 10. Feel free to contact any of the members be fore that date with comments, suggestions, and helpfu ideas)

NEXT WEEK

Listing of 1958-59 Project Giving
Report of the Southeastern District Retreat
Officers of Brotherhood, Sisterhood and National Breth ren Youth

Only those who have patience to do simpl things perfectly will acquire skill to do diffi cult things easily.

# The Women's Corner

by Helen Jordan

## FAITH FOR EVERY DAY

RECENTLY I stood in a large super-market in the Midwest and watched the crowd of women shoppers. )n so many faces I saw signs of fear and unrest, and I hought of woman's role of wife and mother as compared o a few short years ago. It is true in the material things hey have so much more than their older sisters; in labor aving devices around and in the home they are blessed ndeed, and their children have many more advantages. Ve would say they are living in a time when it should e much easier to meet the problems of being a wife nd mother. Why then the look of unrest, fear and some-imes downright **peevishness** one sees so often on the ace of a young well-groomed housewife? Could it be ack of self-discipline? Could it be fear of the unknown, ear of the tomorrows because today's problems seem so ig that tomorrows problems cast their shadows before hem?

Whatever the cause, it seems to me there is a simple olution, "Have faith in God and in His goodness every ay." Faith in His ability to help us to **live** each and very day of our lives. We can, you know. We need not ust exist every day God gives us here, but we can live very day of our lives to the glory of God. In so doing we give to ourselves a deep sense of contentment if we have the simple faith God expects of His children. The Bible tells us many times that He is ever near and we need have no fear if we seek His face.

After a severe illness a few years ago I came to this conclusion: Each day of my life was going to be different and each would present its own set of problems; thus, with God's help I would meet both the joys and the sorrows as they came. Sometimes I think we run out to meet the troubles before they come, and many times we do much unnecessary worrying.

The blessings that are ours we must enjoy to the utmost. When we make an honest effort to enjoy the simple things of life, God gives us a finer and keener sense of contentment. Consequently, we learn to value the clasp of a friendly hand, a glorious sunset, the look on a child's face and the beautiful music so easy to hear if we take time in our busy day. Oh, there are many things we would mention because it is the simple everyday acts of life that make our day dreary or bright. The people we look upon as heroes or heroines are not always **good** but the good are always great for it is a **great** person that can meet the grinding everyday problems with a serene faith. Will we dare with God's help to become **great**?

I well remember an old man in the hill country of southeast Missouri who always gave his testimony in the little country church. I can see him yet, a homely looking person in humble surroundings, but with faith and courage he would always say, "I am so thankful everything is as well with me as it is and that God cares for me."

Mrs. Clarence J. McManus,
New Paris, Indiana.

# The Conquerors

esus and Alexander died at thirty-three;
)ne lived and died for self; one died for you and me.
The Greek died on a throne; the Jew died on a cross;
)ne's life a triumph seemed; the other but a loss.
)ne led vast armies forth; the other walked alone;
)ne shed a whole world's blood; the other gave His own:
)ne won the world in life, and lost it all in death;
The other lost His life to win the whole world's faith.

esus and Alexander died at thirty-three;
)ne died in Babylon, and one on Calvary.
)ne gained all for himself, and one Himself He gave;
)ne conquered every throne, the other every grave;
The one made himself god, and God made Himself less;
The one lived but to blast, the other but to bless.
When died the Greek, forever fell his throne of swords;
But Jesus died to live forever Lord of lords.

Jesus and Alexander died at thirty-three;
The Greek made all men slaves; the Jew made all men free.
One built a throne on blood; the other built on love:
The one was born of earth; the other from above.
One won all this earth, to lose all earth and heaven;
The other gave up all, that all to Him be given.
The Greek forever died; the Jew forever lives:
He loses all who gets, and wins all things who gives.

—Selected.

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# The Brethren EVANGELIST

Official Organ of The Brethren Church


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## No Time To Treat Men Wrong

There is a time to work and play,
  A time to eat and sleep;
A time to study and to pray,
  A time to laugh and weep;
A time for fellowship that's sweet,
  A time for sacred song;
But never is there time to treat
  A human being wrong.

There is a time to lift men up
  And help them on life's road;
A time to drain their bitter cup
  And share their heavy load;
A time to bless them with our grace
  And boost them all along;
But never is there time and place
  To treat our fellows wrong.

There is a time to help men seek
  The God Who saves the soul:
A time to show them that the meek
  Shall reach life's highest goal;
A time to help them turn aside
  And leave the wicked throng;
But never does our God provide
  A time to treat men wrong.

Walter E. Isenhour.

Vol. LXXXI September 19, 1959 No. 37

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# GENERAL CONFERENCE ECHOES

## LETTERS FROM OUR MISSIONARIES

C. B. M. Gulak
P. A. Madagali
via Yola and Jos.
Nigeria, West Africa
23rd, July, 1959

Rev. Clarence Stogsdill
Secretary of the Brethren Church
186 Spring Street,
Johnstown, Pennsylvania

Greetings in the Name of our Blessed Lord and Saviour Jesus Christ the Son of God.

Our thoughts are with all you Brethren as you are meeting in Ashland for the Annual Conference. Also during the week of the conference many prayers will be given here in Nigeria that the Holy Spirit might lead, guide, and strengthen you all during the meeting.

The Church in Nigeria is moving forward with ever increasing zeal and we praise God for this. Since your last conference four new churches have been organized in the Mission Area. One of these four was among the Higi people. This new Higi Church has a membership of 205. During the past year there have been 50 baptisms in this church and 84 who have taken the covenant and are preparing for baptism. During this past conference year it was my privilege to welcome into the Christian fellowship 221 persons in the Uba Station area. I am sure you all are as overjoyed as we here on the field are at the increase and the way the Word of God is reaching out into the surrounding areas.

We thank you for giving us the privilege of working here for God and for the Brethren Church. We thank you for your prayers, your many letters, and for your financial support. The African Brethren every prayer meeting thank God that you all have sent missionaries to them and ask that more might be sent out.

As you meet and make plans for the next year, pray that in the plans will be considered additional st for the African Field. Much work is still to be done.

May we never forget that "Christ wast slain, and di purchase unto God with His blood men of every ti and tongue, and people, and nations." Rev. 5:9.

Your Ambassadors for Christ in Gulak,
Bea and Bob Bischo

Mbororo, Aug. 2, 195

Dear Delegates and Friends of Annual Conference,

It's hard to believe that another year has gone by quickly and that it's time again for Annual Conferen. It seems like such a short time ago that we were w you but this Conference makes the third one that we missed since coming to Nigeria. Next year, however, f God wills, we hope to greet you in person.

This past year has been eventful—as each year here is. The major event was the birth of the bro eyed tot that's at present crawling and climbing all o everything. He arrived last October and will be 10 mon old by the time this letter is read. He stands by hims now and will soon be walking. He's a little bundle of and we are so thankful for our little Ricky. Chuckie a Cheri are four now and really enjoy and are a help with Ricky.

Another event of note was the completion of our ho at the end of March. The outside plastering remains to done but the house is liveable and we've been in it si April. Another family—the Irven Sterns—have mov into the house which we vacated and it's good to ha another family here on the station with us. They here mainly to learn the Hausa language—under Chuc supervision. They are to take charge of the new Bi School which is to be opened next Spring, so their st here is just temporary.

Our water situation is still critical. We'd appreci your prayers in this regard. As I write, the well been dug 72' deep and the progress is slow since they digging in solid rock and have to blast every couple days. The supervisor of the government crew who doing the work is planning to live here with us for next week or so to see if he can't speed things up a and get us a good water supply. The well is deep enou so if they strike water it should be a good supply.

(Continued on Page 5)

Is Your Church in the News?
Send in your Report Today!

THE BRETHREN EVANGELIST

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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# The Editor's Pulpit

## New Heights Gained Every Day

TWO WEEKS AGO, the **Evangelist** carried a front-page spread of the results of the National Goals program in the Brethren Church or 1958-59. Listed were the twenty churches which had reported the highest number of points.

Also, recently, the top churches in achievement on the Sunday School Board's "Standard of Excellence" were listed in the **Evangelist.**

It is good to give recognition to those churches which, by virtue of leadership, determination and effort, have made commendable gains in reaching the objectives as set up by the Brethren denomination. These goals are not met without effort, as any of these churches in the achievement circle, should be able to tell.

What happened, though to the other 75 or 80 per cent of our churches? Perhaps a goodly number of them came "almost" to the points gained by the listed churches. To these we give encouragement to work a little harder, and to check a little more on the challenges of the new goals **right now** so that gains can be made **now** instead of trying just a few weeks before the reports are due next summer.

As a good Brethren, each member of a church not listed among the "achievers" should check with the one who prepared and filed the report. This, for several reasons. First, to learn just where your church stood. Near the leaders? halfway down the scale? or near the bottom? with few points gained. It is every member's responsibility to know just where his or her church stands in this achievement activity. Secondly, each member should find out from the person who prepared the local report as to just why there were not sufficient points to be among the top churches.

To achieve, we must overcome—to grow, we must be active and productive. Otherwise, we get into the rut of just going on and on year after year, content with the fact that the church doors open and shut on Sunday for "me and thee, and the little kid that lives down the street." It is a self-evident truth that "Where there is no gain, there is loss." Nothing remains the same. In church work, if we are not steadily pushing ahead, and gaining, we are most certainly falling away and disintegrating as a church.

Your Editor feels this very keenly as we hear of churches that are willing to "just go on," in the same idle spirit and contentment as they have always done. None of our churches, to our knowledge, are located in areas where there is no possibility of future growth. Unless churches which have not been growing begin to assume the spirit of revitalization and progress, and serve the areas in which they are located, the future of such churches will be very discouraging.

It will take a miracle in some cases, but Brethren, the miracle is at hand. The Lord said, "Look around you, see the fields white unto the harvest—see those in the shadow of your church who need the gospel." The miracle can happen when the members of a church band together to pray—for one another, for others around them. The miracle is at hand and will become a reality when the members will dedicate themselves to ministering in a spiritual way to soul-hungry people around them.

The Lord has said that He was holding before us an open door of service. Enter in, and bear rich fruit, or sit back and see the door of opportunity forever closed. Thus we encourage a close look at the new goals which are presented on pages nine through eleven in this **Evangelist.** Just the accomplishment of the first goal under section one would effect a miracle. Each succeeding goal in the list, met by all of our churches, would likewise become a miracle of God transformed into Christian service. It is possible. Today, check and see where your church stood, and why. Then by application of the Spirit's power and God's grace in our hearts, let's work and pray and pray and work, not for goals alone, but for the production of fruit in the vineyard of our Lord and Master. W. S. B.

# A BARGAIN AT ANY PRICE

Rev. Watson R. Deeter

**Rev. 21:7. "He who overcomes shall inherit these things:—. . . "**

THE REVELATOR saw a new heaven and a new earth. The old had passed away. The Holy city had come down, the New Jerusalem, prepared like a bride for her husband. God should dwell with His people, and be their God. Tears would be wiped away; God would take away the cause for tears.

"I am Aleph and Tau, Alpha and Omega, the beginning and the end!" Freely would He give of the fountain of living waters to him who is thirsty. That's the setting of the text. I'm going to inherit "these things". Praise the Lord.

I want to relate this story:—

A certain man lives in a shingled cottage on a quiet back street of a peaceful valley town. His "ranch" is a "kitchen" garden, hand-spaded and carefully tended on an adjoining lot. In enviable contentment he is rounding out his allotted years. But in appearance and manner he is still what he has always been, a "man of the hills" and is in church every time the doors are open.

Sandy-haired, heavily-freckled, with eyes that dance, and brows that arch mischieviously, his outlook on life is one of wide horizons. His years have been richly meaningful, and, more than usual, crowded with action.

Of the many fascinating experiences he r counts, perhaps none are more significa than the circumstances surrounding the sale the old Homestead, when it became necessary f him to retire.

He says, "I've got a ranch for a 'song' " told a friend not long ago. "I bought up an o homestead relinquishment. Lived there 40 yea There jist ain't no better way of sayin' it, W really LIVED.

"The air; the hills; the hound dog; wo smoke; crickets a fiddlin' all fall. Snow banks the winter; strawberries in summer; calves bawling and roosters crowin'. There ain't r other place like it. There couldn't be.

"When the time came to sell, I swallered har blinked my eyes, and set the price at $3800.0 I felt downright dishonest askin' that much. B fore I knew it a man came along and wrote n out a check.

"Well sir, I moved to town, and that man s the whole place to strawberries; even set 'e between stumps. I thought that was the crazie thing I ever heard of, and I spent the first yea laffin' and feelin' sorry for him. But the ne year things sorta changed around on me. Th weather was right—it's always right up in th hills. The price was good. You know the res The man grossed $50,000 from the crop. H banked over half of it. That changed my tun I figgered the wrong man had been laffin'."

How like the experience of this stump rancher the life of a Christian. Not knowing the value the crop he plants and tends, the worldly man ›ks in on the life of a Christian, and laughs.

What a meager holding of barren upland dirt seems to be. Honesty and temperance; humil- and faith; sacrifice and service; how restric- e and unappealing they appear.

How galling the bondage of love; how painful e yoke of obedience; how costly in toil and rdship the grace of patience; how little pros- ct of a free, abundant and happy life. How wild d windblown, how sunparched, and stump ttered it all seemed. That's the way the world ›ks at a Christian.

Friends, don't laugh at the man or woman who es all out for Christ. Don't feel sorry for the usting souls who have their all on the altar service. Waste no time pitying the relative or e neighbor who has made a full surrender to e Lord. He does not need your sympathy, uch less does he merit your laughter. By world- appraisal he may appear a bit odd.

Certainly he does things differently. It may em he is paying an exhorbitant price for that l homestead.

Actually, what he is getting is a Bargain at ny Price. His last pickin' of berries will so over-pay him that the cost price will not be worthy of mention.

Before every humble, obedient servant of Christ there is ripening a harvest of incalculable and eternal worth.

"Now are we the sons of God . . ." 1 John 3:2.

"And if children, then heirs; heirs of God, and joint heirs with Christ."

"He that overcometh shall inherit all things." Rev. 21:7.

Small wonder that the Apostle Paul, glimpsing the wonder of Redemption and future glory, was moved to pen the beautiful words of promise and encouragement: "Eye hath not seen, neither have entered into the heart of man, the things which God hath prepared for those who love Him. 1 Cor. 2:9.

So, whatever you think it costs to be a Christian, It's a Bargain at any price.

Watson R. Deeter
Warren K. Deeter.

---

Editor's Note: Brother Deeter says that credit for this article should also be given to his twin brother, Warren K. Deeter, in Missouri, as, quoting the writer of the article, "I copied from some of his (his brother's) notes which he has used a couple times for church devotions."

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## GENERAL CONFERENCE ECHOES

(Continued from Page 2)

The evangelistic work in this area is quite encouraging. e church leaders are beginning to take nearly all of e responsibility for getting the Gospel out to their peo- e upon themselves. I have become an advisor to them ther than having to lead them—this is as it should . We were able to see 10 new outvillage works really t going this year (an 11th was started but, so far, sn't panned out). One whole area near our station ich previously had been closed to mission work has en opened and we have two outvillage preachers work- g in the area now.

We are still plugging away at learning the Higi lan- age. We're not as far along on it as we had hoped to but we still have hopes of learning to get along in e language before we return on furlough. Recently 've been recording folktales and native songs for use analyzing the language while we're on furlough.

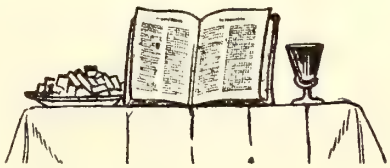
Most of Meg's time is, of necessity, taken up by Ricky d other family duties. But lately she's been helping organize a young girls' club. They've just recently had their first meeting—after spending several weeks visiting in the village and contacting girls to see if they would come. They are very encouraged after this initial meeting and hope this will prove to be a very effective way of promoting the Gospel work here.

The medical and school work here are moving along at an even keel. A leprosy treatment center has been set up and over 200 leprosy patients receive treatment twice a week now. We are encouraged to see the Nigerians taking nearly full responsibility of both of these aspects of the work.

We are glad to be able to report progress at the end of this our second year in Nigeria. Thank you for your support. See you next year, Lord willing.

In His Service,
Chuck, Meg, Cheri, Chuckie, Ricky Kraft.

---



# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. S
(MRS.) IDA LINDOWER, Adm. Assi

## WORDS OF APPRECIATION

**(From Bob Hess, principal of Waka Teacher Training Center, for additional funds for the Waka Chapel)**

. . . Now we can have windows! Word has come from C.B.M. Treasurer that the Brethren have sent $1,349.84 for the Waka Chapel!

We are now in the midst of the heaviest rains and have not yet been able to put in the windows. So far God has been kind to us in that it has never rained during the times of our regular services, although we did have to move away from the windows once during school chapel services. But the wind has had free access through the entire chapel and several mornings have been almost unbearably cold.

The amount which you sent is just about the right amount to pay off a slight debt, put in the windows, and hang a few doors. Will you please convey our gratitude and joy to the various missionary societies w contributed toward this amount. I hope they find a sense of reward and satisfaction from the reali tion that they have contributed toward the developm of the scores of young teachers who leave Waka a go out to serve in the villages. Our chapel has alrea drawn the attention of our students to the prime imp tance of their religious lives and will do so even m after it has been completed.

Some staff members have likened the growth of chapel to the building of a cathedral because of growth of the structure year by year. We knew wh we started that it could not all be built in one year, Ivan Eikenberry's faith was that it would be built too share that faith. After the windows, all that rema is to plaster the walls, concrete the floor, finish tower, and do something toward more perman pews . . .

**Waka Chapel is 60 feet wide, 100 feet long and is constructed of stone and concrete. It is designed to seat 800 people.)**

## FROM SCOTTSDALE

The Scottsdale-Tempe Brethren Church has officially organized. Many of the **Evangelist** readers will recognize names of these who will serve as leaders: Moderator, Lawrence Stuckman; secretary, Mrs. Paul Clouse; treasurer, Vernon Stiffler; trustees, Mrs. Jack Wissinger, Paul Clouse, Marion Arnott.

September 20 has been set as the official opening date of the Charter Membership roll. This will also be Rally Day. Committees are now working toward and planning for the day when the first unit of the church building is begun. It is hoped that ground-breaking for the unit will occur as soon as possible.

## MORE WORDS OF GRATITUDE

(From listeners to radio program in Argentina)

To the Director of "Platicas Cristianas":

Although I am not professing the evangelistic relig because I am an Apostolic Roman Catholic, I cannot h feeling deeply moved by your broadcasts over Ra Colonia, and I wish to congratulate you warmly. It is noteworthy effort by which you attempt to draw us ne er to our Lord Jesus Christ so that we may know a love Him better.

It is difficult to express how my soul is comfor and made hopeful by the messages you broadcast. Catholics have no radio programs worth mentioning,

sages that bring our Lord right into our homes. Gen-
ly we are obliged to attend our churches; this is
ething our occupations do not always permit. Ac-
lingly it is one of the reasons our faith is weak and
spirits are so often in anguish, because of the evi-
ce of so much materialism about us and its apparent
gress in gaining followers.

do not want to bother you, but I want to express my
sfaction as one of your listeners. My work as a social
tor is quite difficult, since it means doing the utmost
d on behalf of my fellow beings that are in need. I
ays try to go about it in the name of the Lord and
h His help. Under these circumstances I have had to
er prisons where I have been painfully aware of the
ow and misery which pervades such an atmosphere
where the inmates' souls are as a rule hopelessly
. But why? Simply because the light of the presence
Jesus is only dimly felt in a place like that at Sunday
vices and what little only one minister of God can do.
lthough the inmates are there to suffer and expiate
r crimes, and would appear to be forever doomed, if
y should be comforted by words of faith and be ap-
ached by your methods, many souls could be won for
ist, for their crimes were largely committed through
orance rather than because of being purely wicked.

uch is the case of a young man whom I wish to refer
to. He trespassed, as I have been able to prove, and
led in jail through the influence of evil companions;
re he has been held for almost a year awaiting indict-
nt. But in these cases the law moved so slowly in
ring the innocent, and it is doubly unfortunate if the
im, such as this one, is so poor that no good lawyer
be had to win his case.

am determined to win his soul for Christ—I am posi-
he tunes in on your "Platicas Cristians" and that
why I would be grateful should you send him your
of the New Testament as a remembrance of your
gram. At the foot of this letter I include his name and
ress of the penal institution so that you may rest
ured that you will be performing a noble deed in con-
uting to the comfort of a poor soul that is in despair
repentant.

hank you for your Christian cooperation, I remain in
deference,

Yours truly,
E. P., Social Visitor

---

OHNSTOWN, PENNA. Nadine Golby, nineteen year
only daughter of National Laymen's Organization
sident, John Golby and Mrs. Golby, was killed in a
orcycle accident in Johnstown, the afternoon of Labor
y. Nadine, who would have been a music major Junior
Ashland College this fall, was riding tandem when
cycle went out of control while descending a hill and
shed into a guard rail; Nadine was thrown down over
liff suffering fatal injuries. Her companion was in-
ed. She was a member of Third Church, Johnstown,
had been active in Camp and Church work for some
rs. Our hearts of sympathy and prayer go out to
n and Rita, and boys, in this hour of sorrow, that
d's peace might fill their hearts and bring them com-
t. (W. S. B.)

# Of Interest to Ohio Brethren

**OHIO DISTRICT EVANGELIST SCHEDULE LIST—1959-60**

The Ohio Churches have been assigned to the three members of the Ohio District Evangelist Committee as follows:

**REV. JOHN BYLER**
- Ashland (Park Street)
- Dayton
- Columbus
- Gratis
- Pleasant Hill
- West Alexandria
- Fairview
- Mt. Zion
- Glenford

**REV. WILLIAM FELLS**
- Akron
- Fremont
- Gretna
- Mansfield
- Newark
- New Lebanon
- Williamstown

**REV. J. G. DODDS**
- Canton
- Fairhaven
- Garber Memorial
- Louisville
- North Georgetown
- Smithville

# This 'n' That

**By the Editor**

NEXT WEEK, having now finished the "General Conference Echoes" for this year, we shall resume our regular "Items of General Interest" Column. Our thanks to the Conference Publicity Committee and their Chairman, E. P. Lersch, Sr., for supplying most of the material which has appeared in this year's "Echoes." Full report of the business sessions of Conference will appear in the minutes of Conference as will be published in the forthcoming 1959-60 Brethren Annual.

# COMING EVENTS

**CENTER CHAPEL, INDIANA.** Homecoming—**Sept. 27**—Basket dinner and afternoon program. Rev. Austin Gable, Pastor.

**CENTER CHAPEL, INDIANA.** Revival Services—**Sept. 28-Oct. 4**—Rev. Woodrow B. Brant, Evangelist; Rev. Austin Gable, Pastor.

**WARSAW, INDIANA.** Revival Services—**Oct. 12-25**—Rev. Percy C. Miller, Evangelist; Rev. C. Y. Gilmer, Pastor.

# Spiritual Meditations

**Rev. Dyoll Belote**

## SAFETY ALWAYS

**"The Lord shall preserve thee from all evil; he shall preserve thy soul." Psalm 121:7.**

PERHAPS MOST PEOPLE see only the first part of our text, "The Lord shall preserve thee from all evil." When the trials and tragedies of life overtake them, they cry in anguish that God has not kept His promise. But the verse does not end there, but goes on to say that "He shall preserve thy soul." God has given no promise that these bodies of ours shall be preserved incorruptible, for it is one of God's laws that man's body must die. But God shall preserve thy soul.

A touching story comes to us out of World War I, of the father who when he received word that his son, a brilliant lad, had been killed in battle, cried out to his pastor, "Tell me, sir, where was God when my son was killed?"

In kindly tone and compassion the pastor replied, "He was just where He was when His own Son was killed." And did you ever imagine that God was not moved when sinful man slew God's beloved Son? Why, He darkened the sun, and shook the earth in His grief, and had He been less than God, He would doubtless have cast this old earth off in countless pieces to go hurtling through space forever. God does not forsake His own. "He remembereth that we are dust." He is with us in our times of peril.

"He that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty."
"He is my refuge and my fortress:
My God: in Him will I trust."

# What's Doing in the Churches

## CHEYENNE BRETHREN CHURCH

The Cheyenne Brethren Church reached another milestone in its history on Sunday, August 30. It was a day dedicated to the Rev. Albert Curtright and family, who is leaving for Carleton, Nebraska, where he has accepted a call for the coming year. Rev. Curtright gave a challenging message to a well-filled house at 10:45 which was followed by a fellowship basket dinner at 1:00 p. m., to which all did justice. Brother Curtright was ordained to the ministry on October 13, 1957 during the conference at Carleton, Nebraska, which place he now acce to start his ministry. He is the third to be ordained fr the Cheyenne church since it was organized with n members, August 25, 1944. Now having enlisted 1 there is a total of 115 active members. It is our h that there might yet be many called to a special w for the Lord.

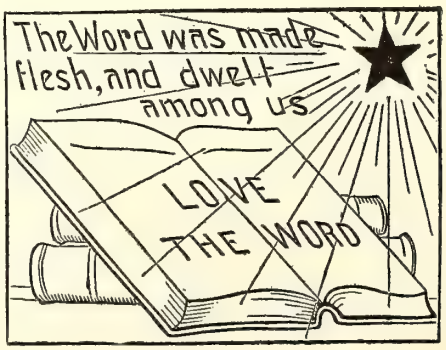
The Rev. Curtright family is one of the four famil who founded the Brethren Church at Cheyenne. He a his wife and four daughters were energetic workers the Lord. They will be much missed here. Albert, Vic and daughter, Gracie, will be a great inspiration to work at Carleton. May God's richest blessings foll them wherever they may be called to labor in the Lor vineyard.

On this Sunday evening at 7:30 the first service o two or three week series of meetings was conducted evangelist, Eugene Smith, who so ably conducted a me ing for us a year ago. To date, September 3, several h renewed their pledges to live a more consecrated life the Lord and some have offered themselves for spec work.

Will you pray with us for this spiritual oasis s rounded by a desert of sin and degradation, as we str to build a true testimony for the Lord as our ambiti far exceeds our seeming ability to accomplish? This minds me of an incident in the early days of this gro A lady in one of our outlying districts had asked t we send a car for her that she might attend the mo ing worship. After the service, Brother Curtright vol teered to take her home. On the journey she remark to Brother Curtright, "You have a small group," to wh he answered, "Yes we do have." She said, "And you a talking of building a church building. How can you a complish this with so few members?" Upon this he a swered, "I don't know, but we will get her done." S said, "I believe you will". Today the building stands a testimony of the goodness of God, and that He is a warder to those who are submissive to His will. But must be fully surrendered to His will. We must ha faith in His ability to accomplish all things.

We are now looking forward to building more ro on this building. One of our pet goals, one which h been planned from the beginning, is a camp for o growing number of junior and youth, with which t Lord has blessed us. We are going to need a parsona in the near future. We would like so much to have neighboring work for fellowship. We need your mo support and prayers.

Frank W. Garber, Pastor.



# PUTTING THE NATIONAL GOALS PROGRAM TO WORK IN YOUR CHURCH

OR A NUMBER OF YEARS the Brethren Church has had a National Goals Program irected by the National Goals Program Commit-ee which is appointed each year at our General onference. The purpose of this Goals program s to help each local church grow in strength, in enominational interest, in its teaching and reaching effectiveness, and in its impact upon ne lives of its members. The National Goals rogram Committee realizes, as does any mem-er of the Brethren Church, that the program as not yet completely attained that purpose—ut we have been encouraged in recent years y the increasing number of churches which are triving to meet these goals.

Your Goals Committee would like to urge every nember of the Brethren Church to read carefully ne goals as they are printed elsewhere in this ssue of the **Evangelist.** May we especially urge very pastor and church secretary to clip out the ages containing these goals and to keep them in place where they may be constantly referred o. Better yet, have large copies of these goals nade and place these copies in strategic places n your church and Sunday School buildings. The oals Program can be effective in the local church nly as the church constantly keeps striving to-ard the various goals. To read these goals over ow, and then to forget them until the goal sheets re mailed to the pastors and secretaries next pring, will do the church little good. At least nce a month the Official Board of the church, r some other group within the congregation, hould make it a point to ascertain how their hurch is doing in relation to the Goals Program. The purpose of the program is to challenge the local church to strive to better itself by reaching for these goals, and every member can have a part in this work.

Several new goals have been included in the Goals Program this year—goals which the committee feels will help to strengthen the overall work of each local church and the denomination. Some of these goals will require long-range planning. To help the local church put the Goals Program to work each member of the Goals Program Committee has agreed to write an article for publication in the **Brethren Evangelist** dealing with the eight major phases of the program. These articles will appear on the pages of our church paper as they are received by the committee chairman and as the editor of the **Evangelist** is able to use them. We urge that you read each of these articles over thoughtfully and carefully, and that you take any ideas contained therein and try putting them to work in your own church.

Brethren, the Goals Program is here to help you, therefore we encourage you to put it to work in your church and to let it bring new life and enthusiasm to your local program. Let the National Goals Program help you go FORWARD WITH CHRIST during this conference year.

Henry Bates, Chairman
National Goals Program Committee.

"As you travel on through life,
Whatever be your goal;
Keep your eye upon the doughnut,
Not upon the hole." H.B.

**Goals listed on Pages 10 and 11**

# NATIONAL GOALS PROGRAM
# OF THE BRETHREN CHURCH

**(See special article on previous page concerning the Goals Program)**

## Revision of 1959

Report of The .....Brethren Church
for the Year ending June 30, 1960..

| | | Value | Score |
|---|---|---|---|
| | **I. DENOMINATIONAL MEMBERSHIP GOALS** | | |
| 1. | One new member added to church for each ten members now on roll | 4 | _____ |
| 2. | **Every member an active member** | 4 | _____ |
| 3. | Every member tithing his income through the church | 4 | _____ |
| 4. | Promote and subscribe to the $1.00 per member budget of the Central Planning and Coordinating Committee | 2 | _____ |
| 5. | $15.00 per capita giving to denominational programs | 2 | _____ |
| 6. | Full quota of delegates to General Conference | 1 | _____ |
| 7. | Semi-Annual Communion with 100% of resident members present | 4 | _____ |
| | **II. MISSIONARY GOALS** | | |
| 1. | Regular missionary instruction for all age groups | 2 | _____ |
| 2. | Missionary prayer group (other than regular Prayer Meeting and W. M. S.) in the church | 2 | _____ |
| 3. | Definite support of new churches, projects, or personnel—in addition to regular missionary offerings and Ten Dollar Club | 3 | _____ |
| 4. | 50% of church families members of Ten Dollar Club | 3 | _____ |
| 5. | Missionary offerings from the church amounting to not less than equivalent of $5.00 per member per year. | 2 | _____ |
| | **III. CHRISTIAN EDUCATION GOALS** | | |
| 1. | Sunday School represented in District Camp | 1 | _____ |
| 2. | Sunday School following the "Standard of Excellence" | 3 | _____ |
| 3. | Sponsoring, or participating in, Vacation Bible School | 2 | _____ |
| 4. | Lifting of a White Gift Offering | 1 | _____ |
| 5. | White Gift Offering showing an increase over last year | 1 | _____ |
| | **IV. PUBLICATION GOALS** | | |
| 1. | **The Brethren Evangelist** in every Home | 3 | _____ |
| 2. | ALL available Brethren Sunday School literature (including Youth Quarterly) used in Sunday School | 3 | _____ |
| 3. | All Sunday School literature ordered through the Brethren Publishing Company | 2 | _____ |
| 4. | Lifting of Publication Day Offering | 1 | _____ |
| 5. | Publication Day Offering showing an increase over previous year | 2 | _____ |

## V. BENEVOLENT BOARD GOALS

| | | |
|---|---|---|
| . Pastor's participation in Retirement Fund and/or Social Security | 2 | _____ |
| . Lifting of Benevolent Day Offering | 1 | _____ |
| . Benevolent Day Offering showing increase over previous year | 2 | _____ |
| . Each church having a definite project for the Brethren Home (Contact Mr. and Mrs. Kuns) | 2 | _____ |
| . Participation in "Food for the Faithful" project | 2 | _____ |

## VI. ASHLAND COLLEGE AND SEMINARY

| | | |
|---|---|---|
| . **A member of the local church enrolled in Ashland College or Seminary** | 2 | _____ |
| . One new recruit for the Brethren ministry enrolled in Ashland College under auspices of Ashland Seminary | 3 | _____ |
| . Support of Expansion Program for Ashland College | 3 | _____ |
| . Lifting of an Educational Day Offering | 1 | _____ |
| . Educational Day Offering showing increase over last year | 2 | _____ |

## VII. ACTIVE AUXILIARIES IN LOCAL CHURCH

| | | |
|---|---|---|
| . Woman's Missionary Society affiliated with National W. M. S. | 2 | _____ |
| . Junior and Senior Sisterhood of Mary and Martha | 2 | _____ |
| . **Laymen's Organization** | 2 | _____ |
| . 50% of men registered with local and National Laymen's Organization | 2 | _____ |
| . Boys' Brotherhood | 2 | _____ |
| . B. Y. C. or C. E. (Sunday Evening youth group) | 2 | _____ |
| . Signal Lights and/or Junior Church | 2 | _____ |
| . A Local Brethren Youth Board and Brethren Youth director in each church | 2 | _____ |

## VIII. CHURCH PROMOTION GOALS

| | | |
|---|---|---|
| . An Every Member Visitation Evangelism program | 3 | _____ |
| . Mid-Week Prayer Service | 3 | _____ |
| . Average morning worship service attendance for the year at least 80% of Sunday School attendance | 3 | _____ |
| . Regular (monthly or more frequently) stewardship instruction in both Sunday School and Church | 2 | _____ |
| . At least one sign directing visitors and strangers to church, or, a sign or bulletin board outside church. (As regulations permit) | 1 | _____ |
| TOTAL POINTS FOR THIS CHURCH | 100 | _____ |
| | | **Your Score** |

**NOTE:** For goals partially met take partial credit. For instance—if 50% of members are active take 2 points nder goal 2 of Denominational Goals; if **Brethren Evangelist** is in one third of church homes claim one point nder goal 1 of Publication Goals; etc.

The National Goals Committee:
Henry Bates, Chairman
E. J. Black
Ralph E. Mills
Edgar Berkshire
Dorman Ronk
Helen Shively
Dorothy Drushal

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**The Brethren Evangelist** for August 29th, reported the names and scores of the wenty highest churches in the Brotherhood on the Goals Achievement Report. We would ncourage all of our churches to participate in the 1959-60 Goals Program so that there night be a greater total of churches reported, and points attained at next Conference ime.

W. S. B.

# MY DIARY

## Mrs. George Drushal

**June 20, Saturday:** Made a before-breakfast-call on Eva Terry. Have wanted to go see her for a long time but had no way to get there. So Cleo took me up as she went to Bible School at Rowdy. She has to start early so I got there before they had breakfast, but I knew she wouldn't care. Doran Hostettler and Nancy came this forenoon to start fixing up their apartment. They will come later to teach in high school. Soon after they came, Mrs. Royer, from Louisville, Ohio, came. Mrs. Kinsley and Mrs. Young were with her. Adah took Miss Bethke over to Stray Branch to visit. Something went wrong with the car. Had a wrecker out from Jackson. Something went wrong with that and another wrecker had to come and pull them out. Adah phoned over and Doran went over after her.

Our old car is about ready to put on the shelf. Cleo nearly went over the bank with it this morning at Rowdy. Something went wrong and it swerved. Gorman Allen pulled her away from the edge of the bank. Got a little girl to come and chop plantain out of the yard. She spent most of the time working under the shade of a tree where there was little plantain, but she is only a child and all I wanted was for her to come and show a willingness to work, for I had promised her a pair of shoes for it. Cleo then took her to Cope's store at Haddix for a pair of shoes and they had a flat tire there. Three young folks from Ashland College came in this afternoon. We all ate supper out on the lawn. Tonight we were invited down to Joe Barnett's for the 50th wedding anniversary of Tom and Bessie Marcu. Very pleasant evening. Adah and I could not stay as long as we might have for we wanted to get home to discuss things with Doran who will be leaving early in the morning.

**June 22, Monday:** Camp opened this evening, 53 enrolled. The Camp staff is: Margaret Lowrey, Rev. and Mrs. Glenn Grumbling, Rev. and Mrs. Harold Barnett, Eugene Matthews, Paul Ritchie, Cleo Campbell, Mona and Betty Kitzmiller, Sarah Fugate, and Adah.

**June 23-27:** Side lights of the Camp: trip to Natural Bridge, swimming at Jackson, scavenger hunt, staff over for ice cream and cake on Adah's birthday. The highlight was the baptismal service on Friday night, when Harold Barnett baptized eight children in Troublesome Creek.

**June 27, Saturday:** Paul took me to Hazard to Elbert Strong's funeral. Adah had wanted to go but was feeling too badly. So nearly exhausted from her strenuous week, she decided she had better go to bed. Elbert was a student and convert of the early days of Riverside, a prominent lawyer of eastern Kentucky, a member of our Board of Directors and the President of the Riverside Alumnae Association.

**June 28, Sunday:** Adah not able to go to Fugate's Fork so Paul Ritchie went in her place. Marcus Mullins drove me to Rowdy. First one member of the church and then another takes me up as I do not drive. Brother Smallwood preached both here and at Rowdy. Soon after I go home, got a telephone call to go see a man in the village who was dying. Spent some time with him.

**June 30, Tuesday:** Went to a funeral at Tharp graveyard where even though the hill is steep, an ambulance can make it. Someone made arrangements with the ambulance driver to let me ride up with him. After supper Adah had to take a paper down to Tom Marcum's so we all decided to go along. The "all" is Ada Lu, Paul Ritchie and I. Had a nice visit with them.

**July 4, Saturday:** Had the usual 4th of July program. It was held up at the new building. Attendance small in comparison with other years. Many hung down around the old place visiting with old friends. Some folks from Indiana came to see us, but we had so little time to visit with them. Hope they come again some time. Former students in and out all forenoon. Quite a number at dinner with us. This is the part of the 4th celebration that we like best. But we missed so many that we always look forward to seeing. After every one left, Paul took me to the Homeplace Hospital to see one of our church members who is quite ill.

**July 5, Sunday:** Adah not well, but went to her Fugate's Fork Bible Class anyway. Paul to Leatherwood and Joe Barnett took me to Rowdy. After supper we called on Mrs. Kessinger, Liva Campbell, and Albert Boling who is ill.

**July 6, Monday:** Adah and I to Hazard to call on Mrs. Elbert Strong and the Taylors. Had a very pleasant afternoon.

**July 7, Tuesday:** Went to a pre-funeral service at Cecil Noble's home. Services began at 6:30 and lasted till 1 p. m. Four preachers preached.

**July 8, Wednesday:** Adah decided we should take a day's vacation, so the five of us all crowded in the old Chevrolet with our lunch basket and went. We were Miss Bethke, Paul Ritchie, Ada Lu, Adah and I. When I voiced my decision not to go, Adah said they were going primarily for my sake, that this was the only week of the month and the only day of the week that we could go, so I went and enjoyed it VERY MUCH. Stopped to see a Riverside alumnus on way home. When we got home, we did not stop to eat supper, but hurried on up to the Cecil Noble home for the 2nd service. We were late and two preachers had already spoken before we got there but two spoke after we got there. Their sermons were long, but they were good men and I can easily sit a couple hours listening to any who tries to live what he preaches. Ate supper when we got home at 10 o'clock. Mailed out school catalogs today.

**July 9, Thursday:** Not many out to the Sale, as most of our customers were up at the home of Cecil Noble where they had services all forenoon. They sent for Adah to come and take some pictures this morning which she did, after she had made a business trip to Jackson. She is supposed to lie in bed till up in the day, but she has so much on she can seldom do it. She took us up to Cecil's funeral at 1 o'clock. Only three preachers preached at the graveyard on a hill I could not climb so I sat on the porch with others who could not. Adah went up. Paul took me to the Rowdy prayer meeting and gave the message. We did not have time to eat supper before we left.

We stopped at Mann Campbell's on the way home, where they were having a pre-funeral service for Mrs. Campbell. While we had often called on her and prayed with her, yet neither she nor her family were connected with our church, so we felt all that was necessary tonight was to call and express our sympathy to the family. There were quite a number of preachers there and we knew it would be late in the night when they got through. The girls had supper ready when we got home. Got a letter from Coy Turner saying the September dates for the revival at Rowdy would suit him. Harold had discussed this with the Rowdy folks when he was here. Johnny Haddix came and got the ground ready for late corn. We are letting the bottom between our home and the new building lie fallow this year, as our County Agent has suggested, then in another month sow grass seed once more as we did last year. Mr. Poe says this will be good for the ground. Ate supper out in our park late tonight.

**July 11, Saturday:** Doran Hostettler and Nancy had a number of friends come in this morning to paint their apartment at the Wheeler Home. They will have charge of the boys there. Paul Ritchie left. How we will miss him. He has done a lot for us.

**July 13, Monday:** Miss Bethke sick. Adah took her to the doctor. Light case of pneumonia. We are keeping her over here at night. Adah and I went to see Florence Napier about coming to cook for us at the dormitory this winter. She agreed to come. She graduated from Riverside a few years ago.

**July 14, Tuesday:** Visitors from South Bend, Indiana, Mrs. Jordon, Mrs. Carson, Mrs. Walters and Mrs. Estella Whitman. The latter an Ashland College schoolmate. We had a lot to talk about those days in the dormitory. She brought a picture of our 1905 dormitory group. Miss Bethke worse. Dr. Martin says there is nothing to do but keep up her medicine.

**July 16, Thursday:** Seventy-eight years old today. The Farris girls from Lexington are here with Ada Lu. They got me a special dinner. Baked a lovely cake; put a candle on it for every ten years. Adah told me to do as the children do, blow them out and make a wish. I blew all out. Wished for a new car. The girls wouldn't let me help them with the dinner. Adah and I to Rowdy. The woman that keeps the key wasn't there, so we had prayer meeting in the yard. We sat on the porch while Adah stood in the yard, led the singing and gave the message. It was really nice out there. When we got home, we went to Mary Barnett's home to a service for her mother who passed away yesterday. Garber called up tonight as he always does on my birthday, it being his birthday too.

**July 17, Friday:** Adah got a telephone call from Cleo that her mother was to have surgery this morning at Hazard. Neither of our cars are in working order and the builders are using the truck, so she got Hayden Haddix to take her in Johnny's truck to the hospital so she could be with Cleo. Robert Landrum came and got Ada Lu and I and took us down to Mrs. Campbell's funeral. Adah got back before the funeral was over, but then went right back to the hospital to stay with Cleo. The working men were through with the truck, so she went back in it.

**July 18, Saturday:** Adah and Cleo down this morning from Hospital where they had been up all night. Doran Hostettlers here with their furniture and fixed up their apartment.

**July 22, Wednesday:** One of our neighbors came and hoed out the garden for us. Adah to Morehead with Miss Frazier to a meeting for school principals. I led prayer meeting. Seven out.

**July 23, Thursday:** Started copying Diary for **Evangelist.** Began in January. Seven months is a long time back. Ina Noble took us up to Rowdy.

**July 24, Friday:** Got word about two more students and also a letter from a prospective matron for girls dorm. Adah in bed most of the day with a terrific headache. I had planned on doing nothing but read after supper, but got so sleepy I couldn't. Happened to think I had forgotten to take my nap today and was up before five this morning.

**July 25, Saturday:** Adah and I made several calls before supper. Had planned on visiting folks at the Hospital but could not get started in time, so made calls closer home. Tom and Bessie Marcum moved in the apartment at the Wheeler Home. They will stay there until it is needed. It's nice for Tom, just a few feet from the building where he is working. Tom has been THE man who has made it possible to get the building in shape for use this fall, by donating two months of his time. He understands the job and knows how to use the money.

**July 26, Sunday:** Scorching hot today. Someone had donated fans to the church. They were passed around. I started to use mine in unison with the rest of the congregation. Soon came to the conclusion it would be hard for Bro. Jackson to preach at swaying fans which hid the faces of his audience periodically and rhythmically. So bore the heat. Early to bed tonight as I only got about four hours sleep last night.

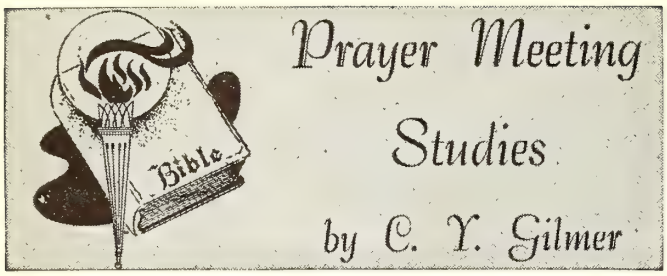
**July 27, Monday:** Pryce Davidsons here. They are having their vacation and decided to camp here on the Campus. I've been copying my diary today and have decided to cut out about half of what I have copied.

**July 30, Thursday:** Cleo here copying my Diary for me after I went over first copy and cut out a lot. Still have a high aim (although I generally shoot low) to send a diary every month.

---

A newspaper editor told the story of a man who was born with a withered leg. From earliest infancy he had to wear a brace. As a boy, he could not run nor play nor climb trees with the other boys. Consequently, he developed a feeling of inferiority and fear until he not only had a brace on his leg but a brace on his mind. One day his father took him to the cathedral to pray for God to heal him. They knelt at the altar, beseeching God to heal the boy. Suddenly the boy cried out, "Father, Father, I have been healed." The boy leaped up—his leg was the same as before. But he had a different outlook, a new spirit, a radiant countenance. The boy said, "God has not taken the brace off my leg, but he has taken the brace off my mind."

James L. Christensen in FUNERAL SERVICES (Fleming H. Revell Company)




### THESE ARE NOT LOST

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes
These are not lost . . .

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

—Richard Metcalf.

ORDINARY ABILITIES are as essential to society when developed as are extraordinary abilities (Exod. 31:1-11). In addition to God-given manual and mental abilities God has given to Christians spiritual gifts (Gal. 5:22). Spiritual abilities are not only preaching, teaching and praying (Isa. 50:4), but also there are the gifts of comforting, counselling, witnessing and winning (Prov. 11:30). It is faithfulness with what we have that counts, and not the number of talents (Matt. 25:20-23). God does not compare one servant with another but will judge every one according to his own ability (Gal. 6:4, 5). If our portion in life is a menial task in a lowly place it will be well rewarded if it is God's plan for our lifework (John 21:21, 22).

"I asked the Lord to let me do
Some mighty work for Him,
To fight amid His battle hosts,
Then sing the victor's hymn;
I longed my ardent love to show,
But Jesus would not have it so.

"He placed me in a quiet home,
Where life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Thus put aside so silently.

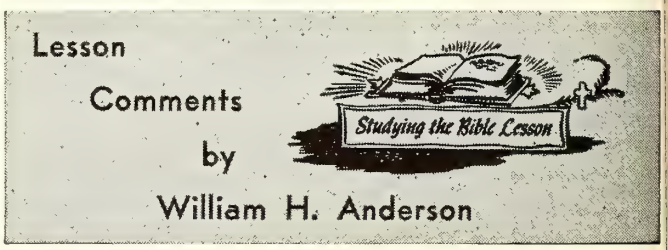
Small duties gathered round my way,
They seemed of earth alone,
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care."

Our marital vows and the obligations of parenthood have priority over the mighty deeds that some would fain perform for Christ (1 Tim. 5:8). God planned motherhood as a lifework as an offering to Him, for children are His precious heritage and require the best of the mother's span of years (Deut. 6:6-8). Too many career people have no time for anybody but themselves (Luke 10:31, 32). Their slant on what constitutes service unto God has been badly warped (Luke 10:36, 37).

"And so I thought my prayer unheard
And asked the Lord once more
That He would give me work for Him
And open wide the door,
Forgetting that my Master knew
Just what was best for me to do.

"Then quietly the answer came
'My child, I hear thy cry;
Think not that mighty deeds alone
Will bring thee victory;
Thy lifework has been planned by Me,
Let daily life thy offering be.'"

We forget that a cup of cold water given to the little ones in the name of a disciple of Christ shall in no wise go unrewarded (Matt. 10:42).

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**Lesson for September 27, 1959**

### GOD CALLS FOR LOYALTY

**Lesson: Malachi 2:17; 3:1-4, 16-18**

"QUEEN MARY SAID to her granddaughter, now Queen Elizabeth II: 'Remember that life is made up of loyalty—loyalty to your friends, loyalty to things beautiful and good, loyalty to the country which you love, and above all, for this holds all other loyalties together—loyalty to God.'"

Malachi was a prophet of the Restoration Period (536-432 B. C.) who worked diligently to instill in the hearts of the people of Israel a sense of loyalty toward their God. He was not altogether successful, and his book stands as an indictment of an unbelieving people.

### THE SETTING OF THE BOOK

The Jews had returned from captivity, and under the able leadership of Haggai and Zechariah the temple was rebuilt. When Malachi comes on the scene, approximately 100 years has elapsed since their return.

What did he find? Israel had finally been cured of her idolatry. But the Temple, God's House, was being neglected, and the people had become lax in their habits of

worship. Besides this, the priesthood was in a deplorable state, with moral corruption and sacrilege the order of the day. The people, contrary to God's Word had made divorce all too common. And the nation had neglected its tithes and offerings to God.

### THE DIVISION OF THE BOOK

Dr. James M. Gray, in his **Synthetic Bible Studies**, lists four divisions in the book of Malachi:

1. 1:1-5.
2. 1:6-3:4.
3. 3:5-4:3.
4. 4:4-6.

### THE CHARGE AGAINST THE PEOPLE

"Ye have wearied the Lord with your words" (2:17). What a condemnation against God's people! Is it possible to weary God? Does there come a time when God's patience is exhausted?

Yes, indeed! Israel had become a rebellious, disobedient, unbelieving nation, and God was sick of it! **She had light but rejected it. She had warning but refused to heed it.**

"Yet ye say, Wherein have we wearied Him?" How like man this is! After willfully rejecting the truth—after spurning God's tender love and mercy—man cries out, "What have I done?"

"When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them." Israel had not only demonstrated her contempt for the laws of righteousness, but for the GOD of Righteousness as well. They reasoned thusly: Because the wicked often prosper, and the righteous often suffer, therefore, God must love the wicked and hate the righteous. **This was skepticism and unbelief of the basest sort—and God was tired of it!**

Besides this, they cried out, "Where is the God of judgment (justice)?" Because the wicked were not always punished immediately, and because the righteous were not always rewarded promptly, Israel questioned the existence of the God of Justice.

### THE ANSWER GIVEN BY GOD

God answered their question by stating in no uncertain terms that **the God of Judgment and Justice would come!** "Behold, . . . the Lord, whom ye seek, shall suddenly come to His temple: . . . behold, He shall come, saith the Lord of hosts" (3:1).

But the coming of the "God of judgment" would not be what they expected. For, "who may abide the day of His coming? and who shall stand when He appeareth? . . . And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. And I will come near to you to judgment" (3:2, 3, 5).

Little did Israel know about the coming of the Lord whom they sought! They did not realize His coming would mean sin and iniquity in their midst must be dealt with by the God of Justice. They did not know they would be subject to the Fuller's soap and to the Refiner's fire.

Those who "feared the Lord," however, would escape judgment (3:16). The Lord would remember them. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (3:17).

The Nation of Israel was not loyal to the Lord in Malachi's day. **What about us?** Christ's Coming will bring blessing or cursing upon us depending upon our relationship to Him. God help us to be found **ready** when He comes!

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### NATIONAL SUNDAY SCHOOL WEEK
**September 27 to October 4**

NATIONAL SUNDAY SCHOOL WEEK is being observed in more and more churches as a means of inspiring, informing and encouraging their Sunday schools. This year's theme, "Millions for Christ Through the Sunday School" could be adapted to the entire week's emphasis.

Here are a few suggestions for your Sunday School Week.

Begin with Promotion Day the first Sunday. It would be possible to make this program similar to the closing program of VBS. Let each group demonstrate what they have learned during the past year or years in that department and then issue promotion certificates to those who are going to another department. Faithful teachers and officers should also be recognized along with those who have earned attendance or other awards.

A complimentary dinner with all the Sunday school staff as guests one evening during the week is appreciated by those who give so many hours. A Sunday school skit, film or speaker could be on the program.

Make the mid-week service a time of prayer and praise for your Sunday school. Open it up for testimonies concerning blessing received in this school of the Gospel. Invite classes to be present as in Sunday school and to pray together for the school and scholars.

An every member visitation day and evening for the coming Sunday's Rally Day will be effective in an effort toward record-breaking attendances.

A parent-teacher's night with special program and activities for the children will bring the parents out.

Both Sundays could emphasize the importance of teaching the Word in the church services. A Sunday school worker's dedication service should be included in one of the Sunday services.

Close your week with a great Rally Day. The regular opening session is adequate time for a brief program of inspiration as you start the new Sunday school year.

Remember to observe **National Sunday School Week** this year!—Adapted.

**Read your Brethren Evangelist every week.**

## CLAIM EGYPTIAN RESTORATION PROJECT DESTROYS UNKNOWN, PRICELESS BIBLE TEMPLE REMNANTS

Priceless and hitherto unknown remnants of the famous Temples of King Solomon and King Herod have been destroyed as a result of an Egyptian firm's restoration work at the Dome of the Rock, according to reliable diplomatic sources at Jerusalem. The construction firm is engaged in strengthening the support of the Dome, also known as the Mosque of Omar, which was built around 691 A. D. to protect the famed Holy Rock which is sacred to Islam.

A Christian Arab leader, visiting the site, said he saw intricate underground passages which were uncovered by the workmen. He said these probably belonged to the times of Solomon and Herod, two to three thousand years ago. He said he pleaded with the workmen not to destroy them, but when he returned with a foreign consul the passages were filled with concrete.

Egyptian engineers said their action was necessary to strengthen the building after it received a new gilded aluminum dome. They were also reported as declaring that "we are not interested in preserving Jewish antiquities which Jews will use to claim the site as 'Temple Area.'" (Tradition says this was the site where Abraham prepared to sacrifice his son Isaac.)

* * *

## EMBATTLED ITALIAN CHURCH FACES NEW DELAYS; MAYOR'S OBSTRUCTIONISM SAID TO COST $3,000

The struggle of the minority Baptist group at Sant' Angelo in Villa, Italy, to win the right to construct a place of worship has taken a new turn, according to Roy Starmer in a special Baptist Press release. The mayor of the town resigned after a high government court ordered the suspension of his administrative order to discontinue construction and demolish the partly finished church building. Now, however, he has withdrawn his resignation, evidently with the intention of continuing the struggle. The State Council (the supreme court of Italy in all municipal administrative questions) after having suspended the mayor's latest order also ruled that the Baptists must interrupt construction until after further study of the case. It is expected that the court will rule on the question in September and Baptists hope that it may again be possible to resume construction.

Sant'Angelo in Villa is an administrative part of the municipality of Veroli located in the Province of Frosinone, about 100 Kilometers from Rome and counts about 400 inhabitants. The city of Veroli traces its origins to the fifth century B. C. One of its most illustrious citizens was Aonio Paleario, poet and writer, who embraced the Reform Movement and paid with his life fc his new-found faith in Christ. After some years in priso he was hanged on July 3, 1570, for his apostasy fro the Roman Church and later his body was burned i Rome before the imposing Castel S. Angelo (Hadrian tomb).

The Bishop of Veroli has seemingly never forgotte nor forgiven the action of about half of the citizens c S. Angelo in Villa who left the church in recent yea to become Baptists. Italian Baptist leaders affirm tha he has attempted to put obstacles in the paths of h former parishioners in many ways and also claim tha he has used the municipal authorities to oppose the co struction of the Baptist chapel.

The economic loss to the Baptist community has bee considerable due to the long legal process involved i reviewing the case before the State Council. Baptist lead ders state that the obstructionism of the mayor whic they term outright religious persecution masked by fals legal maneuvers has already cost more than $3,000.0 as well as more than a year and a half of delay in th construction of the new building.

* * *

## FIRST PERMANENT GOSPEL BROADCASTING I QUEBEC; MENNONITE MISSIONARY NOW USIN THREE STATIONS

Mennonite missionaries in Quebec, despite Roma Catholic opposition and many years of effort on the pa of evangelicals, have at last established a Protestan French-language radio ministry. Since last October th gospel has been proclaimed regularly on a weekly pr gram. More recently two additional stations have a cepted programs. Listener response has been small, bu it is now expected that there is a bright future in th use of radio for the evangelization of vast areas of th province in the French tongue.

According to Harold Reesor, in Joliette, there has bee real progress. He now reports:

"Over the years many evangelical groups have en deavored to buy time for a French broadcast in souther Quebec. This has never been accomplished for more tha a few weeks. For the privately owned stations it is con sidered poor business. By accepting an evangelical broad cast, they gain the disapproval of the bishop. As on station manager put it after listening to an audition o our program: 'It is very good. I know it would have a bi audience, but you see, we have the cardinal on our statio each night. Therefore . . . ' The Protestant bodies hav on various occasions united in an effort to secure tim on the publicly owned CBC French network. This, toc has never been granted, even though the Roman Catholi Church has several hours of free time each week.

"We felt that our best possibilities were in personall contacting the private stations. The first year, one station much to our surprise, was willing to accept our broad cast. But before we actually got started, the station un derwent a change of management and was no longe willing to accept it. Several more tries were unsuccess ful. We continued to pray that God would open thi door.

"The answer finally came when in October, 1958 CKJL, St. Jerome, agreed to take our program whic was then started on November 1. Until the time of writ

ng this has continued regularly each week. Gospel radio broadcasting looks more hopeful now. Besides St. Jerome, a station at Granby has also accepted a program. And very recently one at St. Johns, Quebec, has too. We are looking to the Lord for even more open doors through radio.

"Listeners' response has been small, the first two months almost discouraging. But the last months this is changing, too. Some are writing to request a New Testament and to express their appreciation of the program."

* * *

## UNIQUE FREE HOME BIBLE STUDY COURSE OFFERED LOCAL CHURCHES BY MOODY INSTITUTE

Local churches all over the nation are now able to offer a free home Bible study course in their visitation outreach. In a new community evangelism program recently announced by Moody Bible Institute's correspondence school, its basic salvation course was made available for this use. The course, entitled **The Good News,** is a brief, but thorough, 11-lesson study of salvation. By using special enrollment folders, church workers may invite friends and neighbors to enroll in the free Bible study course. These folders may also be distributed door to door, by pastors on visitation.

The prospective student mails his card to the local church, which in turn sends it in to Moody correspondence school. Part of the expense of offering the course is cared for by the sponsoring church. The student mails his exams directly to the school. When the course is completed, a certificate is sent to the sponsoring church so that the pastor or church visitor may personally present it to the student and follow up the prospect with encouragement and spiritual counseling, when necessary.

* * *

## EASTERN QUAKERS URGE END OF DEATH PENALTY; CLAIM IT IS CONTRARY TO CHRIST, NEW TESTAMENT

The New York Yearly Meeting of the Religious Society of Friends appealed recently to the Governors of New York, New Jersey, Connecticut and Vermont to do away with the death penalty. In letters to the Governors, the Yearly Meeting, which has members in all four states, declared the taking of human life was incompatible with the teachings of Jesus and the New Testament. "The moral law which is binding on the individual is also binding on the state, and we cannot rest satisfied when what is wrong for a single person is practiced by the law of the land," the letters said.

Capital punishment, the Quakers said, fails as a deterrent to crime and provides the possibility of executing the innocent. The letter continued: "It is unequal in its application, falling mainly on the poor, the friendless, the mentally unstable and minority groups. The function of penal procedures should never be on vengeance and other cruel methods of retaliation, but on a safe and humane system based on the constructive principles of repentance and regeneration of life."

* * *

**ENGLAND**—Persons who have been divorced or separated are being helped to readjust to a new life by a new organization formed within the Church of England, known as the Company of Compassion. Divorced or separated people are visited by persons of the same sex who will counsel with them and show how they have successfully mastered a similar situation.

* * *

**GERMANY**—The biography of Pastor Martin Niemoller has been published here. Niemoller was one of the most skillful of the leaders of resistance in Nazi Germany. He has been jailed innumerable times. And he continues to be the implacable foe of totalitarian government—now vested in Communist power. His story promises to be an inspiration to millions. It will be published in English translation in the United States by Doubleday in the near future.

* * *

**POLAND**—Poland's hard-pressed Lutheran church still possesses 247 churches, 161 chapels, 199 parsonages and 585 cemeteries, according to statistics in the 1959 edition of the **Warsaw Evangelical Calendar.** Largest number are in the Masurian area in the former German state of East Prussia, which has 70 churches and 267 cemeteries. Next in size is the Katowice diocese in Silesia, near the Czechoslovak border, with 66 churches. Church membership has dwindled to 122,125 according to the same report. A 1957 tabulation by the Lutheran World Federation had listed membership in the Lutheran Church of Poland as 220,000. Before World War II the number of Lutherans in Poland was estimated at more than 500,000.

* * *

**GERMANY**—Five hundred Bibles and New Testaments were made available for placement in the cabins of all passengers and crew members of the Bremen, largest and fastest ship of the North German Lloyd Line, before its maiden voyage to New York. The scriptures were donated by the Canstein Bible Society, which will celebrate its 250th anniversary next year. Founded at Halle, Germany, in 1710, it is the oldest Bible Society in the world.

* * *

The first authenticated account of the largest Pentecostal denomination in the world was released by Vantage Press on August 24. Titled **The Assemblies of God: A Popular Survey,** the book tells the story of a religious group which, in less than 50 years, has acquired over a million members all over the world. Written by Irwin Winehouse after much research and numerous meetings with Assemblies of God leaders, the book describes the growth of the movement from its beginnings in 1914 to its present position as one of the world's fastest-growing religious groups with almost 500,000 members in the United States alone. Mr. Winehouse also discusses the causes of the Twentieth Century resurgence of Pentecostal teachings and the contributions of The Assemblies of God to the Christian Church.

* * *

A declaration of belief in God is required of anyone about to be sworn into public office in Maryland, the state attorney general ruled recently. The decision was handed down in the case of plaintiff Roy R. Torcaso, 48, of Wheaton, Maryland, who after being appointed notary public in Montgomery County was denied his commission by county officials because he refused to express a belief in the Deity.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## DEAR BRETHREN . . .

**A Statement by the National Youth Director**

DURING GENERAL CONFERENCE in August of this year the National Brethren Youth Board announced that within the course of the next year I will be resigning as National Youth Director. This explanation of the procedure that the Board is following is being made to inform the Brotherhood and avoid any misunderstandings about the future plans of Brethren Youth.

It is with regret that I have submitted the resignation effective in August of 1960. The Youth Work has provided plenty of challenge and an equal amount of joy while working with the young people. However, I am also looking forward with much anticipation to my future work—that of serving as pastor of the Park Street Brethren Church in Ashland.

My duties at Park Street Brethren will begin on January 1, 1960 on a part time basis; namely, the preaching and calling on the sick. This procedure will continue until September 1. Also during this time between January and September I will continue as National Brethren Youth Director, but on a part-time basis—mainly limiting the travels which now occupy much of the Director's time and energy. So, actually, my resignation will not be completely effective until September 1, 1960.

The Youth Board is already seeking a successor for the position of Youth Director and as soon as confirmation is received, public announcement will be made through the **Brethren Evangelist.** It is hoped that the new Youth Director will be able to come to Ashland and spend some considerable time during the next year learning the work as we go along together. This experience will greatly help any person coming into a new work.

Will you continue to remember Brethren Youth in your group and individual prayers through this coming year that God might direct us in the proper way to lead our youth.

**Rev. Phil Lersch**

## SOUTHEAST RETREATS TO ADVANCE

39 BRETHREN YOUNG PEOPLE and about 20 adults from the Southeastern District spent the four-day Labor Day weekend at Camp Echo Lake, 11 miles southeast of Hagerstown, Maryland. The setting was ideal: the lake being beautiful, the bunkhouses being comfortable, the dining hall being well-equipped, and the spirit being very good (so good that it carried until two o'clock in the morning).

Ample time was given for swimming, boating, volleyball and softball. But there were also fine periods of Bible Study led by **Rev. Robert Hoffman,** discussion groups, and Moments with God in both morning and evening. In addition to **Rev. Hoffman, Rev. George Solomon** and **Dr. Joe Shultz** worked hard to make the Retreat the success it was.

Two or three young married couples arrived for Su day and Monday to enjoy the relaxation and participa in a one-session discussion on **"Responsibility to t Church."** And, of course, there were other lay-adu that helped with the cooking, counselling, and worsh periods.

Those churches represented were **Hagerstown, Mar land; Washington, D. C.; Maurertown, Virginia; S James, Maryland; and Levittown-Fairless Hills, Pennsy vania.** Why don't you go Retreating next year—you'll able to Advance when you return.

## THE LINE UP

All of the National Brethren Youth organizatio elected officers at National Youth Conference in Augu They are passed on to you for your records. These a the people to contact in case you have questions abo the Brotherhood, Sisterhood or National Youth work.

GIRLS' SISTERHOOD:

| | |
|---|---|
| President | **Susan Miller** (Ashland Colleg |
| Vice-Pres. | **Nancy Albright** (N. Georgetown, Ohi |
| Treasurer | **Joann Rummel** (South Bend, Indian |
| Financial Sec. | **Lois Berkshire** (Ashland Colleg |
| General Sec. | **Carol Porte** (Ashland Colleg |
| Literature Sec. | **Judy Sainer** (Ashland Colleg |
| Patronesses | **Mrs. E. M. Riddle** (New Paris, Indian |
| | **Mrs. J. M. Bowman** (Elkhart, Indian |

BOYS' BROTHERHOOD:

| | |
|---|---|
| President | **Dick Thatcher** (Ashland Colleg |
| Vice-Pres. | **Stan McKim** (Ashland Colleg |
| Sec.-Treas. | **Phil Stout** (Ashland Colleg |
| Project Commissioner | **Jim Benshoff** (Ashland, Ohi |
| News Reporter | **Mike Drushal** (Wooster, Ohi |

NATIONAL BRETHREN YOUTH:

| | |
|---|---|
| President | **Gary Bargerhuff** (Ashland Colleg |
| Vice-Pres. | **Brad Weidenhamer** (Ashland Colleg |
| Secretary | **Mary Rose** (Ashland Colleg |
| Ass't. Sec. | **Margaret Kindley** (Ashland Colleg |
| Treasurer | **Dave Overdorf** (Vinco, Pennsylvani |

## FOOD FOR THE FAITHFUL

**A Report**

In addition to several boxes of canned food which we brought to General Conference, financial gifts have bee received to date totaling $333.77 for FOOD FOR TH FAITHFUL. This is an increase of $125.00 over la year's giving for this project.

This food and money will be forwarded to **Mr. ar Mrs. Russell Kuns** for use at the Brethren's Home i Flora, Indiana. Brethren Youth is happy for the priv lege of sponsoring this project and we wish to than **Dick Kuns** for being the project chairman again th year.

**NORTHEASTERN OHIO BRETHREN YOUTH RALLY**
**Louisville, Ohio**
**September 27, 1959**

# The Women's Corner

by Helen Jordan

## LITTLE THINGS

T IS THE LITTLE WORDS you speak, the little thoughts you think, the little things you do, or leave ndone, the little moments you waste or use wisely, the ittle temptations which you yield to or overcome, the ittle things of every day that are making or marring our future life.

"I thank You, Lord, for 'little' things
The things of ev'ry day—
A bird song clear, a blossom sweet—
The green grass growing at my feet—
A little child at play.

I thank You, Lord, for 'little' things
The sunset's red-gold hue—
The star lit sky, the buzz of bee—
The spreading branches of a tree—
These gifts have come from YOU!

I thank You, Lord, for 'little' things
The handclasp of a friend—
A happy smile, a cheering word—
A bit of song or verse I've heard—
All these and more You send!

These gifts You give are precious gifts,
I thank You for each one;
But far above all else You gave
Stands Cal'vry's Cross, an empty grave—
The gifts of Christ, Your Son!"

—Geneva Showerman.

Mrs. Ralph Flickinger,
Lanark, Illinois.

## NOTICE TO BRETHREN SUNDAY SCHOOL TEACHERS

Research is being conducted by the undersigned in Christian education at the University of Pittsburgh. The problem is: "The Relationship Between Selected Personal and Institutional Factors And The Expressed Attitudes Of Sunday School Teachers In The Brethren Church Toward Certain Types Of Objectives."

In order to measure your attitudes toward certain objectives an "Attitude Inventory" which we have designed is being distributed to teachers in the Primary, Junior, Intermediate and Senior departments of the Sunday School.

The forms are being distributed by your pastor. Please see him for your copy if you are involved in this study. Your cooperation and assistance in this project is urgently solicited. We believe this research will be of value to Brethren Sunday Schools and we shall be glad to share the results with you. We have prayerfully worked out this plan of research and we pray you will consider this an opportunity to help to implement an ever more effective program in the proclamation of the Gospel of Jesus Christ.

Rev. Harold E. Barnett,
Riverside Christian Training School,
Lost Creek, Kentucky.

Every now and then I am told by some provincial pseudo-intellectual who has never worn the spurs of either science or religion, who would be as much at a loss with a test tube as he is with the Ten Commandments, that this dawning latest, potentially greatest technological advance by mankind is somehow in the nature of an embarrassment to the Christian faith! In the name of God, how is it an embarrassment? Why an embarrassment? What page of the Bible will it indict? What doctrine will it amend? What creed will it deny? Won't it rather reissue some Psalms, and reprint in capital letters such words as **"The heaven's declare the glory of God; and the firmament sheweth his handywork?"**

Frederick B. Speakman in LOVE IS SOMETHING YOU DO (Fleming H. Revell Company)

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**How to Conduct the Inter. or Jr. High Dept.**..**No. 2924**

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**YOUTH: Games and Parties.** 15 parties in detail—invitations, decorations, games, refreshments....**No. 3392**

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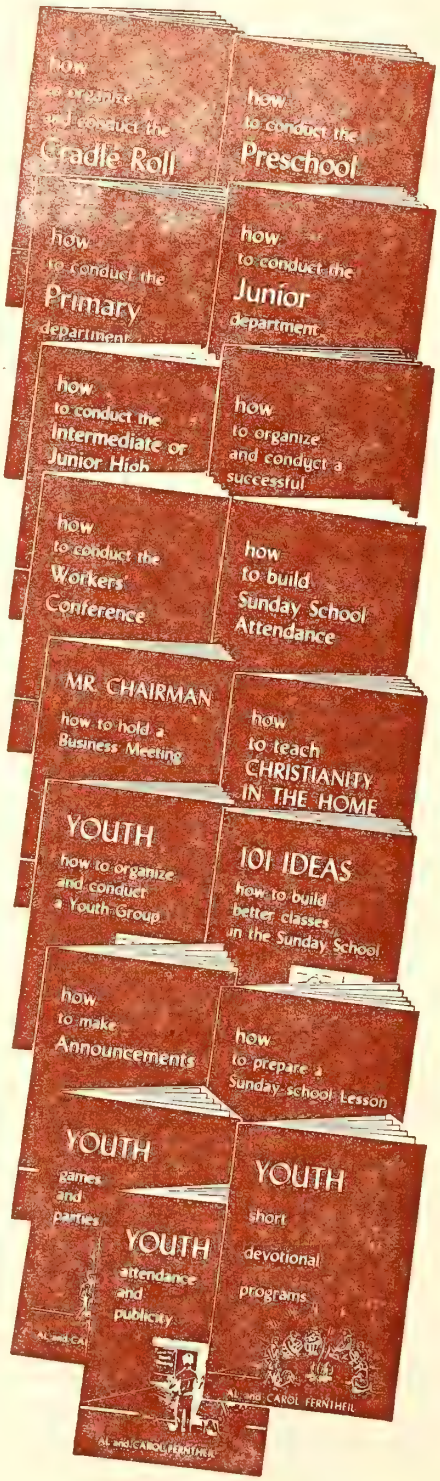


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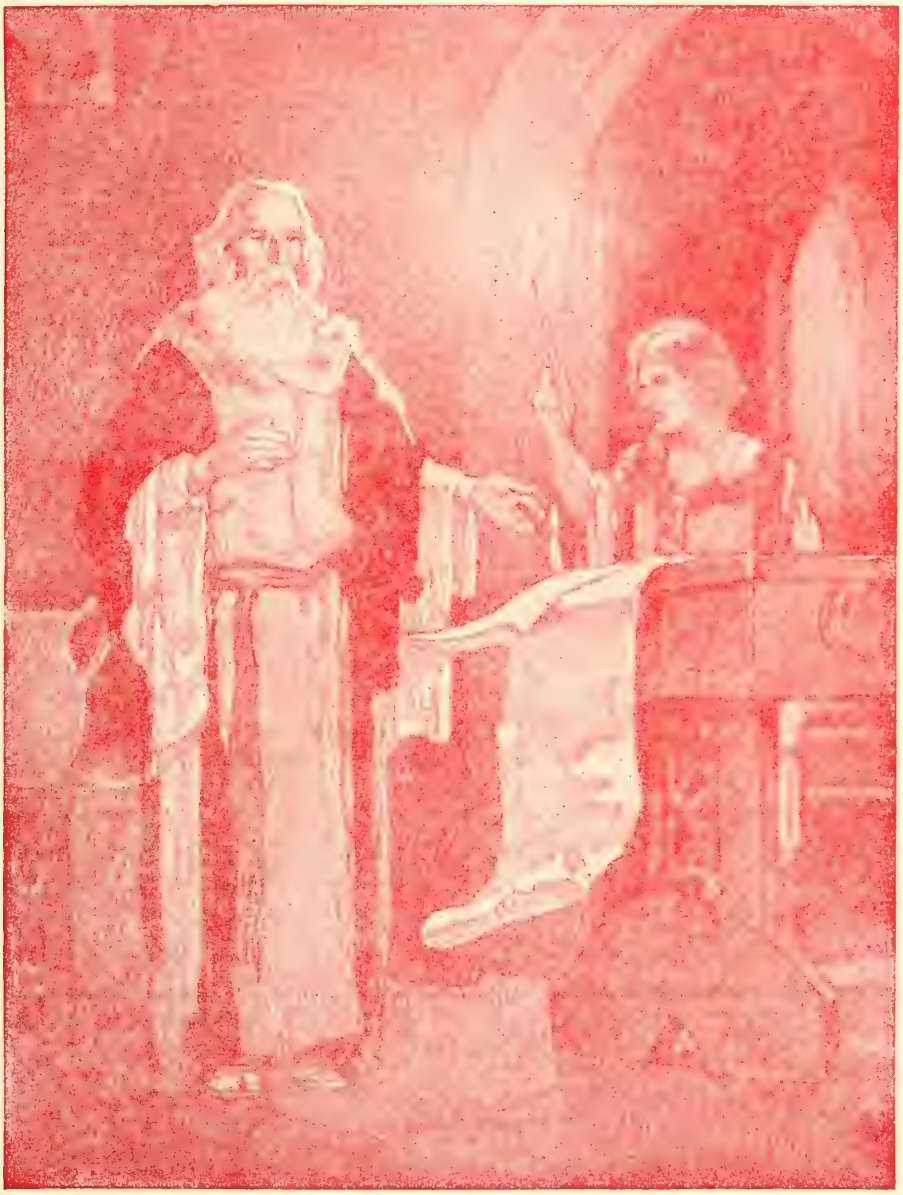


Vol. LXXXI September 26, 1959 No. 38


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

HAGERSTOWN, MARYLAND. Brother George W. Solomon notes in his parish paper concerning the progress on their Educational building: "Our new Educational building continues to take more form each week. Inside work is being done with the plasterers working on the top floor, and many of the other tradesmen doing the inside work which is required."

ROWDY, KENTUCKY. Brother Harold E. Barnett notes that a revival meeting has been in progress at Rowdy the week of September 20th through 27th, with Rev. Coy Turner doing the preaching.

VANDERGRIFT, PENNA. (PLEASANT VIEW). Church Correspondent, Mrs. Oliver W. Wing, notes that on August 9th, five new converts were baptized and received into the church.

Recent guest speakers in the Vandergrift Church were: August 23rd, Eli Crosby and Dan Davis, morning and evening respectively; August 30th, William Wing in the morning, and Alfred Rearigh in the evening.

A "Teenager's Club" has been organized recently in the church, with eight in attendance at their first meeting, and ten present for the second.

VINCO, PENNA. "Open House" was held by Brother and Sister Henry Bates, at the newly remodelled parsonage of the Vinco Church, on September 20th.

JOHNSTOWN, PENNA. (THIRD). Rev. I. C. Paul, Director of the Church of the Brethren Home in Scalp Level, was guest speaker in the Third Church on August 16th.

PITTSBURGH, PENNA. One member was received by letter recently.

Guest speakers recently were: Rev. Paul Diehl, Sykesville, Maryland, on August 23rd, and Captain Marshall of the Pittsburgh Salvation Army on August 30th.

JONES MILLS, PENNA. (VALLEY). Brother William E. Boyer notes: "A new record attendance for prayer meeting was set on August 26th, with 27 present for this Mid-week service.

SMITHVILLE, OHIO. One new member was received recently.

LOUISVILLE, OHIO. Rev. Bieber, Church of t Brethren missionary on furlough, was guest speaker the Louisville Church on August 16th.

WILLIAMSTOWN, OHIO. Ashland Seminarian, J Rowsey, was guest speaker in the Williamstown Chur on August 30th.

The Father and Son banquet was held the evening September 19th.

ASHLAND, OHIO (GARBER MEMORIAL). A Go pel Team from the Garber Church conducted services August 16th at the Ashland County Home and at t Will-O-Rest Home.

FREMONT, OHIO. Baptismal services for two ne members were held on September 13th.

The Father and Son banquet is scheduled for Septer ber 26th.

(Continued on Page 19)

## COMING EVENTS

**CENTER CHAPEL, INDIANA.** Homecoming—**Sept.** —Basket dinner and afternoon program. Rev. Aust Gable, Pastor.

**CENTER CHAPEL, INDIANA.** Revival Services-**Sept. 28-Oct. 4**—Rev. Woodrow B. Brant, Evangelist; Re Austin Gable, Pastor.

**WARSAW, INDIANA.** Revival Services—**Oct. 12-25**-Rev. Percy C. Miller, Evangelist; Rev. C. Y. Gilme Pastor.

**LOUISVILLE, OHIO.** Fall Revival—**Oct. 12-25**—Re J. D. Hamel, Evangelist; Rev. L. V. King, Pastor.

**LOUISVILLE, OHIO.** Dedication of new Education Addition—**Oct. 11th**—Dr. J. Garber Drushal, Speake Rev. L. V. King, Pastor.

**ADRIAN, PENNA. (BRUSH VALLEY).** Homecomin —**Oct. 4th**—Rev. Paul D. Tinkel, Pastor.

**SOUTH BEND, INDIANA (ARDMORE).** Homecom ing—**Oct. 4th**—Rev. C. William Cole, Pastor.

**NAPPANEE, INDIANA.** Dedication of Stained Glas windows—**Oct. 11th**—Rev. Virgil Ingraham, Pastor.

**LINWOOD, MARYLAND.** Homecoming—**Oct. 11th**-Messages: Morning, by the Pastor, Afternoon by Rev. N Victor Leatherman, Evening by Rev. W. St. Clair Ber shoff; Rev. Bruce C. Shanholtz, Pastor.

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## Consistency

WALTER L. LINGLE, in his "Source Book on Spiritual Life and Evangelism," says: "If he Church is going to teach men to live in all he relationships of life according to the princi-les of Jesus, she must let men know what those eachings are, and she must make it clear that it s the duty of Christians to apply those teachings o business and to all kinds of social problems. 'he principles must be exemplified in life and ervice."

The Lord Jesus said it in much the same way, vhen, seated upon the mountain top, He said to he multitudes, "Let your light so shine before nen, that they may see your good works, and lorify your father which is in heaven." Matthew :16.

Someone has summarized the entire matter in he words, "What you do speaks so loud I cannot ear what you are saying."

The entire experience of Christian living is ased upon the promise that the life we live must e consistent with the profession we make. At ny and every point where our lives do not back p what we profess as a definition of our faith, ve weaken our influence as a Christian just that nuch.

Even a brief comparison of our lives today vith the statements of the Ten Commandments, hows how lightly sometimes we take our Chris-ian profession. And even if we have been unfor-unate enough to have been taught that the Ten Commandments are "Old Testament," and are hus of no concern to us of this present day, let s note that Christ brings these commandments ver into the New Testament in the command-nents which read: "Thou shalt love the Lord thy Iod with all thy heart . . . soul . . . mind . . . trength — and thy neighbor as thyself." n fact, Christ placed a greater responsibility pon us, for into His fulfillment of the Ten Com-nandments as a part of our spiritual experience, Ie injected the element of love. We are not only o "obey," we are to "love."

Consistency as basic for Christian influence, and in exemplifying the teachings of Christ is of supreme importance, if the Christian way is to make any significant gain in its outreach program today. With a world gone mad over pleasure and scientific advancement at the expense of moral purity and spiritual strength, we Christians must be certain that the radiation of our lives is consistent with what we are professing.

For instance: "Thou shalt have no other Gods before me." Yet the gods of pleasure, business, family dinners, tiredness, etc., keep us from worshipping the true God in His house on His Day. What kind of teaching can the church give to those who need the gospel message of the Church when those who "profess" His name are so careless in their worship of Him?

"Thou shalt not kill." Yet how many hatreds, ill-wills, long-time grievances operating within the churches have led to spiritual murders, giving to the world the feeling that "If church people can't love one another, how can they speak of the love of God for dying men?"

"Thou shalt not commit adultery." "Adultery —the illegal, immoral, lustful desire of one human being toward another, or others, being of the mind, the heart and/or the body." Here is a constant, ever-present temptation which is not lessened any by immodesty in dress and conduct on the part of many who are laying claim to the name Christian. The world says, "What do church members think the Bible means when it says, 'Abstain from fleshly lusts which war against the soul,' or, 'Be ye temperate in all things.'?"

So, reread the words of Walter Lingle, and the words of our Lord in this connection, and sustain them by the sobering thought that if men and women in a sin-sick world do not see a true picture of Christ in our lives, they possibly never will find the way of eternal salvation. Hereby we can see the need of consistency in daily living between what we profess and what we practice. Pray for strength and guidance from God for this is our task. W. S. B.

# THE CHRISTIAN'S GREATEST HOPE

Dr. E. M. Riddle

**2 Corinthians 5:1-13**

EVERY READER of the "BOOK" knows full well there ought to be scores of other passages used with this text. In a recent Sunday morning broadcast, the speaker said these three significant words, "No hope—death." With my text are these words from John 1:6, "There was a man sent from God, whose name was John." This man, a messenger from God, was announcing the world's hope for all generations. We know he was referring to Jesus the Light of the world. We may have minimized the true worth, place and mission of John the Baptist.

A lively hope must be supported by a quickened faith. "BELIEVE IN GOD, BELIEVE ALSO IN ME." It was after the Last Supper when the wonderful discourse of Jesus was heralded to the world. I refer to the message of John 14:15, 16, when Jesus was facing the Crucifixion; at a time when so many other experiences were troubling His soul, it was most natural to speak of Heaven. Those chapters tell more of Heaven, our eternal abiding place, than all other portions of the Bible. There was good reason for the disciples to be filled with anxiety. Such as the traitorous Judas had been denounced, Peter's denial had been foretold, Jesus own death had been predicted. But, "believe in God, believe in me." (The Greek is the same for each phras of the quote).

THE MANY MANSIONS. "If I go and prepar a place for you, I WILL COME AGAIN." Th Book emphatically teaches that precious doctrin and hope, "that our blessed Lord is comin again." This refers to the LIFE we want, tha which we strive for, the life of service, the mor abundant life. Our Lord's earthly life was para mount in bringing the heavenly world to the un derstanding of men, even though you may res assured that all the secrets of Heaven will no be revealed to us while we yet live on earth. No not until we reach that glorious place, eterna in the heavens, not made with hands will w know. The main emphasis of the Christian Gospe is to present and make the appeal for the glor ies of the future life. In looking to that end, i perpetuates everything that is highest, nobles and best in human experience here on earth.

THE INVITATION of the Gospel is to a wed ding feast. All things are ready. Some accept and some do not. Have we learned to rejoice and have faith in the blessed invitation to share in that which awaits us? The life on earth has so many attractions, the ties are so closely knit, so much so, that we lose our way and forget the "LIFE MORE ABUNDANT." The word of life says, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might

e swallowed up of life." Earthly life is full of orrows and grief, aches and pains, with worries, disease, fear and other burdens, all of which re cause of many groans. These bodies given of God are good in themselves, but have been marred with sin.

"WHEREFORE WE LABOR, that, whether resent or absent, we may be accepted of him." An outstanding goal of this life should be to please God. Beware, lest we labor to please self. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." This is the best reason for seeking the approval of Christ.

TO BE UNCONCERNED ABOUT HEAVEN is a crime of grave importance, eternal in its consequences. We dare not slacken our pace in the race of life. Coldness, indifference and no fire within have no place in a Christian program.

THINK ON THIS QUIZ—

1. What are some marks of a Christian? How can one start?

2. What are some things every Christian will avoid? Some things every Christian will want to do?

3. How may we get the most out of our Bible?

4. When are my prayers answered?

5. How may we conquer temptations? Do they do us any good?

6. What is most lacking in our modern homes?

7. What gains come from church membership?

8. On whom does the duty of Christian evangelism rest?

9. How shall we have more people to consider seriously Christian Missions?

10. What is your most comforting thought when you think of Heaven? Will you be ready?

## A PLEDGE EVERY CHURCH-MEMBER SHOULD HAVE

**1st. I do hereby renew my consecration to God, and pledge myself to earnest effort in whatever work I may be called to do.**

**2nd. I will set apart some time each day to pray for a revival of God's work—(1) in my own heart, (2) in our church, and (3) in our congregation and community.**

**3rd. Unless providentially hindered, I will attend ALL the services of the church, and will pray for God's blessing upon each.**

**4th. I will do what I can to influence those who are not Christians to attend the services of our church, especially the preaching of the word.**

**5th. I will, as far as possible, cultivate the acquaintance of all the members of our church, and seek to promote their welfare and happiness.**

**6th. I will pray for my pastor, and to the extent of my ability and as far as I have opportunity, will co-operate with him in every effort to build up the church, and promote a revival of God's work among us this year.—The Church Members' Handbook.**

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec
(MRS.) IDA LINDOWER, Adm. Assist.

## HIGHLIGHTS FROM MISSIONARY BOARD MEETING

**South Bend**

At their August meeting, the Missionary Board learned that the South Bend Church, through the efforts of Mr. William Meinke, has purchased a tract of land for the purpose of building a new Brethren church in Mishawaka, Indiana. The South Bend Church and the Indiana District are working out the details. This undertaking indicates a commendable spirit of enthusiasm for home missions and church extension. More will be said of this project later as it develops.

**Scottsdale**

The brethren at Scottsdale hope to proceed with a building soon, with the approval and cooperation of the Missionary Board, in a pattern similar to that followed at Tucson and Sarasota—with a first unit to which additions may be made later. An architect is being sought; plans should be drawn soon for approval; then the building can actually begin. Dale Long, from the Mission Board office, will go to Scottsdale to confer with the pastor and people on building and finance plans.

**Lost Creek**

Members of the Mission Board represented on the Lost Creek Cooperative Committee presented the following recommendations which were accepted by the Board;

1. To cooperate fully with the new policy at Lost Creek under Harold Barnett's leadership and with the spirit of interested groups represented on the Lost Creek Committee;
2. That these items be budgeted for Lost Creek;
   a. Insurance listed separately—not part of the maintenance, and that adequate funds be allocated to cover the insurance;
   b. Additional $500.00 for maintenance (total $1,500.00);
   c. The usual $1,200.00 for operating expense;
3. That the present building indebtedness at Lost Creek (approximately $15,000.00) be written off and considered a gift. (This $15,000.00 represents what was spent on the building beyond that given for the work.)

**Argentina**

The Board has urged that Berkshire visit Argentina this fall to confer with the Field Council and to help coordinate all phases of the work which will be carried on while the Bylers are home on furlough (they should be arriving in the States in December or January).

**Aviation in Missions**

In view of the excellent technical training received by Bill Curtis, and in view of our widely scattered mission stations in Argentina, the Board is looking into the possibility and practicability of using aviation in the mi sionary program.

**S. M. M. offer of help**

The offer of the National Sisterhood of Mary and Ma tha to help with the camp program in Argentina was a cepted by the Board with gratitude.

**Nigeria**

Purchase of a new motor for the Volkswagen used b the Bischofs in Nigeria was authorized.

Reverend Charles Bieber, Church of the Brethren mis sionary home from Nigeria, visited Board meetings an spoke of the work. He listed several outstanding needs i the work: literature, leadership and support for the the ological college now in its first year.

**Gift for a Jeep**

Dr. John Locke, a member of the Board, presente $2,500.00 to the Board for the purchase of a Jeep to b used in Nigeria. This gift included tithe funds left by hi mother, Mrs. Turah Locke, and a memorial to her fron him and his brother, Dr. Louis Glenn Locke.

**Deputation Funds**

Surplus funds remaining from the Shanks' deputatio will be used to supply new property needs at Mbororo and elsewhere in the Nigerian work.

**Krafts' Furlough**

Chuck Kraft's letter from Nigeria, indicating his hope to work on his Ph.D. when he returns for furlough in 1961, is looked upon with favor by the Board.

**Missionary Board elections**

Members of the Missionary Board elected by General Conference for three years were as follows: William Anderson (new member), John Golby, Harlan Hollewell, John Locke, Everett Miller (the last four named succeeded themselves on the board).

Officers for the coming year were elected as follows:

President—E. M. Riddle
1st Vice pres.—Virgil Ingraham
2nd V. pres.—Harlan Hollewell
3rd V. pres.—W. R. Yount
Treasurer—Mrs. D. B. Flora
Youth Bd. Rep.—George Solomon

**Project Giving**

A Committee from the Board which was named last May to study the subject of project giving in missions gave a report. According to this report, correspondence with other missionary boards reveals that they too experience similar problems; they encourage their people to support the over-all program, but attempt to maintain

flexible attitude. It is hoped that our people will con-nue to recognize the vital importance of the over-all ·ogram and that when large organizations do undertake ·ojects they will seek the counsel of the Board to deter-ine most-needed items and those within their reach. The committee continues to study the problem.)

**Resolution of appreciation**

A committee from the Board prepared a resolution and ·esented a gift (from members of the Board) to Rever-nd Claud Studebaker for his 37 years of faithful service n the Board. The presentation was made at the General onference session on Thursday night, August 20.

The Missionary Board has been requested to provide e Thursday night program for General Conference gain next year.

General Conference was requested by the Board to send ·eetings to all missionaries.

**Board Committees**

The Missionary Board is subdivided in these committees r detail work:

**ome Mission Committee**

J. D. Hamel
Mrs. Carpenter
Milton Robinson
John Golby
W. R. Yount

**entucky Committee**

Everett Miller
J. M. Bowman
Virgil Ingraham

**Nigeria Committee**

John Locke
William Anderson
Mrs. Flora
D. C. White

**Argentina Committee**

Harlan Hollewell
George Solomon
Ivan Ronk
Lester Peck

**Candidates**

Bill and Fran Curtis will be living in the Missionary ome, 1014 Grant Street, Ashland, for the time being. If e Bylers wish to live in the Home when they return on rlough, the Curtises will be located in other quarters. ney expect to leave for Costa Rica early in 1960, where ey will study the Spanish language and Latin American lture before entering into the mission work in Argen-na. They will be available for some deputation work up ntil the time they leave for Costa Rica.

The initial applications of the Allisons (Dick and Em-y) for mission work in Nigeria were accepted by the oard.

# Spiritual Meditations

**Rev. Dyoll Belote**

## FIVE SPARROWS—TWO FARTHINGS

**"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke 12:6.**

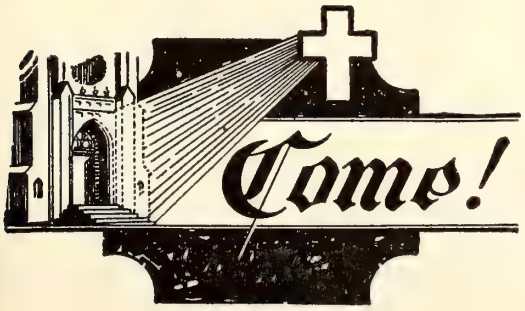
IN THE BIBLE DAYS of our text, sparrows were so cheap an article of food that when the buyer came with two farthings for four birds, a fifth one was thrown in for good measure. We are so familiar with the sparrow as a farm pest that we are apt to forget that the Bible declares that God cares for them—each one.

And the Bible also declares that each one of us is of far greater value than many sparrows. But it is to be feared also that we forget that there is a condition or requirement that must be met in order to expect to be remembered as the sparrow, fed as the ravens, or clothed as the lilies. We must seek first the kingdom of God, and the kingdom of God is a place where God's will is ever being done.

Fulfilling the purpose of our creation—which is doing God's will—is the requirement for blessing. If the beanstalk should attempt to attain the beauty of the lily, it would no longer bear beans, and vice versa. Neither would be accomplishing the purpose of its existence. When men are willing to learn what God's will is for them, and then are glad to do His will for them, they may rightfully expect to receive the full supply of all their needs.

"If I am willing to 'consider the lilies' or remember the sparrows, I will find that the secret of God's care for them lies in the fact that they are fulfilling His plan for their lives."

**Read your Brethren Evangelist every week.**




Attend Church regularly every Sunday of the year

# PROGRAM OF THE MID-WEST DISTRICT CONFERENCE

## Morrill, Kansas October 8-11, 1959

Conference Theme: "Go Stand, Speak"

Conference Text: Acts 5:20

### PROGRAM

**Thursday Evening—October 8**

7:30 Song Service
7:45 Devotions .....Morrill Delegate
8:00 Welcome to Delegates..Rev. Robert G. Holsinger
Roll Call of the Churches and response by a Delegate from each Church
Appointment of Committees
Vice Moderator's Address..Rev. Frank W. Garber

**Friday Morning—October 9**

8:30 W. M. S. Session
9:00 Song Service
9:15 Devotions .....Carleton Delegate
9:25 Business Session:
Report of Credential Committee
Election of Officers
Other Business
Announcements
Short Recess
11:15 Special Music .....Ft. Scott
11:30 Sermon .....Rev. Kenneth Howard

**Friday Afternoon**

1:30 Song Service
Devotions .....Mulvane Delegate
1:45 Special Reports
Benevolent Board
Publishing Company .....H. D. Hunter
Sunday School Board
Ashland College and Seminary
2:50 Recess
2:55 Special Music .....Mulvane
3:00 Sermon .....Rev. W. C. Berkshire
3:30 W. M. S. Session

**Friday Evening**

7:30 Song Service
7:45 Devotions .....Cheyenne Delegate
7:55 Special Music .....Falls City
8:00 Moderator's Address...Rev. Robert G. Holsinger

**Saturday Morning—October 10**

8:30 W. M. S. Session
9:00 Song Service
9:15 Devotions .....Ft. Scott Delegate

### CONFERENCE OFFICERS

Moderator .....Robert G. Holsing
Vice Moderator .....Frank W. Garb
Secretary .....Mrs. Lucille Dav
Treasurer .....Mrs. Mary Tayl
Statistician .....Dwight Bisha
Conference Song Director .....Dick Trefre
Conference Pianist .....Mrs. Maynard Stitz

9:30 Business Session
Woman's Missionary Report
Mrs. Jennie Lietsch, District Preside
Laymen's Report
Camp Board..Mrs. Raymond Landes, Secreta
Statistician .....Dwight Bisha
District Evangelist.....Rev. A. O. Curtrigh
District Mission Board
Unfinished Business
New Business
Recess (5 minutes)
11:25 Song
11:30 Sermon .....Rev. A. O. Curtrigh

**Saturday Afternoon**

1:00 Sisterhood and Brotherhood Sessions
1:55 Song Service
Devotions .....Falls City Delegat
Special Music .....Carleto
2:15 Special Reports
Brethren Youth Board..Rev. Phil Lersch, J
General Missionary Board
Rev. W. Clayton Berkshir
Treasurer's Report
Secretary's Report
Resolution Committee Report
Committee on Moderator's Address
Unfinished Business
3:30 Group Sessions .....W. M. S., Laymen, Youth

**Saturday Evening**

7:30 Song Service
7:45 Devotions .....McLouth Delegat
7:55 Special Music
8:00 Youth Clinic .....Rev. Phil Lersch, Jr

**Sunday Morning—October 11**

9:45 Sunday School .....Morril

10:45 Devotions .....Moderator
11:00 Song Service
Sermon .....Rev. Robert K. Blaine
11:45 Installation of new officers
1959 Conference Closes

## WOMAN'S MISSIONARY SOCIETY

**Text: The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts 13:2.**

**Theme: "Stand Upright on Thy Feet."**

**Theme Hymn: "Jesus Saves."**

Pianist .....Mrs. Dwight Bishard, Mulvane, Kansas
Song Leader .....Mrs. Olen Davis, Mulvane, Kansas
Guest Speaker.Rev. W. Clayton Berkshire, Ashland, Ohio

**Friday Morning—8:30**

Prelude
Theme Song
Devotions .....Cheyenne W. M. S.
Welcome .....President of Morrill W. M. S.
Business:
Report of Secretary-Treasurer
Report of President
Benediction

**Friday Afternoon—3:30**

Prelude
Hymn
Devotions .....Falls City W. M. S.
Memorial Service .....McLouth W. M. S.
Special Music .....Mulvane W. M. S.
Missionary Message .....Guest Speaker
Benediction

**Saturday Morning—8:30-9:00**

Prelude
Theme Song
Devotions .....Carleton W. M. S.
Business:
Report of Vice-President—
"Bird's-eye View of General Conference"
Election of Officers
Adoption of Goals and Project
Benediction

**Saturday Afternoon—3:30**

Prelude
Devotions .....Ft. Scott W. M. S.
Special Music .....Morrill W. M. S.
Missionary Message .....Mrs. Robert Holsinger
Mission Work Shop .....Rev. W. Clayton Berkshire
Installation of Officers .....Mrs. Robert Holsinger
Closing Prayer .....Mrs. Albert O. Curtright, Jr.

## WHERE PRAYER MAY BE OFFERED

Our Lord prayed on a mountain; Peter on the housetop; Isaac in the field; Nathanael under the fig-tree; Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

## BENEFITS OF CONSTANT CHURCH ATTENDANCE

1. **It helps the individual.** The church services give vigor to the best thoughts and purposes, strengthen the integrity, develop and solidify right character, and feed the moral and religious part of our nature; no individual can afford to lose these sweetening and strengthening influences for a single week.

2. **It helps the minister.** Nothing is more disheartening to a pastor than simple neglect. What sense is there in his preparing a message for those who do not come to hear it? How can he preach with vigor to places empty of those who should fill them? The dullness of any service is often to be laid to the account of the absent ones.

3. **It helps the church.** A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on Lord's day. Every one in his place, and the church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant, there comes a feeling of depression, and the church sinks into inaction.

4. **It helps the community.** The moral tone of any community depends very largely on its churches and its Sundays. If nominal churchgoers become negligent, the outside community will not go to church. The example of every neglecter of the Lord's-day worship is so far an obstruction placed before the door of the church to keep others away. The community in general can never be persuaded to surmount these obstacles and press in. But if each one will move from without the door to within the pew, the hindrances turn into helps.. If the friends of the church will attend, strangers will be sure to do so.—The Pulpit Treasury.

# CONVERSIONS

WE ARE SOMETIMES charged with placing too much stress on baptism; read the following list, containing God's account of the principal conversions under the apostles and evangelists, as recorded in the book of Acts, and see if God did not place "much stress" on baptism.

1. **THE CONVERSIONS ON PENTECOST.** "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls," Acts 2:37-41.

2. **THE CONVERSIONS JUST AFTER PENTECOST.** In Solomon's porch Peter preached and said: "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," Acts 3:19. Peter under divine direction must have set forth but one plan of salvation, hence his words: "Repent ye, therefore, and be converted," are equivalent to saying, "Repent and be baptized." "Howbeit many of them which heard the word believed; and the number of the men was about five thousand," Acts 4:4.

3. **THE CONVERSIONS IN THE CITY OF SAMARIA.** "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people, with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered beholding the miracles and signs which were done," Acts 8:5-13.

4. **THE CONVERSION OF THE EUNUCH.** "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip: and he went on his way rejoicing," Acts 8:35-39.

5. **THE CONVERSION OF SAUL.** "And as he journeyed he came near Damascus: and suddenly there shined around about him a light

# AS RECORDED in the BOOK OF ACTS

**from "DOCTRINAL POINTS with SCRIPTURAL REFERENCES"**

from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said: Who art thou, Lord? And the Lord said: I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do . . . And he received sight forthwith, and arose, and was baptized," Acts 9:3-18.

**6. THE CONVERSION OF CORNELIUS AND THE GENTILES.** "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord," Acts 10:44-48.

**7. THE CONVERSION OF LYDIA AND HER HOUSEHOLD.** "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the woman which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, "Acts 16:13-15.

**8. THE CONVERSION OF THE JAILOR AND HIS HOUSE.** "And the keeper of the prison . . . called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway," Acts 16:27-32.

**9. THE CONVERSION OF CERTAIN DISCIPLES AT CORINTH.** "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus, " Acts 19:1-5.

# What's Doing in the Churches

## LOST CREEK, KENTUCKY

We are starting our second week here at Riverside with 69 enrolled in grades 1-12. Mrs. Barnett is teaching grades 1-6. Grades 7-12 are housed in the new high school building.

The North Manchester, Indiana, Church, mainly through Mr. and Mrs. Lester Urschel, secured about 125 desks and chairs for us which were desperately needed. Mr. Aaron Stanley of Silver Lake, Indiana, brought them down. How we appreciate this fine donation!

Mr. Herbert Bowling of Lexington, Kentucky, secured 58 chairs and 22 tables which were badly needed in the dining room and high school library and home economic rooms. This was also indeed appreciated!

We are gradually getting moved into our apartment in the Boys' Dorm.

I preach at Lost Creek on Sunday morning and at Rowdy in the afternoon. The Haddix people do not have a church building but are now laying plans for one. Mrs. Myrtle Kessinger is carrying on the work there. She is praying for someone to take her place.

We had 116 out to church here at Lost Creek Sunday (Sept. 6) and 40 out at Rowdy which were very good attendances here.

Harold E. Barnett.

## FLORA, INDIANA

It has been quite a busy summer for the most of us with our home work, fairs, vacations and our church activities. We are progressing nicely under our new pledge system, and together with our income from the serving of meals at the German Baptist Conference this spring, we are able to do a lot to our church to make it a nicer place to worship. The roof has been repaired, the windows reset, the floors are being refinished and window painting outside is being done. The seats are to be repaired and reset and new carpeting is to be installed soon.

Our church picnic was held August 2 at the Lafayette park. We had the pleasure of visiting at Lake Shipshewana this summer and observing the way our young folks were controlled in their recreation. All was orderly and all had lots of fun and, combined with their worship services, makes a wonderful place for our children to learn to worship and play together. Consequently, better citizens will be the outcome. Our W. M. S. has been quite active. We have quite a sizeable sum to apply toward the new carpet. At our September 2 meeting, Gladys Kuns gave us a very nice report about the Conference at Ashland. Our W. M. S. will be guests at Muncie October 8. We have a nice group of Sisterhood girls and Brethren Youth and we are mighty proud of them in their activities.

In July there were two of our group married, Miss Dawn Flora to Jerry Witter and Mr. Thomas Guyer to Brenda McKinley.

Those attending services Tuesday evening, July 14, conducted by the Ambassador Quartet enjoyed the evening very much. September 13, Rev. George Pontius was our speaker during the morning church service. October 18 will be our Homecoming and Rally Day.

Last but not least, about Rev. C. A. and Mrs. Stewart: August 25 we had a carry-in supper in honor of their most appreciated services here in the church. There was a large attendance, and to express our gratitude they were presented with a lovely stand lamp. Mrs. Stewart also received a lovely gift from her Sunday School class. Following the supper, Rev. Stewart held baptismal services for three persons. In his 8½ years as pastor of our church he has had the pleasure of taking into the church by baptism or letter 130 persons. We appreciate this addition and his efforts.

His farewell sermon was given August 30 during morning church services, also at Union services in the evening. Rev. and Mrs. Stewart are faithful servants of the Lord and he not only could deliver wonderful sermons but had a personality that endeared him to all. Our church as well as our town will miss these two fine citizens.

Cor. Sec'y, Martha Frye.

## BOYS BROTHERHOOD PRESIDENT REPORTS TO THE EVANGELIST

Well camp is over, Conference is over and summer is almost gone. As I sat at my desk thinking over the past summer and looking forward to the new school year I couldn't help but think of the inspiring and enjoyable times I have had this summer. My week at camp was the best camp week I have ever spent. It was a great thrill to work with Phil and Jean Lersch, Doc and Jean Shank and Charlie and Bobbi Lowmaster.

Then came conference, the first I had ever attended. It was a new experience and one I won't forget. I think the greatest thrill for me was when I was elected president of National Brotherhood. I only pray that by the grace of God I can fulfill this office to the best of my ability and that Brotherhood will continue to expand and move forward in the work for Jesus Christ.

In His Service,

Dick Thatcher.

## HADDIX, KENTUCKY

A year ago our church building here in Haddix was taken down because of the new highway going through here and now we have a nice, new bridge across the Kentucky River.

We have been trying to find a new location for the church building but it has been difficult to secure a suit-

le place that is satisfactory to all, but after much wait-
g and prayer we have succeeded and yesterday the deed
as signed and now we are ready to go forward with the
ork.

We are planning only a small building as we do not
ve sufficient funds on hand. In order to get the land
build on we paid more than we expected to pay.

Our Sunday School meets here at the Mission Home
d the attendance and interest is fairly good consider-
g all. We have no bus to bring them in but buses
past to carry them away.

I praise the Lord for the opportunity he has given
e to serve Him and sow the seed.

Haddix is a small village and there is no church here
present. I am praying that God will lay it on your
arts to pray and help build a Brethren Church here
the hills of Kentucky. We need your prayers and help.

Mrs. Myrtle Kessinger,
Haddix, Kentucky.

**ROANN, INDIANA**

The Church has accepted a new budget for the New
ear, beginning Oct. 1. A new enrollment board is being
ade up by Robert Ridenour, which will keep the church
ttenders informed of the spiritual and financial condi-
on of the church and Sunday school.

Six new members were baptized and received as mem-
ers of this church on August 9.

Mrs. Mary Haupert, Corr. Sec'y.

## GIVING

The system of redemption from first to last
s one grand system of giving. God loved the
orld and gave His only begotten Son to save it
rom eternal ruin; the Son loved us, and gave
imself to die for us. He gave "His life a ransom
or many." This giving does not rest at the point
f bounty, but passes on to that of inconceivable
acrifice; every man, on whose spirit the true
ght of redemption breaks, finds himself an heir
o an inheritance of giving which began on the
ve of time, and will keep pace with the course
f eternity. To giving he owes his all; in giving
e sees the substantial evidence he can offer that
e is a grateful debtor; and self-sacrifice of him
o whom he trusts says, far more pathetically
han words can say, "It is more blessed to give
han to receive." Christianity ordains that giving
hall be both bountiful and cheerful. It does not
atisfy the demands of our religion that we give;
e must give much.

"He which soweth sparingly shall reap also
paringly." This refers to the amount of gifts.
But Christianity is not content here; that un-
paring amount must be given with a cheerful
eart, not grudgingly, or of necessity, for God
oveth a cheerful giver.

# Wedding Announcement

HORNE-FAGAN. Miss Patricia Horne, a member of the Masontown Brethren Church, exchanged wedding vows with Jerry Fagan, a member of the same Church. The ceremony took place in the Brethren Church of Masontown on June 6, 1959, with David L. Rambsel officiating. They now reside in Williamsburg, Virginia where Jerry is stationed with the U. S. Navy. He will soon be transferred to Newport, Rhode Island. This was a double-ring ceremony.

TINTI-BROWN. On June 14, 1959, Miss Jean Tinti and William "Bud" Brown were united in marriage at the Masontown Brethren Church where Jean is a member. Bud is a member of the Methodist Church in Fairchance, Pa. where he and Jean live. The formal wedding was held on Sunday afternoon with David L. Rambsel officiating. This was a double-ring ceremony.

CHEPES-RUNYON. Miss Judy Chepes, a member of the Masontown Brethren Church, and James Runyon of Ashland, Ohio, exchanged vows at the formal double-ring wedding ceremony held on September 5, 1959. Before a large gathering of friends and relatives, Judy and Jim were joined in holy matrimony in the sanctuary of the Masontown Brethren Church. James, a member of the E. U. B. Church of Ashland, will continue his studies at Ashland College this fall term and will reside with his wife at 628 Grant Street, Ashland, Ohio. David L. Rambsel officiated.

David L. Rambsel.

# Laid to Rest

MILLER. Mrs. Minta Miller passed away to her Lord. Memories of her past life will long stay with us. She never complained during her long illness. It was my privilege to be her pastor. She was a great believer in the anointing service.

Rev. Herbert Gilmer, Pastor,
Roann, Indiana.

* * *

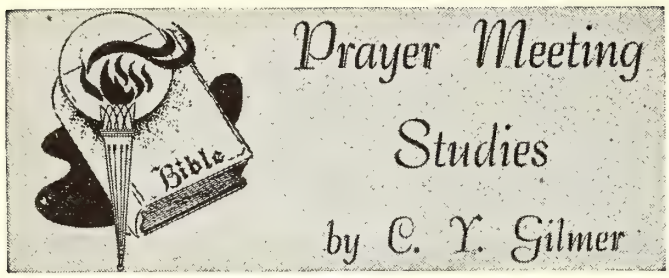
PIPER. Harry Silas Piper, a member of the Masontown Brethren Church passed to his eternal reward June 6, 1959 after a lingering illness. Born March 4, 1887 and is survived by his wife, one son, and several daughters. Services were held by David L. Rambsel with William Keeling, former pastor, assisting.

David L. Rambsel.

FOR SALE

**For immediate sale: Two Shipshewana lots on the channel, owned by the Ohio District Conference. Contact Bud Hunter at Shipshewana Lake, Indiana.**

**Ohio Camp Board.**




### DIVINE ENCOUNTER

Alone at midnight by the Jabbok brook
Jacob stood trembling. There appeared a man
And wrestled with him. When he tried to look,
Esau it seemed at first. How the blood ran
Chill in his veins before that vengeful glare!
But then it was himself with whom he fought:
He knew the cold gaze, calculating air
Of the deceiver, insolent, proud, untaught.
Through the long night the struggle fiercer grew.
Fighting for life, with courage almost gone,
Jacob still held his adversary fast.
Then spent, but triumphant, limping, but a new
Person, he recognized the truth at last:
Peniel . . . "face of God!" And it was dawn.

—Lucile Long Strayer.

JACOB FIRST MET GOD at Bethel while fleeing from home (Gen. 28:10). We marvel at God's loving grace to unworthy Jacob (Rom. 9:13). First, he made use of his brother Esau's hunger to advance his own interests by his purchase of Esau's birthright, a double portion of the father's inheritance (Deut. 21:17) the rulership over the family (Gen. 27:29), and the title to the blessing of promise (27:4), which included the future possession of Canaan and of covenant fellowship with Jehovah (28:4). Then he received the blessing Isaac intended for Esau by deception and direct falsehood (27:18-24). Jacob at the age of 27 was forced to flee to his Uncle Laban in Haran in order to escape the murderous intent of Esau (27:41-43). Isaac was wrong in insisting on giving Esau the chief blessing according to the prediction in Genesis 25:23. Thus he declined to revoke the words he had uttered and gave Esau an inferior blessing (28:37, 38). The deceit practiced by Jacob and Rebekah cannot be justified, and both suffered by immediate punishment. Sin never pays (Gal. 6:7).

But God in mercy blest Jacob although he did not deserve it (Gen. 28:10-19). In this we are reminded of Psalm 103:10-14 and Hebrews 4:15. The famous Jacob's ladder vision speaks of Christ reconciling earth to Heaven through the incarnation and crucifixion (Matt. 1:23; John 12:32). Christ is the only ladder set up on earth that reaches to Heaven (Phil. 2:6-11). The angels on the ladder were "ascending and descending," teaching that they stay primarily on the earth (Psalm 34:7). Thus God is with His own in the most unlikely places (Gen. 28:16, 17).

Rebekah thought Esau's fury would be short lived (Gen. 28:43, 44), but Esau remained embittered for 20 years (Gen. 27:36; 32:12). Meanwhile Jacob's essential character had not improved (Gen. 31:1, 2). He sneaked away from Laban (31:20). After much reproach and recrimination, peace was restored with Laban who had overtaken him (31:49). Then Jacob resumed his home ward journey (31:13; 32:1, 2). Now he must mak amends with Esau (32:4, 5). Having learned that Esa was on his way to meet him with 400 warriors he wa greatly alarmed and divided his people and herds into tw companies, so that if one was attacked the other migh escape (32:7, 8). Jacob began to pray (9-12). He pre pared a present to pacify his brother (13-21). The came a night of prayer during which the angel of th Lord wrestled with him (24). To convince Jacob that h was not to overcome by the power of flesh alone Go dislocated his thigh (25). By the power of faith an prayer Jacob proved himself a true wrestler with Go (26). So great was the spiritual effect upon him that hi name, Jacob, meaning "supplanter," was changed to Is rael, meaning "prince with God" (27, 28). Although hi request to know the name of the person with whom h wrestled was denied him, Israel named the place "Peniel, "the face of God" (29, 30). In the morning Israel sav Esau approaching with his army (33:1-3). Esau's bitte feelings gave way at the sight of his brother, his libera gifts, and earnest entreaties (4).

"O, spread Thy cov'ring wings around
Till all our wand'rings cease."

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### A REASON FOR BETTER SUNDAY SCHOOLS

RECENTLY NINETEEN YEAR OLD CHARLES STARKWEATHER prepared to pay his debt to society. Though only nineteen years of age, he and his fourteen year old girl companion had left a trail of murder across Nebraska and Wyoming, taking the lives of ten people. And for his crime Starkweather was condemned to die.

As he prepared to die, Charles Starkweather wrote a brief autobiography in which he traced his life of crime back to kindergarten. Then, having been brought face to face with the Gospel during his imprisonment, he concluded his autobiography with these words:

"Now I feel no rebellion toward anything or anyone, only love and peace. I received this love and peace through the Bible. And if I could talk to young people today, I would tell them to go to school, to go to Sunday school, to go to church and receive the Lord Jesus Christ as Saviour. Our God is a kind God. He'll forgive and accept you as one of His even if your heart is black and heavy with sin."

According to Charles Starkweather's personal testimony, his life might have been entirely different had someone led him to Christ at an early age. Only eternity will reveal how many young people have been saved from such a life of crime and disaster through the ministry of a loving Sunday school teacher. And only eternity will reveal how many young people have been lost because of an uninterested Sunday school teacher. Here

is a real reason for us all to pray and work toward better, more effective Sunday schools.

—adapted

## NATIONAL SUNDAY SCHOOL WEEK—SEPTEMBER 27 TO OCTOBER 4

### GO TO THE NATIONAL SUNDAY SCHOOL CONVENTION

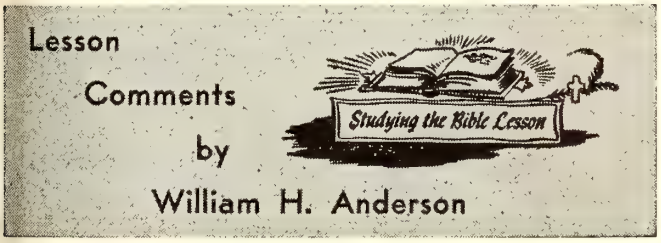
HENRIETTA MEARS will be one of the featured speakers at the 14th annual National Sunday School Convention triplets this October and November.

The name, Dr. Henrietta C. Mears, is known in Christian circles throughout the world. When Dr. Mears went to the First Presbyterian Church of Hollywood in 1928, it had an unspectacular enrollment of around 400 members. During her years of service there as Director of of Christian Education, this enrollment has grown to 6,821, largest in that denomination. A staff of 501 teachers and officers is required to make the Sunday school function properly.

Dr. Mears is not only in charge of the over-all educational activity of the Hollywood Church, but she teaches regular classes on Sunday, as well as through the week. Influenced by her teaching and dedicated life, 475 young people from that Sunday school are now actively engaged in full-time Christian work.

The dynamic personality of Dr. Mears, her broad experience and her unusual delivery make her a convention speaker whom you will not want to miss.

—Link

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**Lesson for October 4, 1959**

### "YOU SHALL BE MY WITNESSES"

**Lesson: Acts 1:1-14**

AN ORIGINAL thinker, or an original church, are almost things of the past. Instead, all lines of distinction have been broken down in a frantic endeavor to be alike. Every church seeks to copy the other in program and method.

But God does not always work in regular patterns. Dr. G. C. Morgan makes this observation on the history of the church in the book of Acts:

"My own work on the story has impressed me with the glorious regularity of the irregular in the work of the Church by the Holy Spirit. It is a powerful argument against the stereotyped in Christian organization and method; and consequently a plea for room for the operation of that Spirit, who like the wind—Bloweth where He listeth."

### THE NATURE OF THE BOOK

This quarter's lessons take us into the book of Acts. We shall study the Acts of the Apostles, even as the name suggests. This book, however, does not include every act the Apostles performed. Instead, those are selected which reveal the workings of God through His Spirit in the establishment of His Church.

### THE NAME OF THE BOOK

The correct name of Acts is "The Acts of the Apostles." Some have suggested, however, that a more suitable name would be "The Acts of the Holy Spirit." G. Campbell Morgan suggests a name which is difficult to excell: "The book of the continued doing and teaching of the living Christ by the Holy Spirit through His Body which is the Church."

Why this somewhat long and involved name? In the opening verses of Acts, Luke states that in his "former treatise" (the Gospel of Luke), he attempted to record "all that Jesus **began** both to do and teach" (Acts 1:1).

In his second "treatise" (the book of Acts), Luke gives a **continuation** of the acts and teachings of Jesus Christ which He performed through His Apostles.

**The fact is, these acts and teachings are continuing even in our day! The risen, victorious Lord, who worked His mighty acts in the early church through His Apostles, is still performing mighty works through His present-day disciples!**

### THE KEY VERSE OF THE BOOK

Acts 1:8 is the key to the entire book: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This command by Jesus to His disciples was given just after His resurrection, and just prior to His ascension. During this 40 day period He spoke many things to them "pertaining to the kingdom of God" (1:3). When He spoke of the "kingdom," a question was raised in their minds: "Wilt Thou at this time restore again the kingdom to Israel?" (1:6). **He did not give them a direct answer to their direct question,** but stated this matter of time relating to future events was not in their providence to know.

However, there was something they should **know** and **do**: "Ye shall receive power . . . and ye shall be witnesses unto Me."

**Did Jesus suggest by this answer that witnessing to Jerusalem, Judaea, Samaria, and the uttermost part of the world must take place BEFORE Israel could be restored and the end times come?**

Following this, Christ ascended into heaven! "He was taken up . . . a cloud received Him." And, two angels testified of the event.

"Why stand ye gazing up into heaven?", the angels asked the startled disciples. "This same Jesus . . . shall so come in like manner."

They were not to **GAZE**! They were to **GO**! The incentive? **HE'S COMING BACK AGAIN!**

Are we **GAZING** when we should be **GOING**?

## ROMAN CATHOLICS REPORTED TO BE "THIRSTING" FOR WORD OF GOD, YOUTHS ESPECIALLY EAGER

A tremendous increase in Bible-reading among Roman Catholics was described by a professor of sacred Scripture at the recent 35th annual conference of the Catholic Library Association in Chicago. The Rev. John F. McConnell of Maryknoll Seminary, Glen Ellyn, Illinois, told school, hospital and parish librarians from across the country that the "thirst for the Word of God" has become a characteristic of the Catholic Church's life. This new love of the Scriptures, he said, "has gone hand in hand" with a renewed appreciation of the Church's liturgy and a "fresh vision" of the Church as the mystical body of Christ.

Asserting that this heightened interest in the Bible is "widespread and intense," Father McConnell declared, "It is no fad, no mood of the moment, no mere by-product of the popular interest in the Dead Sea Scrolls or the Gnostic manuscripts. It is a deadly serious affair, at least for the younger Catholics of our day," he said. "They really want to know the Word of God, and are prepared to give time and effort to the study of the Scriptures." (Father McConnell was chairman of the translation committee for the New Testament produced in 1952 by the Confraternity of Christian Doctrine, a revised Catholic version.)

* * *

## BOB COOK LASHES JAZZ COMBO IN CHURCH; SAYS "RELIGION NOT FUDDY DUDDY TO YOUTH"

"Bringing a jazz combo into a church is not only in poor taste but is an insult to God," a nationally known religious youth and publishing leader in Wheaton, Illinois, declared recently. Dr. Robert A. Cook, vice president of Scripture Press and board chairman of Youth for Christ International, took straight aim at a church in Norwalk, Connecticut, which recently heard a four-piece jazz combo at its regular Sunday service in an effort to reach more young people.

"Jazz is for the body," declared Dr. Cook, "and to bring this type of thing into worship is to repeat the error of God's ancient people as recorded in the Old Testament. Before the Balaamites knew it, the praying was out and the swaying was in. The sincere worshipper cannot help but be offended, bewildered and distracted at best by such music. Even the members of the combo, by their own admission, thought it was 'corny.' We need definitely to talk in the language of the society in which we live, but we do not need to drag the night club into the church in order to communicate with people who occasionally attend a night club."

Dr. Cook went on to say that the musician who seeks to bring jazz into secret sessions of the soul with its God are really asking for the frustration they feel. "Religio at its best," he emphasized, "does not bring you th jingles and catchy ryhthm tunes but the hymns that hav stood the test of time. I've seen many people die, in m years as a minister, but I have yet to hear one of then ask for the 'St. Louis Blues' or 'Lover Come Back t Me' as they lay dying. When people are most sincer they want songs that put them in touch with God."

The publishing executive who served as president o Youth for Christ International for nine years was se verely critical of any attempt by the church at ente tainment. He stated, "The magic of the church is not i the field of entertainment. It lies in the authority of 'Thu saith the Lord'—the truth of the Bible brought to bear o daily living and human problems. Young people by an large are not begging the pastors to drag the world' music into the church. They know where to get it. Wha they want from the church is that something for whic they hunger when they turn from the world jade and sated. Religion is no fuddy duddy thing to youtl They want something to die for, not a round of ente tainment."

* * *

## BAPTIST EDUCATOR TO MAKE AFRICA STUDY HE WILL SEEK "STATUS OF CHRISTIANITY"

A Wake Forest College professor who believes tha Christianity and other religions may be at dangerousl low ebb in Africa will spend at least eight months i that continent lecturing and observing. George McLeo Bryan's tour will be financed by grants from the Rocke feller Foundation, Danforth Foundation and the newly inaugurated leadership exchange program between th United States and South Africa. Bryan, an associate pro fessor of religion, is one of the few persons who hav been chosen for the exchange program.

The Danforth grant is aimed particularly at a stud Bryan will make of the place of religion in Africa' newly-created colleges and universities outside the Arabi countries and the Union of South Africa. "People wh have been anti-missionary are now in the ascendancy i the independent countries," Bryan said, "and higher edu cation may develop without a vital religious concern This means, of course, that the coming leadership i Africa may be without religious background." He is in terested in determining as far as he possibly can th "Status of Christianity, the status of the Western worl and the role of communism" in Africa.

* * *

## YOUNG AMERICAN WOMAN SERVING AMON LAOS, TO WIN THEM FROM ANIMAL WORSHIP

Within 20 miles of Vietminh Communist forces, young American woman missionary is trying to win prim itive tribesmen away from animal sacrifice. She is Dor othy Berndt, 25 years old, of Santa Ana, California, wh went there to teach Christianity to the Kha tribespeopl and landed in the middle of border disputes. Vietmin troops from North Vietnam occupied a dozen nearby Kh villages. The Laotian Army established an advance bas in Thakahong, a sleepy foothill hamlet of 75 smal farmers and merchants.

The China Inland Mission, to which Miss Berndt be belongs, does not think it proper for a single woma to go out into the mountains to visit the tribes. So sh

stays around the mission residence, making friends with the Khas and playing the Kha-language phonograph records explaining the basic principles of Christianity. She has learned to speak fluent Laotian and amazes most people with her command of the difficult language.

Miss Berndt studied linguistics in an effort to devise a phonetic script for the Kha tribespeople, who have no written language. She started Laotian language training in a mission in Singapore in 1957. Then she moved to Laos to live with a Laotian family for six months to practice Laotian and learn as much as possible about the habits and customs of the people. She now lives with a Swiss couple, M. and Mme. Jacques Dynant of Geneva, and a new American arrival, Rosemary Foote of Whittier, California. All belong to the China Inland Mission, which was ousted from China in 1952.

The mission residence is situated in the center of the single-street town. There the Khas go to trade handicraft and other goods for store-bought material. Hundreds of them stop daily to sell their wares in front of the mission's large multicolored posters explaining the Gospel. Usually they linger to listen to gospel recordings in their own language.

The only converts thus far are two brothers who joined the Christian church with their families. "Without a word from us they destroyed all the sacrificial altars and spirit temples in their huts," Miss Berndt reports.

* * *

## CHURCHES DEVELOPING DESPITE PERSECUTION REPORTED BY LEADER AFTER VISIT TO GREECE

Some fascinating as well as disturbing glimpses of Christian witness in Greece were recorded by Professor R. A. Finlayson, of Great Britain, when he toured the country last year. In a report to the Evangelical Alliance in London, Professor Finlayson noted severe persecution of Protestants in some areas, and a growing evangelical faith.

Part of his report reads: "In the four weeks that I have travelled through Macedonia, my impressions have crystallized into a conviction that there is an upsurge of evangelical life in this ancient land that may yet be Greece's reviving. In some cases it has led to persecution, which has ranged from merely petty to the oppressive and violent. In the area in which I pen these notes, for example, the congregation was again and again refused permission to erect a church building, and when a member of the congregation handed over his home for reconstruction as a place of worship, mere restriction turned quite suddenly into physical violence.

"By order of the local bishop the police intervened to lock up the church and seal its doors. The brunt of the defence was born by the women members who refused to be intimidated, and when they declined to leave the building, the police chief gave the order for physical assault. Many of these defenseless women were struck down with clubs and batons by the official upholders of law and order, and several of the women had to be removed to the hospital. However, the Orthodox Church and police authorities overreached themselves; the brutal assault got nationwide publicity, and on the next Sunday the Governor appeared in church in person to present an apology and promise complete religious liberty.

"This has continued in the area since, and last night I preached in a commodious building—on a stifling hot night—to a large responsive congregation. In some areas, however, the local congregation still meets in the homes of the folk, and in such instances, "the Church in the house' is not lacking in warmth of fellowship and zeal, just as it is not lacking in Apostolic precedent!

"The hope of the evangelical cause, from the human end, is centered in the Bible Institute at Katerini. Young men from a wide area are given a three-years' course with a view to preparing them for evangelistic and Sunday school work. There is at present no lack of candidates, and many of them are young men of great promise. One is, at the moment, training in the London Bible College, while another is about to enter upon a three-years' course at the Free Church College, Edinburgh. While leaders of the best educational standards and with the highest possible equipment are needed, the future of this young church lies with its own pastors and evangelists trained under conditions that cannot be reproduced in any country abroad.

"Greece, despite its crying need, is not a missionary field that can be entered by the so-called 'foreign' missionary. The spirit of the people and the growing sense of nationhood after years of foreign suppression, would all be against such intrusion. Greece must be evangelized by the Greeks. But churches throughout Britain and America can do much to make this possible by their fellowship in prayer and financial resources, and by establishing closer connection with these isolated and sorely-tried brethren who hold a like precious faith with us."

* * *

## VISITORS FLOCK TO BRITISH MORMON TEMPLE BARRED FROM ENTRANCE BUT ABLE TO GAWK

Britain's first Mormon Temple, which cost 600,000 pounds ($1,680,000) and opened in 1958 without a penny of debt, still is attracting hundreds of visitors each month, even though they are not allowed inside. For three weeks before its dedication last year by President David O. McKay, the 85-year-old head of the church, the temple was open to the public, and 76,500 visitors went inside to inspect the gleaming white building with 74 rooms.

Since its dedication, the temple, which is the 14th in the world, has been closed to visitors and open only to Mormons of proved spiritual standing who pay their tithing, or one-tenth of their income, to the church. But even though they cannot see inside the temple, which has a baptismal font supported on the back of 12 life-sized oxen cast in bronze, a celestial room, a movie theater, a cafeteria and a laundry, visitors are welcome to look around. Any information they desire about the religion, which is little over a century old, is readily forthcoming.

"We have as many as 200 visitors on a good Sunday and not a day passes without some visitors," said Selvoy Boyer, the temple's first president. "People are still interested in the temple and we are always glad to welcome visitors." Mr. Boyer, a former state tax commissioner and farmer in Utah, said that there was a steady growth in the number of Mormons in Britain. There are 15 districts of the church in the British Isles and every Saturday, the day on which services are held, parties of Mormons arrive from various parts of the country to worship in the London Temple, as it is called.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## BRETHREN YOUTH NATIONAL PROJECT—1959-60

## THEME "Infilling For Outpouring"

## GOAL: $3,000,000

### General Comments

Although the goal of the 1959-60 NATIONAL PROJECT is $3,000,000, **it is really a non-financial project.** For several years Brethren Youth have been doing a terrific work for missions over the past ten years. However, there are indications that some local B. Y. Crusader groups are using almost all of their time and energy on money raising ventures. So much so that we might be led to forget the Bible Study, Discussion Groups and Prayer Periods. This year the NATIONAL PROJECT is designed to re-emphasize these phases of Brethren Youth work.

**The project will run for 44 weeks, from October 1 to August 1.** During this period the young people can give toward the goal of $3,000,000 only by establishing a youth prayer meeting and daily Bible study—as described below. Just remember that there is never any actual exchange of money; only the monetary value placed upon the two parts of the project. And the real value of having active prayer groups and Bible reading programs is worth much more than could be computed in dollars and cents. THE THEME, "Infilling for Outpouring," should be emphasized and take on meaning as the project progresses. We are infilling our lives to pour them out for Jesus Christ. Here are the two parts of the project and how each one operates.

**PART ONE: "Establish a Mid-Week Brethren Youth Prayer Meeting"**

This Youth Prayer Group must be in addition to the regular B. Y. C. meeting and separate from the weekly adult Prayer Meeting. It is possible to "earn" a maximum of **$100 credit each week** if 100% of your B. Y. C. members are present; or if 50% are in attendance, record $50, etc. Membership should be determined by those carrying Brethren Youth membership cards and active in your B. Y. C. You are actually crediting the percentage of your youth group present for Prayer Meeting each week. **Suggestion:** Always have an adult present and once per month have an adult leader to help discuss the meaning and working of prayer. Also each week you will want to spend some time in Bible Study along with the period of prayer.

**PART TWO: "Daily Bible Reading by Every Brethren Youth"**

Every Brethren young person should read his Bible every day. For each day that this is done each individual is credited with $10 toward the $3,000,000 goal; every day for one week equals $70 for that person. Each week the total "earnings" (Bible Reading) for the entire group are totaled and recorded on the Official Scorecard. **Suggestion:** Consult several translations to keep your dail reading fresh and meaningful; such as Phillips, William Amplified N. T., Revised Standard Version, Moffett an King James. What to read? This is your choice but yo might want to follow the suggested readings in the Sun day School Quarterly, or read a whole book through; suc as Romans, Gospel of John, Philippians, Colossian Psalms.

### Special Feature

For those who have established the Prayer Meeting an Daily Bible Reading and who still want to use some tim for raising money, you are encouraged to do so. But th project will be of your own choosing, rather than a Na tional Project. Keep a record of your giving and repor it next year at National Youth Conference and we wi total the giving of Brethren Youth for the projects the themselves have chosen.

### Added Suggestions

1. Study these materials closely and carefully so tha you understand the project fully.
2. Consult the "Brethren Youth Minutes" in th BRETHREN ANNUAL, to be printed in Octobe 1959, for further explanation of the project.
3. If you have any unanswered questions, write Na tional Brethren Youth at once.
4. Act at once in establishing the features of th NATIONAL PROJECT to insure a good beginnin on October 1.

---

## Pennsylvania Fall Youth Retreat

During an informal session on Saturday night, Sep tember 12, **Rev. Ralph Mills** of Berlin, Pennsylvania, gav the following very practical advice to the young peopl In the area of getting along with others, how many o these suggestions are a part of your daily life?

**A. Have Fun as a Christian Young Person:**

1. Participate in the planned activities
2. Have a close Pal
3. But also be a part of the group
4. Have Fun—but don't be Foolish

**B. Evaluate Yourself to Know Yourself**

1. Be sincere
2. Be friendly
3. Be interested in people, not things
4. Be considerate and thoughtful—good manners
5. Smile a lot
6. Appreciate others—say "Thank You"
7. Be consistent—not moody
8. Keep your chin up

**C. Get Along With Your Parents**

1. Parents are here to stay—in all kinds of difficulties They won't let you down—appreciate them
2. Talk troubles over with them—keep it a calm an friendly discussion
3. Avoid last minute requests and plans
4. Sense your parents' moods
5. Surprise Mom and Dad with good deeds
6. Realize the importance of Dad ("Remember to Pam per Papa")
7. Be mannerly at home
8. Take care of your belongings

# The Women's Corner

by Helen Jordan

## THE IMPORTANCE OF "LITTLE THINGS"

OMETIMES in our busy lives we are prone to forget how important "little things" are. We forget how ttle can make people happy . . . a kindly greeting, a nile, a nod of recognition. Do we diminish our own hapiness and that of others by withholding this small boon? r do we go slightly out of our way—or even incur me small cost—to make sure that the little favor is iven? If that is true, we are almost certain to be "hapy all the day long." James 1:4 says, "To him that knowth to do good and doeth it not—to him it is sin."' I've lways enjoyed so much a poem printed on the cover of e **Evangelist** in 1954—

**The Smile Came Back**

I had a smile—
I gave my smile away;
The milkman and the postman
Enjoyed it every day.

I took it to the shop,
I had it on the street,
I gave it without thinking
To all I chanced to meet.

I gave my smile away,
As thoughtless as could be,
And every time I gave it
My smile came back to me.

—J. H. Cohen.

Of all people a Christian should be radiant with a nile—such a seemingly small thing.

Mrs. Joe Watkins,
Louisville, Ohio.

## SAY GRACE BEFORE MEALS

Say "grace" before your meals; if about to start Christian life and you do not know what to ay, use one of the following until you find somehing better:

1. Sanctify, O Lord, this food to our use, and s to thy service, for Jesus' sake. Amen.

2. Lord, bless us, and make us truly grateful or these and all thy mercies, for Christ's sake. men.

3. We thank thee, O Father, for what thou as here given us, bless it to our use, and us to hy use, for Christ's sake. Amen.

4. As we live, O God, upon thy bounty, let us ve to thy glory, for Jesus Christ's sake. Amen.

## INTERESTING ITEMS

(Continued from Page 2)

CANTON, OHIO (TRINITY). Brother Robert Keplinger notes that they have the promise of being in their new church building by fall. Finishing work on the interior of the building is now in progress.

The W. M. S. public service was held on September 13th.

SOUTH BEND, INDIANA. Brother J. D. Hamel was radio WSBJ devotional speaker for the week of September 21st.

OAKVILLE, INDIANA. An exchange of pulpits was effected between Pastor Arthur H. Tinkel and Rev. Gehlbach, of the Corinth E. U. B. Church, with the Corinth pastor speaking in the Oakville Church on August 2nd, and Brother Tinkel preaching in the Corinth E. U. B. Church on August 16th.

SOUTH BEND, INDIANA (ARDMORE). Guest speaker on August 23rd was Rev. Virgil K. Snyder, of Bethel College.

CEDAR FALLS, IOWA. Word from Brother Albert Ronk indicates that Sister Ronk underwent surgery on September 3rd, and that she is doing "O. K." Let us remember Sister Ronk in our prayers.

MORRILL, KANSAS. New hymnals have been purchased recently. Dedication services for them will be held shortly.

CARLETON, NEBRASKA. Word from Carleton indicates that Rev. Albert O. Curtright, wife and daughter, from Cheyenne, Wyoming, have moved to Carleton as of the last of August, with Brother Curtright bringing his first message as the Carleton pastor on September 6th.

MANTECA, CALIF. The W. M. S. public service was held on August 16th. The religious film, 'To Every Creature," was shown.

Rev. Bruce Warner was the guest speaker in the Manteca Church on August 23rd.

TUCSON, ARIZONA. Brother Vernon D. Grisso reports seven new members received into the church recently.

Brother Grisso notes that he was in the hospital for surgery, returning home the last day of August. He notes that the "operation is apparently a complete success." Let us pray for his complete recovery.

## WHAT GOD LOOKS AT IN PRAYER

God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are—but the divinity of our prayers, how heartsprung they are. Not gifts, but graces, prevail in prayer.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## 1960 "Triumphant Life" Calendar

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**calendar**

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


shland College and Seminary
ucation Day Issue

## NEW MYERS DORMITORY FOR WOMEN


Vol. LXXXI October 3, 1959 No. 39

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

LINWOOD, MARYLAND. The Linwood Brethren conducted services in the Westminster Old Folk's Home the afternoon of September 27th.

Brother Bruce C. Shanholtz was on radio WTTR as devotional speaker on September 30th.

AKRON, OHIO (FIRESTONE PARK). Brother J. G. Dodds notes that guest speakers will occupy the pulpit of the Firestone Park church on October 4th and 11th. Byron Hildreth will speak morning and evening on the 4th, and Gerald Brownson will speak at both services on the 11th.

Homecoming services were held on September 27th. Brother Dodds reports the baptism of two new members on that date.

Brother Dodds reports also that the building of their new sanctuary is progressing nicely. Roof trusses were scheduled to be put in place the last week of September.

LOUISVILLE, OHIO. Morning and evening speakers in the Louisville church on September 13th were John Brownsberger and James Sluss, respectively.

CANTON, OHIO (TRINITY). Rev. Appel was the September 20th speaker in the Trinity Church.

GRATIS, OHIO. Brother Arthur Tinkel, in addition to his duties as pastor of the Gratis church, is serving in the capacity of boys' probation officer for Preble County Juvenile Court. Brother Tinkel began his part-time duties in this work the middle of August.

PLEASANT HILL, OHIO. Mr. and Mrs. Clyde Powell, French Indo China missionaries, are scheduled Rally Day speakers, with missionary pictures and message, in the Pleasant Hill church on October 4th.

Brother William Anderson notes that a six weeks' Teacher Training Class began in the Pleasant Hill church on September 21st. The class will meet once each week.

FREMONT, OHIO. Baptismal services for two new members were held on September 13th.

SOUTH BEND, INDIANA. Brother J. D. Hamel has scheduled special services for October. On the 18th the Laymen will hold their public service with John Porte

(Continued on Page 19)

## Is Your Church in the News? Send in your Report Toda

## COMING EVENTS

**BRETHREN COLLEGE DAYS**

November 13, 14, 15

Ashland College Campus

Watch For Deta

**MUNCIE, INDIANA.** Homecoming—**Oct. 11**—Rev. J. Black, Pastor.

**MAURERTOWN, VIRGINIA.** Evangelistic Services **Oct. 19-Nov. 1**—Rev. George W. Solomon, Evangelis Rev. Robert L. Hoffman, Pastor.

**GOSHEN, INDIANA.** Harvest Homecoming—**Oct. 11** Rev. Harold Barnett, Speaker; Rev. Spencer Gent Pastor.

**WILLIAMSTOWN, OHIO.** Homecoming—**Oct. 18** Morning and Afternoon Speaker, Prof. Charles R. Mu son; Rev. W. St. Clair Benshoff, Pastor.

**CENTER CHAPEL, INDIANA.** Revival Services **Oct. 5-11**—Rev. Woodrow B. Brant, Evangelist; Re Austin Gable, Pastor.

**WARSAW, INDIANA.** Revival Services—**Oct. 12-25** Rev. Percy C. Miller, Evangelist; Rev. C. Y. Gilme Pastor.

**LOUISVILLE, OHIO.** Fall Revival—**Oct. 12-25**—Re J. D. Hamel, Evangelist; Rev. L. V. King, Pastor.

**LOUISVILLE, OHIO.** Dedication of new Education Addition—**Oct. 11th**—Dr. J. Garber Drushal, Speake Rev. L. V. King, Pastor.

**ADRIAN, PENNA. (BRUSH VALLEY).** Homecomir —**Oct. 4th**—Rev. Paul D. Tinkel, Pastor.

**SOUTH BEND, INDIANA (ARDMORE).** Homecon ing—**Oct. 4th**—Rev. C. William Cole, Pastor.

**NAPPANEE, INDIANA.** Dedication of Stained Gla windows—**Oct. 11th**—Rev. Virgil Ingraham, Pastor.

**LINWOOD, MARYLAND.** Homecoming—**Oct. 11th** Messages: Morning, by the Pastor, Afternoon by Rev. I Victor Leatherman, Evening by Rev. W. St. Clair Be shoff; Rev. Bruce C. Shanholtz, Pastor.

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. C. Y. Gilmer
Rev. Dyoll Belote
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DEPARTMENT EDITORS
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# The Editor's Pulpit

## Observing Communion

THE TIME IS AT HAND when many of our churches will be observing Communion. This beloved, scripturally supported Communion, will once again, as it has through hundreds of years of our Church, be observed in the same spirit.

To some, though, it seems to constitute a problem. Why, we cannot tell, for each portion of our three-fold service is completely and wholly substantiated by the scriptures. As a denomination which has accepted the New Testament as our rule of faith and practice, we can see no reason why the basic fundamental practices of our faith should be doubted or even questioned. Because the New Testament is the word of the Lord, its teachings come from the eternal God which made all the laws and regulations of the universe.

Though there may be slight variations in mannerisms, our obedience to the teachings of our Lord is as essential as obeying the laws of nature and society in driving an automobile. "Drive at reasonable speed," "Stop within assured clear distance," "Drive on your own side of the road," "Obey all traffic signs," etc., are all obedience-laws of driving. Violate them and see what happens. Some of these laws are the result of the natural laws of the universe; others have developed as a result of society's desire to operate together in peace and safety.

Coming back into the realm of our New Testament faith. As in driving, certain basic matters must be accepted without question. To say that a stop sign doesn't mean anything, can result in trouble; to say that Christ didn't mean anything when He told the disciples that they should wash one another's feet, is likewise wrong. The same can be said for all the teachings of our Lord. Christ was never guilty of idle talk. What He said meant something. We, as a denomination, are on record as laying claim to obedience to all the commands of Christ.

Variations in times of observance, location, and mannerisms, are the church society's contribution to the observance of the basic fundamentals of our faith, as they are in driving. Yet all are within the concept of the natural and eternal laws of God.

The basic tenets of our faith, we must accept without question. If there are problems which arise in observing these in practice, we should give careful consideration to them. Brethren of past generations were able to solve their problems in their day, and we should consider ourselves no less capable.

OUR THREE-FOLD COMMUNION SERVICE has proved to be a blessing to all who have entered into it in the right spirit. First of all, we need to examine our hearts, to see if there be any thing therein contrary to the will of God. Even then, some have "enjoyed" being a "Communion-martyr" by saying that they felt unworthy to commune because they didn't have things right in their heart. What they are saying is that they know something is wrong and are doing nothing about it. Knowledge of unworthiness should bring an individual to the throne of mercy for forgiveness. Following a renewal of a right spirit within us, symbolized in the washing of feet, we eat a meal of fellowship. This is then followed by the personal partaking of the symbols of the death of our Lord.

We have had people tell us following a communion service that "they felt real good inside." This is exactly what the service is intended to do. Walking the weary pathway of life with all the temptations and trials, one does often get a feeling of a need for renewal of fellowship with the Lord. Though this is possible at any moment, it is given a special boost as we commune together in His name. So, if there are questions, or doubts, let's resolve them, and then join once again in observance of this great testimony of our faith in the Lord as our Savior, crucified, buried, risen and coming again. W. S. B.

# We Are Evidence

SEVERAL GENERATIONS AGO the expression, "We are monuments of grace," bore more weight than at the moment, and its meaning was more fully realized. In discarding it we have lost something of real value and significance.

A monument is a permanent evidence and reminder of things that should not be forgotten. Because we forget so readily the values that experience of the human past has bought at great price, it is worthwhile to emphasize any anniversary that recalls attention to our monuments, and moves us to personal acknowledgment of the facts they enshrine.

Lest any one forget God's deliverances, or question that He is always good, or deny His mercy and love to all and to the uttermost, we are evidence and proof, "the monuments of His grace." Then in all honesty, "let the redeemed of the Lord say so," voicing due gratitude. "O give thanks unto the God of Heaven, for His lovingkindness endureth forever."

When the migrating nation of Hebrews, after forty years trek in the wilderness, entered and made their first camp on the soil of their promised land, they erected the monument of Gilgal, made out of twelve stones. These twelve stones which they took out of the Jordan were set up by Joshua at Gilgal. He said to the Israelites, "When your children in after days ask their fathers what these stones mean, you shall tell your children that 'Israel crossed the Jordan here on dry ground.' For the Eternal God dried up the waters of the Jordan before you till you had passed across, to let all the nations on earth know how strong is the hand of the Eternal, that they may stand in awe of the Eternal, your God for all time." Joshua 4:19-24. Moffatt.

The monument at Gilgal was evidence to their nation and human posterity that God had brought them through the flood of Jordan, the last obstacle that they themselves could never have overcome, and delivered them safely at their long sought destination. But that monument was evidence also that God had led and fed and clothed and defended them from foes every day that they had lived, for you remember none of the nation leaving Egypt, save Caleb and Joshua lived to enter the promised land. The ceaseless providence that had carried them daily for forty years was a far greater miracle than the flood of Jordan dammed back for a day. Of this the Gilgal monument was evidence, a monument of God's grace.

But far more than any monument of boulders from the river bottom, this multitude of people themselves, a nation new-born in the desert, every one of them having lived all his life as a daily miracle of grace and providence, they in themselves were more significant and convincing evidence than any material monument could ever be, of the omnipotent good will of God, who redeemed their life from destruction and crowned them with lovingkindness and tender mercy. And a new prophet in every new generation placed a new wreath of remembrance on this monument, and called the nation anew to thanksgiving and worship.

Returning from Babylonian captivity, delivered at last from the arid and deadly desert of polytheism where they had worshipped many false and demoralizing gods, the Jewish nation held a great Thanksgiving feast (Neh. 8:1-2, 8-12) when the law was read, explained, and restored to code authority, and their obligation and loyalty to the one-only God was reaffirmed.

Into a human world disrupted, bewildered and secretly despairing, came Jesus, our Lord, to "do always the will of my Father," thus building by the only specific method men have ever discovered, the kingdom and control of the spiritual order in our mortal sphere. Apostles, martyrs and early Christians went forth following in his train, doing the will of God, keeping the

aw; and they turned their world upside down, transformed it by the renewing of the spirit. They were **evidence** to men and angels; a new towering monument of grace.

Migrating vandals, wave after wave, wiped out completely the classical civilization. Banditry, famine and plague bled the vitality of Europe for centuries. Men expected and prayed for the end of the world as the only escape from a misery intolerable and hopeless. But relief came, not by cremation, but by regeneration. St. Francis began preaching in self-effacing piety. Thomas Aquinas began teaching powerfully the will and laws of God. Innocent III roused and reformed the church until religion really dominated its thought and activity, and laid control on society and government. We call that period the Renaissance—a new birth of the spirit of men.

Soon a disregard of the will of God and the doing of it returned, and with it the bestiality of materialistic motive and practice, and epidemic antagonisms and conflicts. Then came Huss and Luther, Calvin and Knox, with vivid spiritual experience, leading their peoples into similar experience and freedom and fulness of life. We call that release the Reformation. It was a spiritual rebirth; but it changed the mental and material environment also, and inaugurated modern economic development and prosperity.

Each of these mass uplifts in the past of our race was definitely a return to God, with willingness to do His will in earth as in heaven, thereby building among men somewhat of heaven," realizing among men "as much of heaven as they had in them." In each era the transformation was **evidence,** a tall monument, visible across the centuries of human history, that God had again delivered His children out of Egypt into the promised land, in definite measure as they accepted and did His will in earth.

If we are possessed of reason, to learn anything by experience, these monuments, the conspicuous promontories in the long vista of the human past, are evidence we dare not disregard in any choosing of future ways.

And now in our turn, in our time and circumstance, **we are evidence.** We build and must continue to build, a new monument, rising out of the tumult and bewilderment of shattered social institutions, multiplied irritations and antagonisms, the wreckage of world-wide wars and of world-wide economic troubles. Ours must be a visible, mensurable, indestructible memorial. Helping others to see the eternal God of heaven, to learn of His love and to feel the power of His saving grace through His Son, Jesus Christ, calls for the best in organization, support and effort.

We are evidence this day. We build a new monument enshrining our own experience, in perpetuity. This is the realizing, the effective operation of the spiritual kingdom that Jesus began to build as He did the will of God in earth. That is the end, to the attaining of which all true religion is but the practical daily method. That is the one means by which mankind can grow into its possible fruition and fulness and eternity of life, that God has willed for it. There is no other way to build heaven, in earth, or any otherwhere in all God's creation.

You can dream of no more blessed heaven than by the doing of God's will to lay hold of the fitting fruitage and benefits growing from that perfect will, now and through eternity. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23). This heaven on earth—the certain and abiding Presence of God—a "foretaste of heaven divine." That is the essence of heaven; there can be no other or different heaven in all His creation than dwelling consciously and companionably with God, doing His will, inheriting His fulness of life.

By as much as we appropriate and possess the promised land of the soul we are evidence of His love to the uttermost, His never-wearying providence; we are monuments of His redeeming grace.

"O give thanks unto the God of Heaven, for His lovingkindness endureth forever."—Selected.

---

John Huss, an early Reformer, died at a stake in Constance because he held to the truth of God's Word. William Tyndale was burned to death with his own translation of the Bible hanging around his neck. He died for the cause of putting the Bible into the language of the people.

A man need not die as a martyr to die for something. He can do it over a period of years by giving himself totally to his cause. Peter Marshall burned himself out by preaching the gospel. A consecrated doctor may die for his patients by working night and day.

Which shall it be for you? Will you die of something or for something? To die for something tomorrow means to live for something today.

John R. Brokhoff in THIS IS LIFE
(Fleming H. Revell Company)

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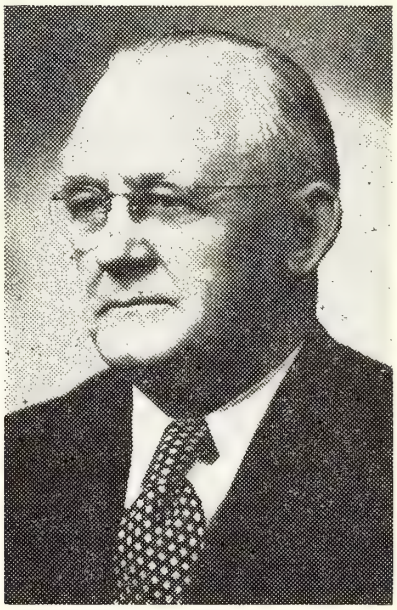
(MRS.) IDA LINDOWER, Adm. Assista

**Dr. Claud Studebaker**



**HONORARY LIFE MEMBER of the MISSIONARY BOARD**

AT THE CONCLUSION of 37 years of uninterrupted service, Dr. Claud Studebaker has been voted honorary life membership on the Missionary Board of the Brethren Church.

Reverend Studebaker, having served on many committees and in numerous offices—including the presidency—is familiar with the history and development of missions in the Brethren Church. As honorary member he will always be welcome to attend Missionary Board meetings and will continue to receive minutes and information relative to the progress of the work.

In recognition of his faithful service throughout the years, the Board, at their August meeting, adopted the following resolution:

## Resolution of Appreciation:

WHEREAS, Dr. Claud Studebaker has given thirty-seven years of continuous service to the Missionary program of the Brethren Church, and

WHEREAS, Brother Studebaker's congenial personality and utter devotion to the Lord's work, and his unfailing vigor and practical wisdom have been invaluable to the total missionary effort of the denomination, and

WHEREAS, Elder Studebaker has served his Lord and his church in various capacities of leadership, including the presidency of this board during very difficult and tense periods in our denomination's life, therefore, we do earnestly pray the Lord's continual blessing on him and on all that concerns him, and

WHEREAS, in view of his numerous and worthy contributions to further the missionary outreach of our church, be it known on this night of the twentieth of August in the year of our Lord 1959, during the seventy-first conference of the Brethren Churches, that Brother Studebaker is hereby granted honorary life membership on the Missionary Board of the Brethren Church, and is thereby accorded all the privileges usually pertaining thereto, and

WHEREAS, in further token of our appreciation on behalf of the members of the Missionary Board, we present this tangible remembrance of our fraternal esteem and gratitude. E. M. Riddle, President.

As a further evidence of their appreciation and good wishes, the Board presented a sterling silver set (engraved tie pin, cuff links, and money clip) to Dr. Studebaker. All Brethren people truly appreciate this long period of unselfish service to the denomination. Our sincere gratitude to you, Dr. Studebaker! May you go on with many more years of service to our Lord and to our Church.

# ASHLAND COLLEGE MYERS HALL DEDICATION

## September 27th

ASHLAND COLLEGE'S newest residence for women, the Kate Moore Myers dormitory, was scheduled to be dedicated Sunday, September 27th, at 2:00 P. M.

Planned was a brief dedicatory program in Kate Moore Myers Hall. This was followed by Open House from 2:00 to 4:00 P. M. in both Myers and Jacobs Hall.

Myers Hall was financed by a gift from the late Mrs. Myers, well-known philanthropist, patron of the arts, loyal citizen of this community and a trustee of Ashland College. This gift was supplemented by a government loan. Total building cost was approximately $400,000 with an estimated equipment cost of $25,000. In addition, Mrs. Elizabeth Myers Michell has contributed $60,000 for the maintenance of the building and equipment.

Elton E. Whitted was chairman of the building committee. Members of this committee included: Myron S. Kem, president, Board of Trustees; Albert E. Schwab; John Lichty, John A. Miller, Harry Bushman; Mrs. A. P. Petit and Mrs. O. M. Garber.

Collegians have established themselves in the new residence hall this fall semester giving only a fleeting glance at old Allen Hall, that venerable structure which has served so faithfully for 80 years.

Myers Hall is a modern dormitory with luxuriously furnished reception lounges combining modern and traditional furniture. Student rooms, accommodating 142 women, have built-in chests of drawers and closets in natural finish. The beds are in colonial style and are finished to match other wood surfaces. Walls are painted in pastel colors with harmonizing floor colors in asphalt tile.

Downstairs is a large recreation room with television and equipment for preparing snacks.

Furnishings for the new residence were financed by the Woman's Missionary Society of the Brethren Church.

Architects for the structure were Yount, Sullivan and Lecklider of Dayton and supervised locally by L. N. Russell.

# Spiritual Meditations

**Rev. Dyoll Belote**

### BASEMENT DWELLERS

**"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.**

LOOKING at the painting of Jesus knocking at the door of a home, a little boy asked his daddy, "Daddy, why doesn't anyone open the door to that house and let Jesus in? Not having a ready answer the father replied, "I don't know, Son."

The lad thought for a moment, and then exclaimed, "I know, Daddy! It's because they live in the basement, and can't hear Jesus knocking." May not the lad be right? The Master comes to us, but we do not hear His gentle knocking, because we are living in the basement.

So many occupations and daily chores, so much concern for the things of the world-riches and fame and honor—so much time given to pleasure and amusement—to diversion—that we haven't time for entertaining the caller at our door. No time to welcome the one Who brings peace and blessing into our lives.

Let us determine to get out of the basement, and into a higher level of life in order to hear Him when He knocks, and be ready to hear His call to us to open our hearts and give Him welcome. He promises to have fellowship with us, and we with Him. Why cannot we sing more frequently the little chorus which is an answer to the Saviour's knocking?

"Come into my heart, come into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay
Come into my heart, Lord Jesus."

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 142**

**Needed: 58**

THE BRETHREN CHURCH 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

# INVESTMENT in ACCOMPLISHMENT

**DR. GLENN L. CLAYTON,**
President,
Ashland College
and
Seminary

A FEW WEEKS AGO, during the meeting of General Conference on campus, I had occasion to visit with two good friends of Ashland College who had not been on campus for seven years. Their last visit was for the purpose of investing a substantial portion of their life savings in an Ashland College annuity. As they viewed the transformation that had taken place, the beautiful new buildings and the well-kept grounds, the husband looked at me and murmured:

"Our money helped accomplish all this, didn't it?"

I assured him that it had, and that, because of the nature of the investment, it would continue to make other needed changes possible.

"That is exactly what we wanted," he said. "While we still live we can see our money at work for young people and the church, and we can know that it will continue to work long after we are gone."

This is what we mean by "investment in accomplishment." Money given to Ashland College goes to work at once and results are seen both in physical changes and in improved program for the training of youth.

Once again we are asking the members of the Brethren Church to remember the college which serves them in a direct way. Again we point out that this is the annual appeal for operating funds for the college and seminary.

This is money which helps pay the invoices o everyday expenses, the utilities, general maintenance, salaries, supplies and countless othe items necessary for the operation of the colleg for the current year.

This appeal must not be confused with the Ex pansion Fund which many churches are support ing generously. That money is to be used fo buildings, books, and capital purposes; this is t assist with current expenses.

Much of the cost of education is borne by tuition paid by the student, or income from investments given the college for the purpose of investment. However tuition and investment income will fall short of needed funds for operating the college by $105,000. This sum must be donated by interested people this year if the college is t operate and pay its bills.

We are asking the church to contribute through the Educational Day Offering this year, a fair share of this needed amount. The remainder will come from other sources.

In view of the increased number of Brethren students in the college and the increased cost of operating the Seminary, we believe 25% of the total to be a fair share, or $26,000. This is roughly 5% more than was received last year.

Won't you help us this year by increasing your Educational Day Offering by 5%?

What better investment in accomplishment could you make than in the training of Brethren young people?

# ACCOMPLISHMENT

## in the

# SEMINARY

THE ASHLAND THEOLOGICAL SEMINARY exists solely for the training of ministerial leadership for the Brethren Church. It is an integral part of the whole program of Ashland College, is entirely and positively Bible-centered, and committed to the theological and doctrinal teachings of the Brethren Church.

The Seminary has no means of support other than the Educational Day Offering of the church and certain designated gifts made to the College for the Seminary.

Money contributed through the Educational Day Offering will materially assist the Seminary and help develop its program.

That program is being thoroughly studied this year to increase its effectiveness and to help meet the existing shortage of ministers in the church.

Young men are badly needed to replace older men going into retirement and to supply the new churches being organized.

The program being studied is incomplete as to details but includes,

a. Intensive recruitment of men for immedidiate training in the Seminary
b. Accreditation of the Seminary by the American Association of Theological Schools
c. Curricular enrichment and expansion
d. Aid to faculty members for study and research
e. Enlargement of the Seminary Library
f. Freeing of faculty members from college teaching duties, and
g. Alteration of certain portions of the Seminary Building

We believe that the program can be realized and that members of the church will be willing to help make it possible through contributions this year to the Educational Day Offering.

Your earnest prayers are solicited for guidance in this vital work for the future of the church.

As the plans are completed and put into actual practice, the cost of operating the Seminary will increase. Your generous support of the Educational Day appeal this year will indicate your interest and concern.

Won't you plan now to increase your offering of last year by at least 5%?

# This Is The ASHLA

**Identify Buildings above by number:**

1. Memorial Chapel
2. Allen Hall—old dormitory for women
3. Founders Hall—Administration and classrooms
4. Miller Hall—old library and classrooms
5. Student Union
6. Jacobs Hall—Men's dormitory
7. Myers Hall—new Women's dormitory
8. Gymnasium
9. Location of new Library

# COLLEGE CAMPUS

**roperty not on Main Campus:**

usic Building
eminary Building
aller Court—18 apartments for married students

President's Home
New 16 acre athletic field
Senior House
Two houses rented

# What the Students Say

(These statements are unsolicited comments which were put in examination papers when one of our professors of Bible asked his students to answer the question, "What did you learn from this course?")

"Once I might have said, if you live by the Ten Commandments, do good for your neighbor, teach a Sunday School class, help in the church, and live a clean moral life, your reward will be to go to Heaven when the Judgment Day comes. However, it has been some time since that was my personal philosophy. My true understanding has grown immensely since starting these courses."

"To summarize the Old Testament, using the knowledge which I possess through the Old Testament course of thirty class sessions, is a task which I hardly feel qualified to undertake. I do feel that the interpretation, as given, clears my mind of many cloudy and mysterious assumptions and mis-interpretations."

"This course has helped me see how closely the Old Testament and the New Testament are knitted together. The outstanding point to me is how the seed has been carried from the beginning of man. The study of the Bible has helped me to understand more of God's precious book especially in my daily devotions."

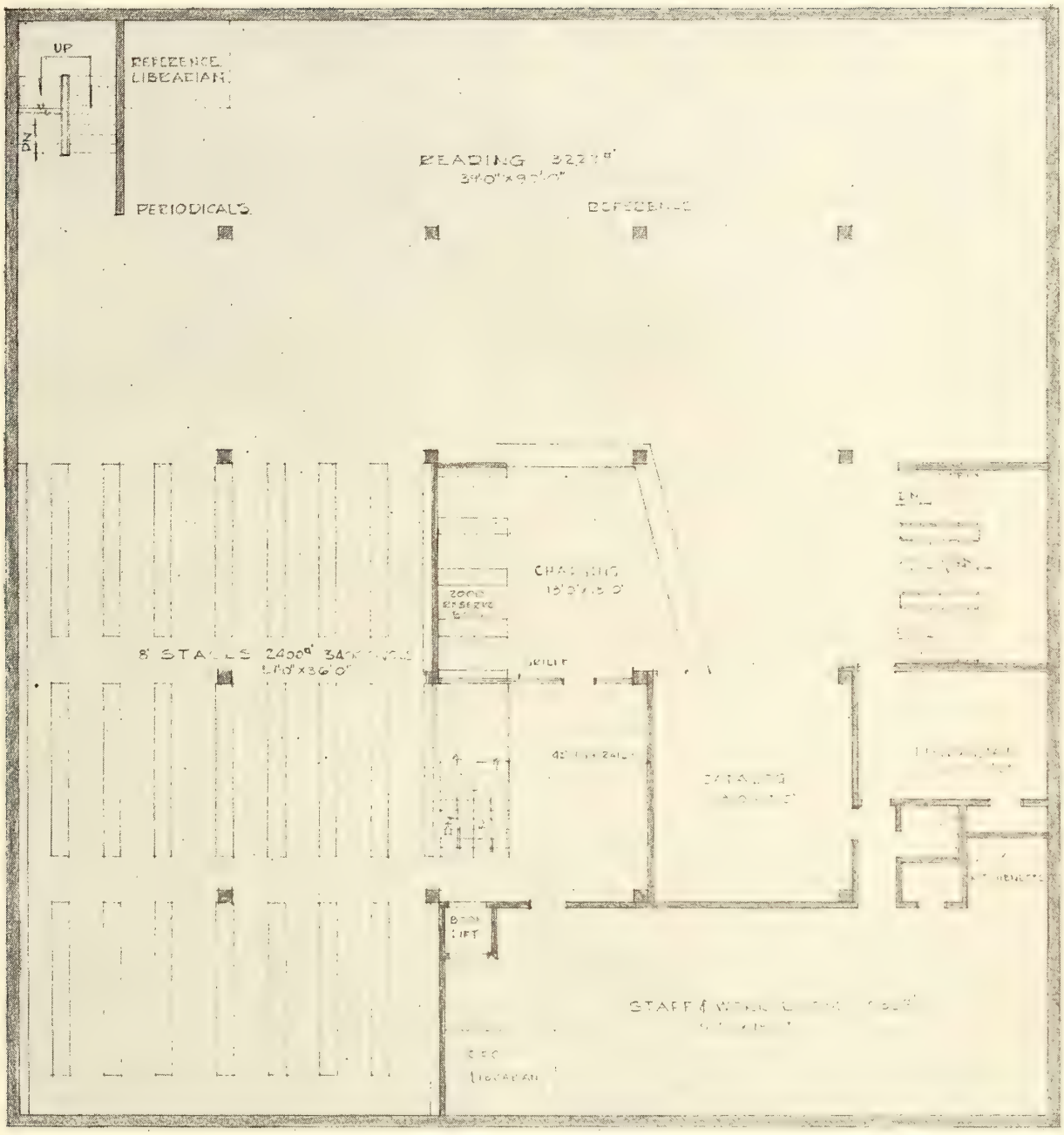
"This course has been of inestimable value to me. So many, many things, which I have wondered and worried about, have been clarified in both the Old and the New Testament courses. I shall always be grateful to you for your splendid teaching of these most important courses. As you say, we must go out and witness to the World. We all need to remember that faith is the law of the universe and it is the predominant theory in the Old Testament. I realize more than ever how vast the scriptures are, and how vast is this universe, of which we are so small a part!"

"I think the Lord led me to join your class this year. It was a church that put me back under bondage when I was a "babe in Christ" and a Brethren professor of the Old Testament who made me understand that God paid it all and I had nothing to offer or rather I could do nothing for God."

"I'm really a fairly new Christian, only about two years old. My life before was anything but Christian, or even 'moral.' In these past two years I've tried to study my Bible, but I have had many periods of conflict and depression, because I could not understand so much of what was going on."

"Last year I came to Ashland College to finish two years for graduation and I found I was required to take a course in New Testament. I postponed taking this course for two semesters, but I finally had to sign up for it this summer. I sat there and listened to something I had never heard from ministers or anyone else. Oh, they said the same words as he did but somehow this idea of Christianity just then started to make sense. Not that it hasn't always been in the Bible—it's just that I never saw nor understood before. What had always seemed petty, small, and restrictive about religion suddenly became as big and powerful as I always wanted it to be."

"I have read the stories of Abraham, Jacob, etc., with a complete new understanding this summer. How comforting it is to know and actually believe that God will forgive and stand beside you in times of trial, which sometimes seem to be completely beyond you."




## This is the First Floor Plan of

# The NEW LIBRARY

**The Final Plans are being made and construction should start late this Fall or in early Spring.**

**Note the location on the Campus by finding number 9, on Pages 10 and 11.**

# Building To Build

A very wise man said these words — "You must build to build." This is true regarding a program, for no institution has hope of succeeding beyond its plans or vision. With the inception of the Ten year Program in 1950, Ashland College's plans were significantly enlarged.

This larger program had to do with planning for the second phase of "building by building." It took the form of constructing buildings and adding facilities. Thus Ashland College is able to minister to several hundred more young people.

The current expansion phase is designed to finish the Ten Year Program. To do this we must raise $1,150,000. It will be used for:

1. A new Library
2. A new Science Building
3. Seminary Library
4. Paying remaining indebtedness on Founders Hall
5. Advanced Faculty training
6. A Service Maintenance Building.

**The Brethren churches' share of the $1,150,000 is $206,000.**

**With one year of the three year program gone, $116,000 has been raised through the commitments of 36 churches. We are confident that the Church will meet its goal as more churches are contacted.**

**Buildings which have already been built as a part of the Ten Year Program are—**

| | | |
|---|---|---|
| Memorial Chapel | cost | $211,000 |
| Student Union | cost | $113,000 |
| Founders Hall | cost | $450,000 |
| Jacobs Hall | cost | $500,000 |
| Kate Myers Hall | cost | $420,000 |

**WE HAVE BEEN BUILDING THROUGH BUILDING**

**Please note:**

**The Education Day giving in October is not to be confused with gifts for the Expansion Fund. The former is used for day to day operating expenses of Ashland College and Seminary, while the latter is used entirely to construct buildings.**

OTTAWA—Biggest roadblock encountered by young men who want to enter the ministry comes from the objections of their parents, a survey made by the Anglican Church of Canada revealed. Canon H. R. Hunt, secretary of the church's general synod, said one out of four younger clergy was discouraged from entering the ministry by one or both parents. "In some churches it is considered a great honor to have a son enter the ministry, but in the Anglican Church many parents evidently look upon it as a catastrophe," Mr. Hunt commented. He said very few older ministers reported meeting parental opposition, and added that the inference was that the ministry has dropped in public esteem over the last few decades. About ten percent of the clergy said that friends or business associates had tried to dissuade them from the ministry. Chief argument was, "The job is too difficult and not sufficiently rewarding in material benefit," they reported. Largest source of candidates for the ministry was the farm, with the next largest group the sons of clergymen.

* * *

BEIRUT, Lebanon—A brief religious ceremony marked the formal transfer of virtually all Protestant missions in Syria and Lebanon to the local church, the National Evangelical Synod. Schools, colleges, hospitals and other property gradually will pass to the ownership of Christian Arabs.

* * *

TOKYO—Crown Prince Akihito has been honored with the one-million-and-first copy of the Bible distributed in Japan by The Gideons. The historic Bible was prepared especially for the Prince in America. It is covered in red morocco leather and bears the inscription "His Highness the Crown Prince Akihito." The Gideon Society began its work in Japan in 1950 under the leadship of a small group of vigorous laymen. They were directed by Richard A. Holzworth, a former Gideon field man in the U. S. who has remained there for the past nine years.

# HOW ABOUT YOUR OFFERINGS?

### THE EDUCATIONAL DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

# What's Doing in the Churches

### JONES MILLS, VALLEY BRETHREN

On August 26th, a record attendance for prayer meeting was set with 27 present for this Mid-week service. On August 30th, there were 21 present for Brethren Youth and 44 for the evening service. There were 13 present for the first "Book of the Month" study on August 27th. The book studied for August was 1st Peter; the book for September is James.

This is most encouraging in our work here with the Brethren, for we know that a church that prays is a church that can accomplish much for the Lord.

William E. Boyer, Pastor.

### WARSAW, INDIANA

At the close of a church year, it is well to study closely what has been accomplished, and look for the answer to the question, "What next?"

On November 9th, the 50th anniversary was observed. Dr. R. F. Porte and Dr. E. M. Riddle were the speakers, both of them were former pastors. The attendance was good and much interest was shown in the display of papers, records and pictures of the years that were past and gone. Everything pointed up the firm foundation laid in the early day, and the continuous growth of the years to follow.

Keeping up with the expansion program, a contract purchase has been made for the properties adjacent to the church building, which have had a complete rewiring for electrical purposes, also redecorating.

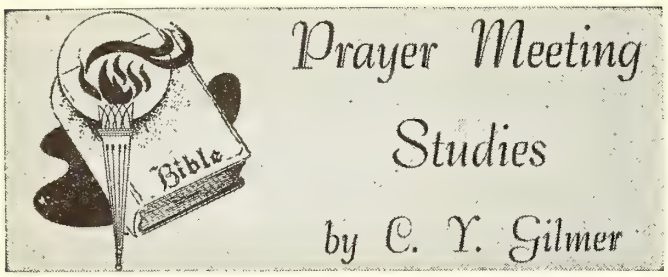
We had an excellent Daily Bible School; twenty-three from our Sunday school attended summer church camp. All auxiliaries of the church are active. The membership is being solicited for the Ashland College expansion fund. Ten members have been added to the church by baptism since the last revival services, and in the recent past, eight members have passed to their eternal reward.

Rev. C. Y. Gilmer is the present pastor, and he has maintained Sunday services, morning and evening; also a Thursday night Bible study and prayer service.

What next? May we under our fine leadership continue to go forward for Christ, following the advice given in 2nd Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Mrs. Jennie Bennet, Cor. Sec'y.

Actions and words are the windows through which the heart is seen.




# Prayer Meeting Studies

by C. Y. Gilmer

### PRAYER

Prayer is not a mere petition
Written skillfully by pen,
Nor an eloquent rendition
Ended by a stern "Amen."

Not alone the grace at noontide,
Done the same year after year,
Nor the pleading at the bedside
When a loved one's death is near.

Prayer is thought and lived: each action
Has a dream that put it there;
Every deed becomes a fraction
Of an everlasting prayer.

——Charles D. Klingler.

JESUS TELLS US that God answers prayer (Matt. 7:11). If we are united to Christ by a living faith and loving obedience He will give us anything we ask in prayer (John 14:13, 14). God caused the sun to slow down in answer to the prayer of Joshua (Josh. 10:12-14).

God has told us to tell Him about all our needs although He knows them before hand (Phil. 4:6). Otherwise He might withhold from us (Matt. 7:7, 8). We are to ask Him for good things (Matt. 7:9-11).

When it comes to the place of each Person in the Trinity in prayer addressed to Deity, we are told to come to the Father, through the Son, in the Spirit (Eph. 2:18). We come to God through Christ (Heb. 7:25). Stephen filled with the Spirit, prayed unto Christ (Acts 7:59). The term "Lord" in Paul's prayer in 2 Cor. 12:8, 9, is denoted by context to be Christ. Christians in 2 Timothy 2:22 are spoken of as calling "on the Lord," which means the Lord Jesus according to 2 Tim. 4:8. The same is taught in 1 Corinthians 1:2. The "Lord" called upon in Romans 10:12, 13 is the Lord Jesus according to verse 9. Jude 20 speaks of "praying in the Holy Ghost." 2 Cor. 13:14 mentions "the communion of the Holy Ghost." Jesus taught that the Comforter would come to take His place, Who is the Holy Ghost (John 14:16, 17; 15:26). Being dependent upon the Holy Ghost for everything, we must look to Him, but instead of praying to Him we address our prayer to the Father through the Son in the Spirit, because it was the Father and the Son Who gave the Spirit (John 15:26; Acts 2:33).

Our prayers may be unanswered for a number of reasons such as being unwise petitions and outside the will of God (1 John 5:14, 15), lack of persistence (Luke 11:5-10; 18:1-8), or selfish desires (James 4:2, 3).

Some folks have wondered many times,
Does God hear every prayer?
And will He answer every one
With gentle, loving care?

I know He answers all our prayers,
He answered mine each day—
But little did I realize
How selfish was my way—

Until there came a trying hour,
(The Lord was by my side)
And though I built my altar tower,
My prayer was then denied.

He answers us with "Yes" or "No"
According to His plan,
Perhaps His "No" will help one be
A stronger, better man.

—Vera Emmert Johansen.

To pray so as to get what we ask our approach to God must be on the ground of the shed blood of Christ (Heb. 10:19, 20). We must be believers in Christ by living a life of daily obedience to His will (John 14:13-15; 15:7; 1 John 3:22). Read James 5.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### TRIPLE NATIONAL SUNDAY SCHOOL CONVENTIONS IN 1959

FOR THE FIRST TIME in Sunday school history three national conventions have been scheduled for one year.

In October and November of 1959 identical programs will be presented in San Jose, California; Atlanta, Georgia; and Columbus, Ohio.

#### Convention Leaders

An impressive staff of Sunday school specialists will direct sessions at the 14th annual National Sunday School Convention triplets.

The nation's most accomplished educators will direct the workshops and institutes which will cover every subject of interest to Sunday school teachers and leaders in the field of Christian education.

Specialists in Christian education from large independent publishing houses, Sunday school secretaries from the national offices of denominational Christian education departments, professors of Christian education from Christian colleges and seminaries, and pastors of successful churches will join specialists in architecture, visual aids, music, camping, youth, and many other areas to make up the huge team of 100 workers.

#### Convention Speakers

Henrietta Mears, respected West Coast Sunday school promoter, whose accomplishments in the First Presbyte-

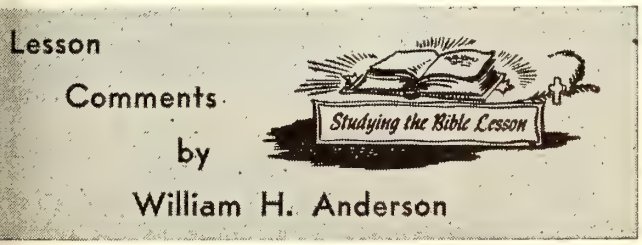
ian Church of Hollywood and Forest Home conferences tand as monuments to her devotion and drive will reeive a welcome hearing from 1959 National Convention elegates. Miss Mears is one of the most popular speakers ı the nation on Christian education.

Bob Pierce, president of World Vision, will add his inernational outlook and missionary vision to the convenon program. Dr. Pierce has distinguished himself as a rong advocate of leadership training through conferences with national pastors in the Orient and in Africa. transfusion to Sunday school workers of his devotion the Lord and to needy people as exhibited in Korea, and nselfish consecration to the task of world evangelism hich he demonstrates through World Wisdom, would evolutionize the Sunday school program of today.

Charles Blair, pastor of Calvary Temple, Denver, Colrado, has demonstrated in his own church and Sunday hool the results of a well-organized visitation effort, nd the value of a properly functioning program of hristian education. His inspiring suggestions will carry ıe weight of already successful implementations.

Clate Risley is executive secretary of NSSA, a post e has filled for the past seven years. His knowledge of ıe Sunday school picture across the land is unmatched. he experience he has gained in Sunday school convenon work fits him perfectly to deserve the title "Mr. unday School." Delegates look forward to a challenge om America's foremost Sunday school executive.

—Link

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**Lesson for October 11, 1959**

**FILLED WITH THE HOLY SPIRIT**

**Lesson: Acts 2:1-4, 22-24, 32-38**

DR. CHARLES SPURGEON uttered a prayer that has been echoed by the Believing Church in every age:

"O God, send us the Holy Ghost. Give us both the breath of spiritual life and the fire of unconquerable zeal, till nation after nation shall yield to the sway of Jesus. O Thou, who art our God, answer us by fire, we pray Thee. Then we shall see Thee to be God indeed . . . Oh, that Thou wouldst send the wind and the fire! . . . God, send us a season of glorious disorder . . . Oh, for the fire to fall again—fire which shall affect the most stolid!"

### THE PREDICTION OF PENTECOST

Before ascending, Jesus told His disciples: "Wait for ıe promise of the Father, . . . for . . . ye shall be bapzed with the Holy Ghost" (1:4-5).

Pentecost is often spoken of as a mysterious and unexplainable event. In one sense it was, for such a manifestation of God had never been seen by man.

We are not told, however, that the disciples were startled or amazed by what happened. It was the unregenerate multitude that did not understand. Jesus had made clear to His disciples exactly what would take place.

Is it not strange what often happens when the spirit of revival sweeps over a church? **The Christians within the church are the most amazed and surprised! Yet they should have expected it and recognized it to be the moving of God.**

### THE PREREQUISITE OF PENTECOST

What was necessary before Pentecost could take place?

1. **They were all "with one accord in prayer and supplication"** (1:14). A spirit of prayer and intercession prevailed in their midst. They were united in their common goal.
2. **They were all "with one accord in one place" (2:1).** Many expositors (including such ones as G. Campbell Morgan) believe the place where they were assembled was the Temple. Wherever it was, a spirit of love and unity bound them together in the Lord Jesus Christ. No discord! No strife! No contention! "They were all with **one accord**"!

**Should we wonder why the Spirit of the Living God does not baptize us anew with His presence? Can there ever be a great outpouring of the Spirit in blessing and power unless Believers are united?** We want the Spirit's **blessings,** but will not meet His **conditions!**

### THE POWER OF PENTECOST

The crowd had raised the question: "What meaneth this?" (2:12). In reply, Peter said the explanation was to be found in Jesus of Nazareth.

He was "a man approved of God among you by miracles and wonders and signs" (2:22).

He was "delivered" into "wicked hands, . . . crucified and slain," all in accordance with "the determinate counsel and foreknowledge of God" (2:23).

He was then "raised up" by the power of God after having "loosed the pains of death" (2:24).

Finally, He was "exalted" at "the right hand of God" (2:33).

As Peter preached, the crowd of people "were pricked in their heart, and said, . . . Men and brethren, what shall we do?" They were told to "repent, and be baptized." In this way they too would "receive the gift of the Holy Ghost" even as they had witnessed.

**What had happened to the disciples could happen to the crowd. And it did! It can also happen to us! And to some it has!**

"Their hands became His hands to touch men tenderly; their feet, His feet to run on swift errands of God's love; their eyes, His eyes, to flame with His tenderness; themselves part of Himself . . .

"Take the men, the fact of themselves, the changed outlook, the changed behavior, the moral regeneration, the moral passion, the uplifting fervor, to account for it in any other way" (G. Campbell Morgan).

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Let us not be blind to the fact that we may never in time or eternity be able to undo the damage of misspent lives.

## NEWS FROM
# BRETHREN YOUTH
**Phil Lersch, Youth Director**

### 1958-1959 PROJECT —
### "FUNDS FOR FOENIX"

### A Report of Giving

Striving to reach the Goal of $5,050.50, the Brethr Youth brought their National Project earnings to t GRAND INGATHERING on Saturday morning of Ge eral Conference week. To the joy of everyone present, went over the top! This was especially a happy occasi for Rev. and Mrs. Francis Berkshire, who were preser for they are the leaders of our mission work in Phoeni Arizona.

We only met the goal because every one did his pa and every B. Y. C. did its part—each making a fine co tribution. To give proper recognition for work well don the following "list of giving" is being printed. You w notice that several churches gave through the "Distri Group Gift" and we are sorry that individual listings a not available for these sums.

**SOUTHEASTERN DISTRICT:**

| | |
|---|---|
| District Group Gift | $ 302.38 |
| Krypton Crusaders | 8.00 |
| Liberty | 26.26 |
| Linwood | 58.00 |
| St. James | 50.00 |
| Total | $ 449.64 |

**PENNSYLVANIA DISTRICT:**

| | |
|---|---|
| District Group Gift | $ 711.05 |
| Brush Valley | 83.75 |
| Calvary | 15.00 |
| Conemaugh | 10.00 |
| Highland | 50.50 |
| Meyersdale | 20.00 |
| Waynesboro | 31.10 |
| Penn. District SMM | $ 100.00 |
| Total | $1,021.40 |

**OHIO DISTRICT:**

**N. E. Ohio**

| | |
|---|---|
| Canton | $ 35.00 |
| Fremont | 50.50 |
| Garber Memorial | 62.75 |
| Louisville | 250.00 |
| N. Georgetown | 46.95 |
| Park Street | 152.22 |
| Smithville | 18.80 |
| Total | $ 616.22 |

**Miami Valley**

| | |
|---|---|
| District Group Gift | $ 434.11 |
| Pleasant Hill | 50.00 |
| Williamstown | 100.00 |
| Total | $ 584.11 |

**INDIANA DISTRICT:**

**Northern Indiana**

| | |
|---|---|
| District Group Gift | $ 45.00 |
| Ardmore | 203.00 |
| Brighton | 60.00 |
| Bryan, Ohio | 161.65 |
| County Line | 30.00 |
| Elkhart | 300.28 |
| Goshen | 113.34 |
| Milford | 135.00 |
| Nappanee | 77.81 |
| New Paris | 100.00 |
| N. Liberty | 40.00 |
| South Bend | 235.00 |
| Warsaw | 50.00 |
| Total | $1,551.08 |

**Southern Indiana**

| | |
|---|---|
| District Group Gift | $ 339.( |
| Burlington | 15.( |
| Flora | 35.( |
| Huntington | 49.! |
| Muncie | 5.( |
| N. Manchester | 282.( |
| Peru | 20.( |
| Total | $ 745.! |

**CENTRAL DISTRICT:**

| | |
|---|---|
| Cerro Gordo | $ 50.( |
| Lanark | 707.7 |
| Milledgeville | 66.2 |
| Waterloo | 54.( |
| Total | $ 877.9 |

**MID-WEST DISTRICT:**

No Project Report

**CALIFORNIA DISTRICT:**

| | |
|---|---|
| Stockton | $ 4.8 |

**OTHERS:**

| | |
|---|---|
| Tucson | $ 82.( |
| GRAND TOTAL | $5,932.7 |

# Brethren Youth Goals - - 1959-60

1. Send one Sunday evening Brethren Youth Crusader offering to National Brethren Youth each month as your part in the budget.
2. A Brethren Youth delegate to National B.Y. Conference and District Conference. (Juniors: Just to District Conference)

*3. A report to your church by those attending Summer Camp.

*4. Support the B.Y. Speech Contest.

**Seniors:**
At least one contestant in the B.Y. Speech Contes

**Intermediates and Juniors:**
75% attending your local Speech Contest.

5. At least one public service. (Preferably on Yout Sunday in May).

*6. A lesson on each of the following:

**Intermediates and Seniors:**
A. Prayer As A Spiritual Power

B. Developing Christian Stewardship
C. Study Lives of Three O. T. Characters
D. Brethren Doctrines and Ordinances

**Juniors:**

A. Learning How to Pray
B. Using Our Abilities For God
C. Study Lives of Three O. T. Characters
D. What the Bible Tells Us About Jesus Christ

*7. Group participation in the National Brethren Youth Project. (Goal: $3,000,000 through Prayer Meeting and Bible Study)

8. A report of your activities sent to the National B. Y. Office in Ashland at least two times a year (include Pictures if possible).

*9. Six times during year at your B. Y. C. meeting refer to materials found in B. Y. Magazine .

*10. Every Brethren Youth in your church carrying a Brethren Youth Membership Card.

*11. Group participation in these projects:
A. Joint Meeting with Other B. Y. C. Groups.
B. B. Y. C. Visitation Program.

12. Learn the Brethren Youth Covenant by having your B. Y. C. read it together at every meeting.

(*—Goal changed since last year)

Banner Society .....Meet 10 out of 12 Goals
Honor Society .....Meet all 12 Goals

## The Women's Corner

by Helen Jordan

### WHEN PEOPLE SEE

**By Dorothy C. Haskin**

"WE HAVE WITH US this morning living proof of the value of missions," a pastor said, as he introduced the speaker at the Sunday morning service. "Our speaker this morning is a Christian gentleman, a convert from paganism."

The convert from India rose, walked to the center of the platform, and smiled. "Your pastor is greater proof of the power of the gospel than I," he said. "Centuries ago, when my fathers were already a civilized people, writing the philosophies of ancient India, his fathers and yours were wild barbarians, drinking wine from human skulls, the terror of the ancient world. It was when I saw what the gospel had done for the Anglo-Saxons that I was persuaded of its redeeming power."

How true it is that when people see a changed life, they believe in the gospel! When God comes into the life, it is changed, because, as Scripture says, "If any man be in Christ, he is a new creature; old things are become new." (II Corinthians 5:17). Everyone's life does not call for the same change, but the change will be there.

Mildred Comer, missionary, told of a native woman in Peru who was dull and stupid, but after she received Christ as Saviour, the woman became noticeably brighter and led her husband and many of his friends to the Lord.

Ann was a housewife who spent her afternoons playing bridge, but after she became a Christian she spent her afternoons studying the Word of God and making baby clothes for a Christian orphanage.

Donna was a broody, discontented girl of twelve. She came to the Good News Club only because some boys came. After she received Christ as her Saviour, she became a bright girl and learned more memory verses than anyone in the class.

Bill Carle was singing at Billy Rose's Diamond Horseshoe, and other places of worldly amusement. He became a Christian and now he sings only at Church and Christian gatherings.

Martin Luther was seeking salvation through works until he read Romans and understood God's grace. Then he set thousands free by preaching salvation through grace.

Studd was a wealthy Englishman, who had made a fortune in India. His greatest interest in life was horse racing. He urged his friend, Mr. Vincent, to bet his money on his new horse. But Mr. Vincent did not. Instead he urged Studd to come with him to a London theatre where D. L. Moody was preaching.

Studd went, listened, went again, and became a new creature in Christ. He asked Moody, "Now that I am a Christian will I have to give up horse racing?"

"Racing means betting and betting means gambling. Do you think a gambler can be a Christian?" Moody asked.

In answer, Studd not only gave up his horse racing but changed the ballroom in his house to a gospel hall. The change in him was so noticeable that even his chauffeur commented, "It is the same skin, but there is a new man inside." (Copr. ERA).

## INTERESTING ITEMS

(Continued from Page 2)

as speaker, and on the 25th the W. M. S. public service will be held.

Walter Michel, an Austrian ministerial student, was the speaker for the evening service on September 20th.

SOUTH BEND, INDIANA (ARDMORE). The Ardmore congregation has voted to purchase new pews for the church.

LOREE, INDIANA. Rev. Frank Lopez was the guest speaker in the Loree church the evening of September 13th.

GOSHEN, INDIANA. Lay evangelist, Elmer Miller, was the September 20th evening guest speaker in the Goshen church.

LANARK, ILLINOIS. The Lanark church held a reception for their new pastor and family, Brother Ray Aspinall and family, the evening of September 6th, at the church.

WATERLOO, IOWA. Brother and Sister H. H. Rowsey, new pastor and wife at Waterloo, are scheduled to hold open house at the new parsonage on October 4th, following dedication of the new parsonage in the afternoon.

A special program and reception for the Rowseys was held at the church recently.

Brethren Historical Library
Manchester College
N. Manchester, Ind.

"That thine eyes may be opened toward this house night and day." 2 Kings 8:29.

**You believe** in the Great Commission of our Lord Jesus Christ.

**You believe** in missions and world evangelism by the Church.

**You believe** in the support of world evangelism as represented in the work of the Missionary Board of the Brethren Church.

Read this: **"No missionary work is more productive than that of** a theological seminary."*

Ashland Theological Seminary (your seminary) has had something to do with the training of 60% of the pastors of the Brethren Church, and has had some part in the preparation of 100% of Brethren missionaries who are working in other countries.

Ashland Theological Seminary has had direct contact with, and some part in the training of hundreds of people who are denominational leaders and workers, district conference leaders, and leaders and workers in our local churches. Their influence for Christ cannot be fully estimated for it expands in geometric ratio.

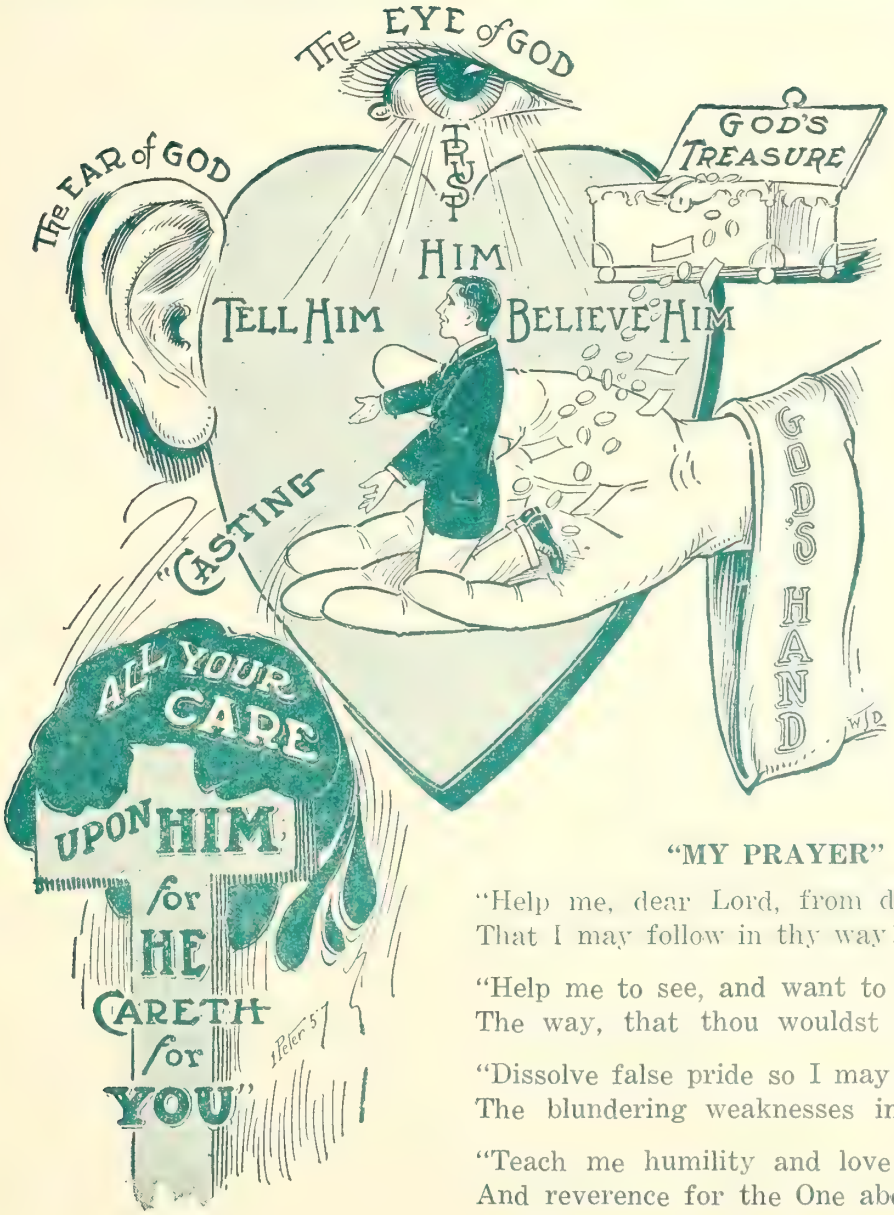
Ashland Theological Seminary, the seminary of the Brethren Church, deserves the financial support and moral support of the people of the Brethren Church in the Educational Day Offering.

Delbert B. Flora, Dean.

* Dr. Peder Stiansen, distinguished pastor, scholar, author, and Dean Emeritus of Northern Baptist Theological Seminary, Chicago, Illinois.

# The Brethren EVANGELIST

Official Organ of The Brethren Church


### "MY PRAYER"

"Help me, dear Lord, from day to day,
That I may follow in thy way!

"Help me to see, and want to know
The way, that thou wouldst have me go.

"Dissolve false pride so I may see
The blundering weaknesses in me.

"Teach me humility and love
And reverence for the One above."

Steele.


Vol. LXXXI October 10, 1959 No. 40

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Missionary Glenn Shank was the September 13th speaker in the Sarasota Church.

Brother Lyle Lichtenberger has tendered his resignation as pastor of the Sarasota Church.

VINCO, PENNA. Church of the Brethren missionary, Charles Bieber, was the guest speaker at a missionary service the evening of September 27th in the Vinco Church.

JONES MILLS, PENNA. (VALLEY). Brother Woodrow B. Brant and some of the folks from his church at Fairless Hills-Levittown, conducted services in the Valley Church the evening of September 6th.

PITTSBURGH, PENNA. Brother William S. Crick notes that a new electric organ has now replaced the old power reed organ in the sanctuary of the Pittsburgh Church. The new organ is a memorial gift.

AKRON, OHIO (FIRESTONE PARK). Brother Donald Rowser was the afternoon speaker at Homecoming services on September 27th at Firestone Park Church.

NEW LEBANON, OHIO. Revival services, with Brother Clarence A. Stogsdill, as Evangelist, are in progress in the New Lebanon Church from October 5th through the 18th.

PLEASANT HILL, OHIO. Brother William H. Anderson has tendered his resignation as pastor of the Pleasant Hill Church. Brother Anderson plans to close his pastorate at Pleasant Hill about February 1st.

(Continued on Page 19)

## COMING EVENTS

**WABASH, INDIANA. College Corner Brethren.** Homecoming—**Oct. 11**—Afternoon service speaker, Rev. C. A. Stewart; J. C. Draper, S. S. Supt.

**MEXICO, INDIANA.** Homecoming—**Oct. 11**—Rev. Wayne Swihart, Speaker; Rev. Floyd Sibert, Pastor.

**TIOSA, INDIANA.** Seventy-Fifth Anniversary Celebration and Homecoming—**Oct. 11**—Rev. J. D. Hamel, afternoon speaker; Rev. J. Edgar Berkshire, Pastor.

**MUNCIE, INDIANA.** Homecoming—**Oct. 11**—Rev. J. Black, Pastor.

**MAURERTOWN, VIRGINIA.** Evangelistic Service **Oct. 19-Nov. 1**—Rev. George W. Solomon, Evangeli Rev. Robert L. Hoffman, Pastor.

**GOSHEN, INDIANA.** Harvest Homecoming—**Oct. 1** Rev. Harold Barnett, Speaker; Rev. Spencer Gen Pastor.

**WILLIAMSTOWN, OHIO.** Homecoming—**Oct. 1** Morning and Afternoon Speaker, Prof. Charles R. M son; Rev. W. St. Clair Benshoff, Pastor.

**WARSAW, INDIANA.** Revival Services—**Oct. 12-2** Rev. Percy C. Miller, Evangelist; Rev. C. Y. Gilm Pastor.

**LOUISVILLE, OHIO.** Fall Revival—**Oct. 12-25**—R J. D. Hamel, Evangelist; Rev. L. V. King, Pastor.

**LOUISVILLE, OHIO.** Dedication of new Educatio Addition—**Oct. 11th**—Dr. J. Garber Drushal, Speak Rev. L. V. King, Pastor.

**KIMSEYS RUN, White River, Virginia.** Revival Me ings—**Oct. 12-25**—Rev. Bruce C. Shanholtz, Evangeli

**BURLINGTON, INDIANA.** Revival Services—**Oct.** Nov. 8—Rev. Herbert Gilmer, Evangelist, Rev. Elmer Keck, Pastor.

**BURLINGTON, INDIANA.** Homecoming—**Oct. 18** Rev. Elmer M. Keck, Pastor.

**STOCKTON, CALIF.** Homecoming—**Oct. 18**—Rev. vin H. Grumbling, Pastor.

**LINWOOD, MARYLAND.** Homecoming—**Oct. 11th** Messages: Morning, by the Pastor, Afternoon by Rev. Victor Leatherman, Evening by Rev. W. St. Clair Be shoff; Rev. Bruce C. Shanholtz, Pastor.

**NAPPANEE, INDIANA.** Homecoming and Dedicati of Stained Glass Windows—**Oct. 11**—Rev. J. Milton Bo man, former pastor, afternoon speaker; Rev. Virgil Ingr ham, Pastor.

**MASONTOWN, PENNA.** Revival Services—**Oct. 14-** —Dr. J. R. Shultz, Evangelist; Rev. David L. Rambs Pastor.

**CERRO GORDO, ILLINOIS.** Evangelistic Meetings- **Oct. 18-24**—Rev. A. T. Ronk, Evangelist; Rev. Dua Sholly, Pastor.

**VANDERGRIFT, PENNA. (Pleasant View Brethre** Revival Services—**Oct. 12-25**—Rev. D. C. White, Eva gelist; Rev. James Naff, Pastor.

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## Being Steadfast

HERE IS NO QUESTION about it, we are living in a day of turmoil. But it is a chal-nging day for the Christian. With men groping or something to satisfy them, we can tell them hat the eternal Christ is full satisfaction. With ien's hearts failing them for fear we can tell iem that Christ can give them the peace that asseth understanding. With uncertainty and un-est in all circles of human activity, we can show troubled men the Christ who can bring san-y to a mixed-up world. With a thousand, thou-and doctrines and teachings advocated and aught by men, we can proclaim the Christ of ternal truth.

STEADFASTNESS centers in Christ. Hebrews ells us that Jesus Christ is the same, yesterday, oday, and forever. We scarcely can fathom the ieaning of a Lord that is changeless, and thus ble to cope with our problems, no matter how reat they are. Christ is the eternal God's only egotten Son. The scriptures attest to Him; He iakes His own declaration. The Father proclaims Iim as His Son. In a shaky society, Christ shines orth as the Son of God, eternal and able to help. 'o secure His help, we must have a personal aith in Him. We must believe that He is the Son f God, that He is able to save us from sin! We iust also accept Him and follow Him. Then He an cure the doubts which come into our lives. Ie can keep us steady and sane in today's per-lexities. Much emotional sickness today is noth-ig more than frustrations getting the upper and simply because of a lack of faith in Christ. Vere we to believe that steadfastness centers in Christ, then the storms which blow upon us vould not cause us emotional shipwreck. Our aith in Christ can triumph over any temptation, oubt or fear that may come to us.

THE MESSAGE of steadfastness in Christ omes through the message of our Protestant Church. The presence of our church is a sym-ol of security. The message of the true church rings this assurance to the individual. As a ghthouse, built upon the rock, with the unfail-ig light shining forth into a world of storm-rocked darkness, it stands as a witness to that faith and certainty which only Christ can give. As an anchor for our faith, it gives our soul an unmoveable hold on the eternal God, in a world which is sea-sick from fear, corruption and broken dreams.

THE CHURCH must carry this message of steadfastness. We are told that if we hide our gospel, we are hiding it from them which are lost. We are to teach and live the Christian life. This "unmoveableness," we must proclaim in doctrine, in loyalty to our Christ, in the purpose of our living, and by word of mouth. As the carriers, or vessels, for spreading the gospel of Christ, we must be kept pure and clean. The message cannot be pure if the vessel carrying it is unclean. If we are to be instrumental in bringing the message of peace to troubled men, it will be because our lives are examples of the spiritual peace which the Lord makes available.

WHILE THE CHURCH is the vehicle for carrying the message of the steadfastness available through Christ, yet it is a personal matter for each of us. The church is each one of us. Thus, the business of proclaiming the message of Christ is our own personal responsibility. We thus are to be always abounding in the work of the Lord. Our lives must demonstrate that peace and quietness and calmness which comes from Christ. The spirit of peace in our lives must permeate the community, the social circle, the neighborhood where we are. Oftentimes the peaceful confidence of one person can quiet an entire group. So it is that a true Christian, living in a community, can often change the whole moral tone and outlook of many people.

THIS MESSAGE is sorely needed today in order to strengthen home attitudes in Christian living, to correct the moral trends of youth, and to anchor the hearts of men in eternal values. Perhaps we get discouraged, but let us never forget that our labors are not in vain in the Lord. The future hope of our country rests in the spirit of steadfastness we demonstrate. Through prayer and Bible study, we can learn His will for us, and victory is assured. The church never faced a more challenging opportunity to do the work of the Lord. Let us be up and doing.

W. S. B.

# "CHRISTIANS - - -

# LET US

## Hebrews 12:1, 2.

CHRISTIAN—WHEN YOU HAVE accepted Christ—you have just begun to run the race. You started at Justification, and you must end at glorification. You may have started in tears, and you want to end yonder in triumph. You never want to let up or let down until the gates click on your heels as you enter the pearly portals. You want to burn every bridge behind you and not look at the mistakes of yesterday or the failures of the day before, but press toward the mark of the high calling, looking unto Jesus the author and finisher of your faith. Your growth depends upon yourself, and it is impossible for you to become a useful Christian unless you are willing to do the things that are absolutely essential to your spiritual growth. God is for you, and just as sure as He sits on the throne, you will overcome the flesh, the devil, the world, and all its opposing forces if you will trust and obey Him.

There are some things absolutely necessary if you make this race a success, and win the goal. Set aside at least 15 minutes every day for Bible study. Let God talk **to you** 15 minutes a day from His Word; talk **to God** 15 minutes a day in prayer, then talk **for God** 15 minutes a day. If you are to grow, you will need the sincere milk of the Word that you may grow thereby. The psalmist, away back in the long ago, said: "Thy Word have I hid in my heart that I might not sin against Thee." One of the greatest needs of today is more real knowledge of the Word of God; that is why Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We study to show ourselves approved in politics, in business, in pleasure, and in society; but when it comes to the Word of God we are bunglers and ignoramuses. "Let the Word of God dwell in you richly in all wisdom." This is a divine command, as imperative and positive as any in the scripture.

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**Vice Moderator's Address delivered at the 1959 General Conference of the Brethren Church.**

Paul in writing to the Hebrews said, "The Bible is th sword of the spirit, that is quick and powerful, an sharper than any two-edged sword, piercing even to th dividing asunder of soul and spirit and of the joints an marrow." He said it was a discerner of the thoughts an intents of the heart. Think of Paul using this figure o speech to describe the Word of God. But I want to sa to you Christians here tonight, that if you will take thi old Book, you can meet the toils and stand the danger and overcome the temptations; you can live and die vic toriously and outshine the sun throughout eternity.

By taking heed to God's Word you will be able to liv a clean, pure, transparent, noble, courageous and stron life. It is a voice from the central heavens, a messag from the omnipotent throne. It reveals the way of life It leads up to God and all that is good. **To know it, is th height of human knowledge: to teach it, the summit o human service, to circulate it, the work of true philanthropy.** It is a safe book to live by, a sweet book to die by, a sufficient book for this world where we "know in part and prophesy in part," and a primer for that vaste and eternal world, where we shall "know even as also we are known."

### THE BIBLE—THERE IT STANDS

Not only do you want to study the Bible, but cultivate the habit of prayer. Praying is talking to God. Talk to Him about everything, your perplexities, your joys and your sorrows, talk to Him about your sins and mistakes, your friends and enemies. "Be careful for nothing but by prayer and supplication with thanksgiving let your requests be made known unto the Lord." Get into the habit of talking to God as you would your dearest and closest earthly friend. You need not go through a lot of high-sounding sentences in order to pray. Remember that you are not praying to the audience or to the people, but to God. When you come into God's presence, do not let your mind be taken up wondering whether your rhetoric is smooth or your language correct, but think of the great Omnipotent God, bending down over the bat-

# RUN THE RACE"

Walter C. Wertz

ements of heaven, hearing your petition. Too many of ur prayers are not unto God, but unto the people.

Some time ago I heard of an evangelist who went to a ertain community to conduct a revival meeting. The first unday morning the pastor called on a young fellow in ne audience to pray. He prayed loud and long. When ne services were over and the congregation was disnissed, the evangelist walked down the aisle, and, passng the young man, he reached out his hand and said, Charlie, that was a fine prayer you made this morning." Ie replied, "Yes, but you should have heard me before lost my two front teeth."

Now you can talk with God all the time—in the office, n the schoolroom, the bank, the kitchen, the factory, the nill, and on the farm—wherever you are, God is there. Do not be discouraged because you cannot make longvinded prayers; the most effectual prayers I ever heard vere short; all the prayers recorded in the Bible are brief.

## EXAMPLES

When the father brought his little epileptic son, who vas possessed of a devil, to Jesus, at that very time the evil was exercising his power over the child, and he vas wallowing on the ground, gnashing his teeth and oaming at the mouth. The father was in great trouble; e did not have time to make any long drawn out prayer, ut cried, "Have compassion, Lord."

That night, on the sea of Galilee, the waves dashing nd splashing, and the old ship wallowing like a monster n distress, the disciples looked out on the water and saw esus coming. Peter, now as he walked the waves, and as e was nearing Jesus, I think looked back over his shoulers to the other disciples to see if they were taking otice of his cuteness and smartness. Just about that ime he began to sink; he had no time for a long prayer, o time to roll his eyes, whereas and whyfor, or give Iod a lot of information about what was going on down ere on this planet, but he cried, "Help, Lord."

We read where 850 prophets who were drawing their reath and salary, prayed all day but no fire fell; but when God's man, Elijah, dropped on his knees on Mount Carmel, his prayer consisted of just 63 words, and the fire fell.

Remember, you cannot always be on your knees, nor does God want you to be; there are duties which when done faithfully, are prayers; when the heart and eye are single, every act may be a prayer. All work well done and done unto the Lord may be obedient to the words: "Pray without ceasing." Times may change, people may change, politics may change; but God is the same yesterday, today and forever. The God that said, "Call upon me and I will answer thee and shew thee great and mighty things which thou knowest not," is in the prayer-hearing and prayer-answering business in this 20th century.

Friends, remember when Jesus Christ walked this earth He said, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." While you are studying your Bible and praying you should be everlastingly trying to win souls for Christ. The only work that Christ ever set for Christians to do was to win others. When He stood on Mount Olivet, getting ready to bid defiance to gravitation, jump on a cloud and go back to the right-hand of the Father, and put all principalities, and powers and dominions, not only in this world, but the world to come, under His feet, He gave His marching orders to His disciples, "Go ye into all the world and preach the gospel to every creature." Away back in the long ago, Solomon said, "He that winneth souls is wise," and Daniel said, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Beloved, if you make soul-winning the main business of your life, you will live when time is a story and this old world a cinder. When this country is like a split wheel on the highway of Eternity and suns faint and stars go out like sparks before a blacksmith's anvil, your soul will be out-shining the sun in that world of light.

Watch the literature you read, one of the curses of the land today is the books that we read. One reason that

our people have such low moral standards is the damnable trash they gulp down. People reflect the literature they read. There are books that have raised the ideals and materially influenced the entire nation. Cotton Mathers essay, "To Do Good," influenced the whole career of Benjamin Franklin. Let me advise you to do like Carlysle did, divide books into sheep and goats. It is possible that the career of the majority of criminals in our prisons today might have been vastly different if the character of their reading during youth had been different, had it been uplifting and wholesome instead of degrading.

Listen, friends, light flashy stories with no purpose in them, seriously injure the minds of thousands of brilliant men and women. Like the drug fiend whose brain has become stupified, they have become completely demoralized by constant mental dissipation. Remember that familiarity with evil ruins the taste for the good. Nothing else will more quickly injure a good mind than familiarity with the frivolous and the superficial, the reading of books which are not true-to-life, which carry home no great lesson, teach no healthful or sane philosophy, but are written merely to excite passion and to stimulate a morbid curiosity. Such books, such T. V. programs will ruin the best of minds in a short time and destroy the taste for all good reading and programs. Any book or program that takes away your desire for better things is bad for you. No man can handle smut without defilement. We may choose our books, our T. V. programs, **but we cannot choose their effects.** There is a snake in many a book that has changed the character of a boy through its moral poison so he was never quite the same again.

Christians, I want to warn you about bad thoughts. Cultivate the habit of right thinking. The Bible says, "Let the wicked forsake his way and the unrighteous man his thoughts." You ask, "Is a man responsible for his thoughts?" He certainly is. You sow evil thoughts and you reap evil desire. You sow an evil desire and you reap an evil habit, you sow an evil habit and you reap an evil character; and character forever settles destiny. A man thinks and then he acts. Acts are simply thoughts put into practice. I know what you have been thinking when I see you act. I know what you are by what you do, and I know what you thought by what you do, for acts are simply thoughts gone to seed. Listen! A man becomes a criminal by his acts, but he becomes a sinner by his thoughts. No matter how much you think against the laws of the state, you are not a criminal; but when you put your thoughts into actions and these actions are contrary to the code of the state, you become a criminal. You become a criminal only by your acts, but you become a sinner by your thoughts. You do not need to put your thoughts into action to become a sinner. When I see a man act, I know he thought before he acted. Remember, if a man had no unrighteous thoughts he would never have a wicked way. You may say, "I can't help but have evil suggestions and wicked thoughts at times." No, but we can help harboring them in our mind and rolling them under our tongues as a sweet morsel. The Book says, "Resist the devil and he will flee from you." I can't keep the birds from flying over my head, but as long as I have ten good fingers I have my serious doubts about their being able to build a nest in this wool of mine . . . at least when I had mor wool on top!

Temptation is the devil looking in through the keyhole we yield when we open the door and invite him in.

Look out for questionable places, do not get on th devil's territory and tempt him to tempt you. Flee th "no-harm" things. Always give God the benefit of th doubt. When Joseph was dying he called his brethre to his bed, told them that some day they were going t leave Egypt, and when they did, to take his bones wit them. Now, why did Joseph want his bones taken ou of Egypt? Because he knew that some day Jesus Chris was going to come to this world and he did not want t be found dead in Egypt. There are some places I don' want to be found dead in and there are some things do not want to be found dead doing.

Two pastors of different churches of the city of Chi cago and 30 members of one congregation, died in th Iroquois Theater fire. Willis Cooper, one of the founder of the Epworth League, a great man and no doubt a good man, perished there. A few days before this grea catastrophe a preacher approached Mr. Cooper, and said "I hear you often attend theaters." He answered, "Yes, am a hard-working man and that is the only recreatio I have." The preacher said, "Well, if I were you wouldn't do it, you are a preacher and a man of grea influence; people are watching you." He replied that i did not hurt him and that it was the only recreation h had, and dismissed the conversation.

One of the preachers who died in this fire had recently been transferred from California to Chicago, and wher the news reached his wife at the parsonage that her husband was dead, she began to pack her trunk. As she threw her dresses and hats and belongings into it she cried, "My God! My God! what will my people say wher they hear my husband died in a theater?" No doubt Willis Cooper and these preachers were good men, but they were on the devil's territory!

Paul said, "If eating meat causes you to stumble, I will eat no meat." That was the kind of man Paul was. No wonder he wouldn't dip his colors to any dupes; no wonder God Almighty launched him like an atomic bomb against the world. Remember you are God's witnesses and servants whom He has chosen. "Flee from the appearance of evil, be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness; what part hath he that believeth with an infidel? Wherefore come out from among them and be ye separate, saith the Lord of hosts. Pure and undefiled religion before God the Father is this: To visit the fatherless and widows in their afflictions and keep yourself unspotted from the world." Go nowhere that you would not be willing for Jesus to accompany you; say nothing you wouldn't be willing to have Him hear you say, and do nothing you wouldn't be willing for Him to see you do.

You want to give as the Lord has prospered you. Paul, in writing to the Corinthians, exhorted them to give not grudgingly or of necessity, for God loveth a cheerful giver. A stingy Christian cannot be a growing Christian. God's command is to pay one-tenth of what you make

nd the churches aren't doing it. For example, if every hristian tithed, the $10 Club wouldn't need to advertise or members. If we kept the divine command, we would e multi-millionaires, and our churches would have enowment funds to care for any and all needs. Remember ou cannot out-give God. God made the tithing law, and is imperative and positive as any in the Bible. He has ot made a law to govern you that you would not have ade if you had known as much as God knows.

Be glad in the Lord! peddle sunshine; do not look like e advance agent of a cyclone. God Almighty never inended people to look like London fogs. Some people have n idea that to be pious they must look like they were orn in crabapple time, and put in vinegar. I want to ay to you, that the Christian religion is not going up nd down the street with a coffin under one arm and a ombstone under the other, hitched to a hearse and being ejected, melancholy and down-at-the-mouth. When there a song in your soul, it will shine in your face and be eard in your voice.

Do not become discouraged. Expect temptation, discourgements and persecutions. When the apostle Paul was anding behind stone walls and looking through iron ars, with his head ripening for the grave and on the ecrepitude, he wrote to Timothy and said, "Yea, all that ve godly in Christ Jesus shall suffer."

When Jesus was preaching His valedictory sermon to is disciples under the shadow of the cross, He said to em, "If the world hate you, ye know that it hated me efore it hated you. If ye were of the world, the ould love its own, but because ye are not of the world, ut I have chosen you out of the world, therefore the orld hateth you. If they have persecuted me, they will lso persecute you."

You are going to have your wilderness experiences but and still and angels will come and minister to you. Then you stumble and fall, get up and knock the dust off nd push on.

You may not see your way out and may not know the ay through, but remember you are coupled onto a ower that can carry you through darkness as well as the ght.

Remember, the eternal God is our refuge. We have the romise that all things, even strange and hard, unacountable obstacles, work together for our good. Many of od's brightest saints were once as weak as babes; they assed through dark tunnels, and had their wilderness xperiences, yet the world has been made better beause f their living in it.

Don't look at other folk, if you do you will become disouraged. Don't look at yourself, you will stumble, but ook unto Jesus, the author and finisher of your faith.

Do not depend upon the blessings of yesterday, but ook for bigger ones today.

The story is told of a young boy who studied music nder an old master. Day after day he worked and studd faithfully until at last he had reached his maturity nd was ready to give his recital. The evening came, e news had been spread to the four corners of the ation, and thousands of music lovers and musicians had ssembled in the great auditorium. The button was ressed, the curtains were raised and the young man tepped out. As his fingers touched the strings of his instrument a sudden hush fell over the audience. The second selection was rendered with still more ease and grace, the music lovers were filled with emotion, and they wept for joy and cheered until the vociferation of their appproval was heard rolling down the street for blocks away. But not once did he pay any attention to the weeping, cheering throng. He kept his eyes fixed away back in the gallery. Then at last came the closing number, this was the most wonderful of all. People stood on their feet and cried, "Wonderful!" They rained silver and gold about him, but not once did he notice the vast audience in front of him. He had his eyes fixed away up there in the gallery. Why? Away up there in the back row sat a little old white-haired man, bent over with years of labor, but it was the great master, the one who had taught and guided him so tenderly through his years of study. The old master was away back in the gallery nodding his approval, and telling him he was on the right line.

People, we haven't any old Dutch master in the gallery, but we have the Lamb of God, the Savior of the world leaning over the battlements of heaven telling us to come on and press toward the mark and not let up or down until the gates click on us as we enter that world of light. He is our incentive. Let us keep our eyes fixed on Him; let us run with patience the race that is set before us.

## FIVE POINTS FOR CHRISTIANS

Five things, if remembered will help you each day;
Obeyed, they will keep you from going astray;
Though Satan may tempt you and trials betide,
You surely will conquer, and in Christ abide.

**"Keep Looking to Jesus."** He never can fail;
And walk in His foosteps in every detail;
The world's vain allurements will vanish from sight
By "looking to Jesus," your Saviour and Light.

**"Read Daily Your Bible"** if you would be strong
To witness for Jesus and overcome wrong;
"The Author," "the Book," and "the door" abide,
But they who neglect it will surely backslide.

**"Pray Without Ceasing."** This will bring you to Him
Who cleanses and keeps you a victor o'er sin
There's nothing so great that our God cannot do,
And nothing so small but He'll undertake too.

**"Confess Him to Others,"** be bold for your King
To those who are lying in darkness and sin;
What help can you better to all recommend,
Than this blessed Jesus—the needy one's Friend?

**"Do something for Jesus."** He did all for you,
Your joy find in willing His sweet will to do;
So seeking to please Him through life day by day
His presence shall gladden each step of your way.

J. McIntosh in "Joy Bells."

Phil. 1:27—"Only let your manner of life be worthy of the Gospel of Christ."

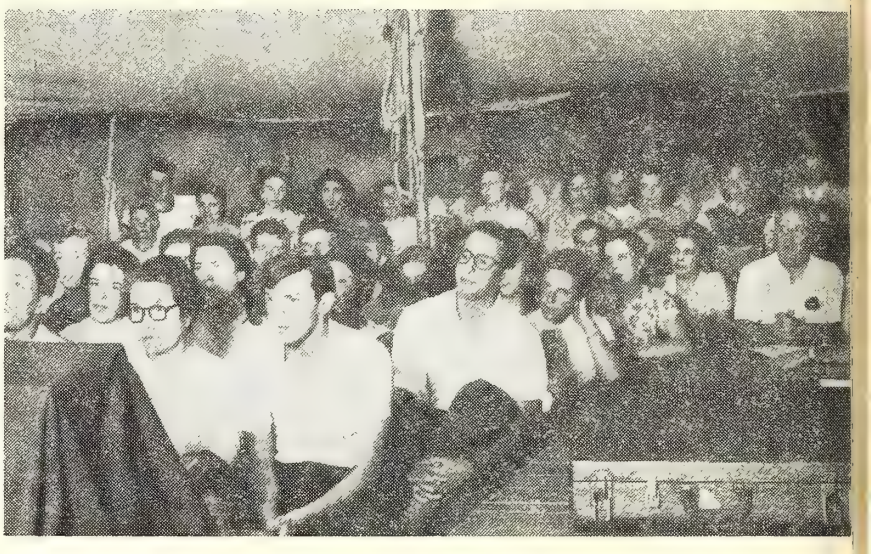
American Standard Version.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

## WORD FROM THE ROWSEYS



People attending Camp in Argentina

Hello, once again, from the Rowseys down south of the equator in Argentina. This is just a short note to all of you Brethren there in the United States, to say a great big THANK YOU. I'm writing to you from the living room of our new apartment in the headquarters building. Yes, we've moved and are now living in the new building at O'Higgins 3162.

Of course, there still is much to be done with the putting away and making curtains, etc., but we are very happy to be here; and we are saying THANK YOU from the bottom of our hearts to the Brethren in the States.

The Bylers plan to move soon and we hope to have the studio finished and completely wired by some time in December; so by the first of the year we want to have everything settled around here.

We are praying that the Lord will use the equipment here and the facilities in the new building to the fullest use possible and that He will bless our work from this new location.

THANK YOU, once again,

John, Regina, Susan and Philip Rowsey.

## SHANKS RETURN TO NIGERIA

The year has passed so rapidly since the Shanks came home on furlough, but they are actually on their way to Nigeria. They sailed from New York on September 22 for Le Havre, France, then travel by plane from Paris to Kano, Nigeria, scheduled to arrive on October 2.

This missionary family will be located at Wandali again, where they were before coming home on furlough. Their address will be as follows: (Write to them)

Reverend and Mrs. Glenn Shank
C.B.M. Wandali
P. O. Biu; Via Jos
Nigeria, West Africa

The Shanks have done excellent deputation work among our churches; they have brought inspiration to our people and challenged them to do more for missions. We appreciate their fine Christian witness and we wish them joy as they return to Nigeria.

Bon Voyage, Glenn, Jean, Dennis, and Donna! We'll be looking forward to your home coming in four years.

## WORDS OF APPRECIATION

(For the evangelical broadcast in Argentina)

**"Platicas Cristianes"**

Last evening I was tuning in on your broadcasting station in Colonia and heard your program. You must believe me that I was profoundly impressed with the Gospel hymns and message about our Lord Jesus Christ. The spiritual uplift during those moments is what I wish to thank you for, as well as the person who sang such lovely songs. You may tell him that his voice was wonderful, with a quality that reaches souls.

I would greatly appreciate your sending me, if possible, a copy of the great book you are offering to those who are interested, the Bible.

I wish to thank you again and will continue dialing your station at the hour of your broadcast.

Very sincerely yours,

C.S.Q.

## NOTEWORTHY ITEMS

**The New Headquarters Building** in Buenos Aires is now being occupied by the Bylers and the Rowseys, two apartments having been built in the structure which houses the radio studio, the place of worship and the offices.

After living for considerable time—especially the Bylers—in small apartments rather far removed from headquarters, they are happy to be so comfortably situated in these fine, commodious apartments. The address —O'Higgins 3162—which we have been using as a business address will now be the residence address also.

We are all so glad that we could provide such facilities for our workers.

* * *

**Bulletins for home mission emphasis** at Thanksgiving time will **not** be sent out by the Missionary Board. Since many churches prefer following their own bulletin series, the Mission Board has discontinued the practice of sending them—at least temporarily. (Most comments seem to favor the decision.) However, offering envelopes and home mission propaganda **will** be sent to each church according to the numbers they have specified.

An individual letter, containing offering envelopes and publicity folder, will be sent to each **Evangelist** subscriber. Please take this into consideration in estimating the numbers you need for your churches.

* * *

**Visit to Sarasota** is being made by W. C. Berkshire and Virgil Ingraham, General Secretary and First vice president of the Missionary Board. Reverend Lichtenberger has resigned as pastor of this new mission church; hence the church and the Missionary Board are conferring about the hiring of a new pastor.

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## FIRST MISSIONARY JOURNEY

**(Rowseys and Solomons to the churches of Argentina)**

We have titled this the "first missionary journey to the churches" because it was the first visit planned and executed by me as the new president of the Comision Directive; because it was the first opportunity John Rowsey had to visit and become acquainted with the work and the members of the annexes in the pueblos; because this is the first report we have made for the **Evangelist** readers; and because it was the first connected visit for the purpose of uniting all the churches in an over-all evangelistic emphasis in which I have had a part.

In the Mercedes Benz station wagon, loaded with luggage and equipment we set out. The equipment consisted of a dual amplifier to mount on top of the station wagon for street meetings, for giving forth announcements and invitations to our nightly services; a record player; a microphone; John's electrical tools; a projector and screen; our boots—in case we became stuck in the mud; 10,000 Gospel tracts; and some good books to read to each other as we traveled along.

Our first stop, Colon, a city of more than 15,000 inhabitants. Here our small group of believers is the only witness for Christ. What a great challenge and opportunity! The only sad thing is that we don't have a worker or pastor here to lead the people in the work of evangelizing this good-sized city. We had a nice group out to the evening service in which we preached on the theme, "The responsibility of Discipleship," and then presented the plan for the "every-home crusade" that we hope each church will carry on in preparation for the evangelistic campaigns in summer months. The members received the plan with enthusiasm and are willing to dedicate time to it. We have left them 3,000 of these specially prepared tracts with which to begin their campaign.

Headed for Maria Teresa we had about one hour of paved road and two or three hours in mud. After becoming stuck in the mud for the third time, we found it necessary to trudge a mile back where a tractor was secured to pull us out (I'm glad we remembered to bring our boots.) The owner of the tractor pulled us about two miles to where the road was in somewhat better condition.

Arriving in Maria Teresa we stopped at the home of Mr. Francisco Scotta, where we were met by Pastor Varela from Rosario. He accompanied us on our visits to the annexes in the pueblos, which are under his supervision and ministry at present. Here we spent two days in each pueblo, holding open-air meetings in the central park of the town; we drove down most of the streets with the loudspeaker on top of the car giving forth invitations to our evening services and brief gospel messages. We gave out gospel tracts at these meetings and presented the plan for the "every-home crusade" which they accepted with enthusiasm. Now they are engaged in carrying out this crusade in an effort to get the Gospel into every home and to invite the citizens to the evangelistic campaign that will be held later. We were quite thrilled with the ready response of the members in each pueblo! (To be continued)

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## OUR WONDERFUL LORD

**Sometimes when I'm awfully bored,**
**I sit and think of our Wonderful Lord.**
**Oh, look at the wonderful things he's done,**
**For every human, not just one.**
**Look at the birds that fly so high,**
**Up in His own created sky.**
**He created the stars, He created the sun,**
**Oh, isn't He a wonderful one!**
**He put life in the flowers, He put life in the trees,**
**The Lord even put life in the bumble bees.**
**So some time when you have nothing to do,**
**Why don't you sit, and think of Him too,**
**For all the things he has done,**
**For you, and me and everyone.**

**Roberta Kring**

Editor's Note: ROBERTA KRING, the Author of the above poem, is a member of the North Liberty, Indiana, Brethren Church. She is 12 years of age and is in seventh grade in school.

# The Salvati

"SO SHE WENT and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with thy child? And she answered, It is well." (II Kings 4:25-26). The question which concerns us is the spiritual welfare of the child, and we can well ask ourselves this same question as we think about our own children. Is it well with my child? Is it well with your child? We speak not merely in a physical sense, but more particularly in a spiritual way.

It was a great day for Israel when Elisha appeared upon the scene of their national life. Unlike Elijah he did not appear amid thunder and flame, but rather he moved among the people doing the service of God and working his miracles. The story of the Shunammite's child illustrates this point. It did not take the prophet long to sense the anxiety upon the face and the heart of this mother whose dead son she had laid upon the bed in the prophet's chamber of her home. Leaving the little corpse, she made her way to the man of God and would not rest until he himself had come to her home. Then the great miracle of raising him from the dead and restoring him to his parents took place.

We pass from the physical miracle of this account to the spiritual miracle which needs to be wrought in the heart of every child who comes to the age of accountability. We recall reading of a train wreck on an eastern road. The conductor ordered his flagman to run down the track and wave his red lantern "to save the other train." We are thinking just now of the oncoming generation and with the help of God we want to hang out the red lantern of warning. A Christian man approached a heavy drinker and urged him to turn from his course. Said the liquor-soaked individual, "Do you think you can make a temperance man out of me?" "No," replied the Christian, "we evidently can't do much with you, but I am thinking of your boy." At this unexpected retort the man dropped his jocular tone and said seriously, "Well, I guess you are right. If somebody had been after me when I was a boy, I would be better off today." As we think about the child's welfare, let us face

### A Serious Condition

Everyone working with children, whether it be the school teacher, the social worker, or the Sunday School teacher, knows that a serious condition prevails in connection with the moral and spiritual welfare of children. It is common knowledge that suicide among children is increasing at an alarming rate. Upon investigation the causes for this condition are laid to intolerable home life, family educational methods, mental derangement, and child marriages.

The majority of crimes today are committed by boys under twenty-one years of age. The average home is nothing more than a place in which to eat and sleep because it has ceased to be a shrine for moral and religious training. The Bible is an unknown Book, Sunday School is an unheard of institution and reverence is an unusual experience with the result that we have a great crowd of ungovernable youngsters who soon find their way into all sorts of mischief. It is not long until the community finds itself burdened with the heartbreaking problems of juvenile delinquency.

The ignorance of boys and girls concerning the Bible is appalling and one's heart is made heavy when reading the reports of experiments conducted by teachers relative to a child's understanding of simple Biblical facts to say nothing of divine truths. It has been discovered that American children are deplorably unfamiliar with the features of the Savior as represented in religious art. It is not a matter of stupidity, for it is noted that the same children instantly recognize the features of well-known movie people and other famed public entertainers. One college professor took time to test a number of children in connection with Leonardo de Vinci's "Last Supper" generally admitted to be the most famous religious picture in existence. He made many in-

# of Children

teresting observations, but far overshadowing all the rest in significance was the discovery that not one of the children of a fourth grade class could identify the central figure in this most famous painting as that of the Founder of Christianity. They were equally ignorant of the identity of all the twelve apostles surrounding the Christ.

Let us think of

### The Salvation of the Child

So far as infants are concerned there need be no worry on the part of the parents as to their saved estate. Every baby born into the world possesses a carnal nature for which it is not responsible. When the Lord Jesus died upon the Cross, He answered for this nature in every one of us. Do we not recall how John the Baptist cried out and said, " . . . Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29)? We must keep in mind the difference between sin and sins. When a child reaches the age of accountability, which is a variable age, and comes to know the reality of his sins and especially so in relation to God, then that child must seek divine forgiveness for his sins at the hands of the Savior.

There is in the book of Job a pertinent question, "Who can bring a clean thing out of an unclean? not one" (Job 14:4). And David bore this witness, "Behold, I was shapen in iniquity and in sin did my mother conceive me" (Psalms 51:5). Because of this condition even children need to come to Jesus Christ and find regeneration by the power of the Holy Spirit. The plan of salvation is as much for them as for any adult. Jesus said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

I sat in a Billy Sunday meeting one night when he tested an audience of six thousand as to the age when the Christians present were converted. A vast majority of that number found Christ before they had reached their twentieth year. When he asked how many found Christ after they had reached sixty, only three stood to their feet. Surely we must appreciate the fact that if children are not converted as children, many will never be converted. There are in our cities at this moment thousands of children who, if not reached soon, will grow up with hardened hearts and will spend in all likelihood an eternity in hell. It is a known fact that if they come to maturity without Christ, the probability is few of them will ever find Him.

The boy Isaac was never safer than when he was bound on the altar of God. God develops and keeps and never destroys youth who are bound to His altars. The editor of a great secular magazine, when dealing with the subject of juvenile delinquency, wrote, "The girl who goes to a strange city to work will find that her best safeguard against being thrown into the company of young male companions who would entice her from virtue's path is the church of God." Increasingly men of the world recognize the value of that which the church represents, namely, the Gospel.

The third phase of this subject to which I call attention is

### The Parents' Responsibility

After a child has found Christ as personal Savior, too many parents seem to question the child's sincerity rather than rejoice in the little one's decision. While it is true that some children may be swept along with the tide and unite with the church simply because their companions do so, this in no wise justifies indifference to the decision to accept Christ on the part of a child who has been taught clearly the way of salvation. Let us give some credit to the operation of the Holy Spirit in a child's heart when the Word is taught him. Christianity is not a childish thing, but it is a power intended of God to reach children. Let us remember that every year a child remains away from Christ as Savior after he is six or seven years of age, he becomes more entangled in sin and worldliness, and every passing year finds it more difficult for him to break away.

Instead of doubting young converts, we should encourage them and make certain that they have

been properly taught the way of life and then trust God to own and bless His Word in their young hearts. Concern about their spiritual welfare should burden us if they do not make a decision early in life. "Are they all in?" was the question which came again and again from the lips of a dying mother. In her delirium she had slipped back through the years and once more was "tucking in" her family. Had Mary returned? Was John in bed? Where was Tom? The mother heart could not rest until her brood was safely tucked in under the sheltering wing of her mother love. Thus, the anxious query, "Are they all in?"

The book of Job gives to us the picture of a father truly burdened about the spiritual welfare of his children. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:15). The marginal rendition of "continually" is "all the days." This father had a continual burden upon his heart in relation to the spiritual welfare of his sons. Daily he made offerings unto God in their behalf. How many of us as parents have labored with God "all the days" in behalf of the spiritual condition of our children? Oftentimes we never utter a word of prayer for them until they fall sick or are nigh unto death. Sometimes it is only when they have fallen into mischief that we cry to God to get them out of trouble and to save ourselves from embarrassment.

John G. Paton, the famous missionary, testified many times to the lifelong influence of his father's prayers. W. T. Stead wrote, "I fail to find that modern society has any substitute for the social benefits which result from this old institution of the family altar." When our children in the tender years of life profess to have found the Lord Jesus Christ, let us water the seed of truth in their hearts by much prayer, and by a holy example.

We cannot escape the fact that the life and conduct of each parent is largely reflected in their children. If these young converts are not doing as well as they ought in their new-found hope, the strong probability is that the Christian profession of the parents is not making much of an impression. My sympathies go out to those children whose parents make no effort to help them in the Christian way after they have once found it. The times in which we find ourselves are perilous, and we cannot take too much care to fortify our children against the ever-increasing forces of evil to be found in every walk of life into which our children will enter. I am pleading with father and mother to believe in the genuineness of a Christian experience in the heart of their child.

There are some fine stories told of the children of Scotch Covenanters. Many of these brave Scotch people met death at the hands of their enemies because of their faith in God, and even the children were true under great persecution. A number of children were surrounded by the soldiers of King George and were commanded to tell where their parents were hidden or be shot to death. In spite of the soldiers' cruel threats not one lad or lassie would tell the secret. As they were gathered under a tree, the fierce officer commanding the soldiers, sought to frighten them.

"If you do not tell me quickly you will be shot," the officer roared. They only huddled the closer and kept silent. "Make them all kneel and cover their faces," ordered the captain. One little lassie asked to be allowed to hold her brother's hand, for she thought he would face death easier. All knelt save one bonnie lad who remained standing. "I've done nothing wrong: I'll no kneel doon; I'll dee stanin' up," he said in his Scotch brogue. The rifles were ordered loaded only with powder, but the order was given to fire. As the loud report rang through the valley, the children cried pitifully; and some fell to the ground in their fright, but others remained kneeling. "You have not prayed," sneered the officer. "Please sir, ma mither taught me a Psalm; we'll sing that if it will do," said a little girl. All the children stood and tears ran down the soldiers' faces as the children's voices rang out, "The Lord's my shepherd, I'll not want." The officer himself had learned that Psalm also at his mother's knee. Before the song was finished the soldiers hurried away and left the children in peace. Does not this incident show how little children can love God and be true to Him even in the face of the threat of death? God help us to believe in the reality of a work of grace in their hearts.—by R. S. Beal, D.D., pastor of the First Baptist Church, Tucson, Arizona; courtesy: National Sunday School Association.

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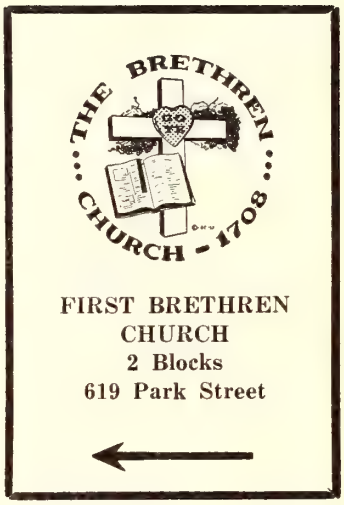
**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 142**

**Needed: 58**




One year ago it was written, THE BRETHREN :HURCH NEEDS AN OFFICIAL ROAD SIGN ON :VERY ROAD LEADING INTO EVERY CITY WHERE VE HAVE A BRETHREN CHURCH.

To date, the following 38 churches and one (1) organzation have ordered a TOTAL OF 142 ROAD SIGNS:

**SOUTHEASTERN DISTRICT:**
- Hagerstown, Maryland
- Maurertown Virginia
- Mt. Olive, Virginia
- Oak Hill, West Virginia

**PENNSYLVANIA DISTRICT:**
- Brush Valley
- Cameron, West Virginia
- Johnstown III
- Masontown
- Mt. Olivet, Delaware
- Quiet Dell
- Vinco

**OHIO DISTRICT:**
- Ashland (Garber Memorial)
- Ashland (Park Street)
- Brethren Publishing Company
- Canton
- Gratis
- Gretna
- North Georgetown
- New Lebanon
- Pleasant Hill

**INDIANA DISTRICT:**
- Brighton
- Bryan, Ohio
- Dutchtown
- Elkhart
- Flora
- Goshen
- Loree
- North Manchester
- Oakville
- Roann
- Roanoke
- Shipshewana Retreat
- South Bend
- Teegarden
- Tiosa
- Warsaw

**CENTRAL DISTRICT:**
- Lanark, Illinois

**OTHERS:**
- Scottsdale-Tempe, Arizona
- Tucson, Arizona

PROGRESS HAS BEEN GOOD and greatly appreciated, but our COUNT-UP still stands at only

Ordered: 142 Needed: 58

Some of the 38 churches have placed a second order when they received their first signs and saw how excellent they were. But about 62 (three-fifths of our churches) have not placed their first order yet. In both cases I feel certain more signs could be ordered if some responsible person or group realized the importance of this project and tackled it. Remember this GENERAL INFORMATION:

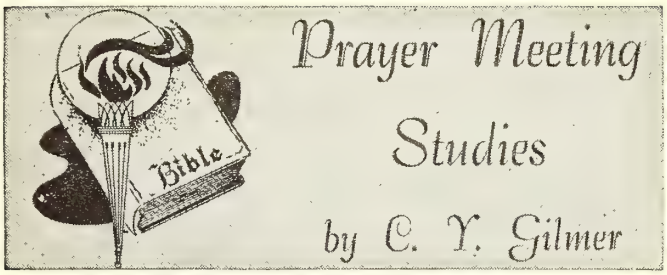
**Dimensions**—20 inches wide and 30 inches tall. The Seal measures 12 inches in diameter.

**Materials**——constructed of high-grade (20 gauge) steel which will hold up in all kinds of weather. Red, white and blue Scotchlite and black paint will be used to set forth the seal and information about your church.

**Cost**————$15.00 for a single-face sign and only $21.00 for a double-face sign.

REMEMBER, until we sell at least 200 ROAD SIGNS, Mr. Harold Haenes, an active member of our South Bend Brethren Church and maker of the signs, is taking a financial loss. He has stood behind this venture from the start. Let's show our appreciation by placing an order today. Thank You!

Rev. Phil Lersch, Chairman
Road Sign Crew




"WHICH WAY SHALL I TAKE?"

The youth who scatters his "wild oats"
Must reap what he has sown.
He may complain about his lot;
The fault is all his own.
He took the downward steps and now
It's harder to ascend;
So much of him is broken, that
It's mighty hard to mend.

If we would hearken to the tones
Of conscience, it would speak,
Our judgment would safeguard us, when
The wrong road we would seek.
The tempter's voices would be stilled
If we would comprehend
That downward steps will never lead
To where we would ascend.

So many crooked paths there are,
By others plainly made;
Along each path for careless feet
So many snares are laid.
We are so stupid, and so dull,
That seldom one accepts
The truth, that we cannot ascend
By taking downward steps.

—Nelson Sweeney.

"DANIEL PURPOSED IN HIS HEART that he would not defile himself . . . " (Dan. 1:8). Lot thought he could ascend in life by taking downward steps (Gen. 13:9-13). Lot went contrary to his conscience "and vexed his righteous soul" (2 Peter 2:8). Lot was hardly acceptable to the Sodomites although he had condescended to their evil ways, and even called them "brethren" (Gen. 19:7-9). Even when Sodom was on the verge of annihilation, Lot was loathe to leave the city (19:15, 16).

Young Daniel refused to defile himself with the king's wine (Prov. 2:1). Daniel must have been reared by parents of unwavering decisions—like Joshua (Josh. 24:15), and Elijah (1 Kings 18:21).

"A tall youth came to the cross roads
With a jaunty, confident air,
Scarcely a pause—a frown because
He discovered me standing there.

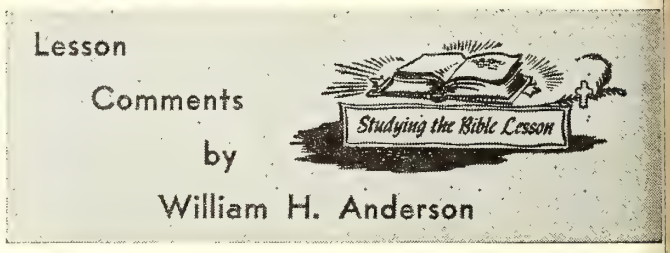
"For he chose the right with a firmer step
Because of the way I had trod,
He chose the path to the greater good,
The pathway to life and to God.

"I'm glad I stood at the cross roads,
One hand in the Hand Divine,
The other in his direction,
Guiding that boy of mine."

Those who waver, hesitate, linger as did Lot, daily, fea the cost, and are reluctant to forsake sin miss life (Joh 5:40).

Daniel made a clear-cut decision under very tryin circumstances (Dan 1:10). Those who take a definit stand for the right may well prepare for persecution ( Tim. 3:12). Some people make decisions without regar for God or wrong (Luke 12:15-19). The rich man learne too late that one cannot feed his soul on "much good laid up for many years" (v. 20). Daniel's decision was "a heart decision" (Prov. 4:23). The body as God's templ is not to be defiled (1 Cor. 3:16, 17). By refusing defilement Daniel put God on his side (Dan. 1:9). When all th wise men of Babylon were about to be destroyed Go came to the help of Daniel (2:13, 19). God honors those who honor Him (1 Sam. 2:30). Daniel feared neither th king, his enemies, the lions, nor death (Heb. 13:5, 6)

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known!"

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**Lesson for October 18, 1959**

**WHAT DO YOU HAVE TO SHARE?**

**Lesson: Acts 3:1-7, 11-16**

"Love that is hoarded, moulds at last
Until we know some day,
The only things we ever have
Are what we give away.

And kindness that is never used
But hidden all alone,
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep.
Are what we give away."

(Author unknown).

PENTECOST IS over. The disciples will never forget their wonderful experience. Its effects will never leave them.

"Now Peter and John went up together into the temple at the hour of prayer." It was there they saw the man

"lame from his mother's womb," begging just outside the gate called Beautiful.

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." **This reveals that GOD HAS GIVEN THE CHRISTIAN SOMETHING TO SHARE WITH OTHERS!**

The lame man looked for gold and silver. Peter and John had no material possessions to share with him. **But they had been with Jesus, and the spiritual life which they had received from HIM could be shared with this needy man!**

**Oh Christian! Why do we not share with others the rich spiritual blessings God has bestowed upon us?**

Peter took the lame man "by the right hand and lifted him up: and immediately his feet and ancle bones received strength." **The second thing we see is this: THE CHRISTIAN IS UNDER MORAL OBLIGATION TO SHARE WITH OTHERS THAT WHICH GOD HAS GIVEN HIM!**

The disciples were given power by Christ to "heal the sick" (Luke 10:9). It was, therefore in Peter's power to heal the lame man in the name of Jesus Christ.

The Apostle Paul felt this same moral obligation. He said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14-15).

**The least we can do for the lost is to share with them the glorious gospel of salvation which God has given to us.**

Not only did Peter have something to give, but as Frank S. Mead puts it: **"Peter had something he couldn't keep.** He had the compassion which was in Christ."

"And he leaping up stood, and walked, and entered with them into the temple walking, and leaping and praising God." **This brings us to our last observation: WHEN WE SHARE WITH OTHERS WHAT GOD HAS GIVEN US, IT WILL RESULT IN PRAISE AND HONOR UNTO GOD!**

When we share Jesus Christ with others, lives will be changed. **And God is exalted through transformed lives!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### THE OPENING ASSEMBLY

THE OPENING ASSEMBLY is the period at the beginning of the Sunday school session when the entire department or school meets together for a designated time. The opening assembly prepares the heart and mind of the student to receive the lesson to be taught in the classroom.

The opening assembly opens the door to interest, enthusiasm and spiritual growth. It is not a Sunday school "catch-all." Neither is it a place to preach a sermon, teach another Sunday school lesson, make long announcements, and fill in time. The opening assembly provides fellowship and participation for the pupils and creates an atmosphere of worship, orderliness and expectancy for the teaching hour to follow.

The program should consist of:

**Music**

Music is a vital part of worship and an excellent way to express praise unto God. Much of its effectiveness is lost if it is not carefully chosen in keeping with the theme.

**Prayer**

Do not permit prayer to be a mere exercise. It is a time of real communion with God.

**Scripture**

The Scripture portion should be carefully and prayerfully selected in correlation with the theme.

**Instruction**

We NEVER use the Sunday school lesson for the opening assembly but there are many phases of instruction that can be used. Choose a theme for a month or for a Sunday on God's love, prayer, power, Christian leaders, how to make our Sunday school grow or other subjects you may choose.

**Fellowship**

Welcome visitors and make announcements.

Be prompt to start and prompt to close. Use variety of materials as well as people to present them.

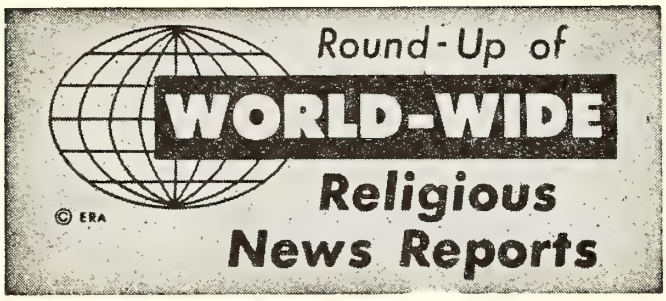
There should be plenty of planning both general and specific. General preparation involves getting an over-all picture of:

1. The age groups—their likes, dislikes, capacities and interests
2. The elements of an opening assembly
3. The yearly program, plans for every Sunday

Specific preparation consists of:

1. Early preparation and thoroughness
2. Building the program around the theme
3. Supplying the need of each age group
4. Choosing and instructing the personnel to be used.

As much time in prayer and preparation for the opening assembly should be spent as is expected of the teacher in lesson preparation.—Leads




## CHANGE IN U. S. WOMENS' DRINKING HABITS NOTED; INDUSTRY SOLVING SOME "PROBLEM DRINKERS" WOES

THE GREATEST CHANGE in drinking habits in recent years has occurred among the women of the country, according to Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance. He said that latest Gallup Poll statistics indicate that 55 per cent of the nation's women now abstain, compared to only 46 per cent two years ago. If this present trend continues, Dr. Hooton explained, by 1960 nearly 60 per cent of the women in the United States will not drink.

Noting that there are many non-drinkers among outstanding women leaders in government, radio, television, the theatre and numerous other professions, Dr. Hooton told of a letter which the board received from the noted "advice" columnist, Ann Landers. She wrote: "Most women who say they must take a drink to be sociable are only kidding themselves. You will have to go a long way to find one who is more sociable than I am. Yet I have never needed liquor as a crutch. When I attend cocktail parties, as I often do, I merely say, 'Ginger ale, please.' And I am not the least bit uncomfortable. A woman who is able to say 'no' so it sounds like 'no' and not 'maybe,' should have no problem."

Meanwhile, in another report, the Methodist Board of Temperance revealed that industry's two million "problem drinkers" cause an annual loss of 36,000,000 man-days and $1,000,000,000 in production. Alcoholism, the board estimated, caused twice as many lost pay-days in 1957 than did strikes.

Noting progress in the attitude of management toward alcoholics, the board said that many companies have set up rehabilitation programs to help alcoholics recover from the sickness. For example, the board cited the Allis Chalmer rehabilitation program, established 11 years ago. Since that time, the absentee rate has dropped from eight per cent to three, saving the company about $80,000 annually. Another program mentioned by the board, the clinic for alcoholism at New York University's Bellevue Medical Center, has aided alcoholics from 18 concerns. These and many other examples, the board said, show a new and improved attitude toward the problem of the alcoholic and his work.

* * *

## U. S. CHURCH MEMBERSHIP STILL RISING RAPIDLY; 63 PER CENT OF AMERICANS NOW BELONG TO A CHURCH

**THE 1960 YEARBOOK of American Churches,** released September 8, reveals some amazing information on the growth of Christian churches. It shows that church membership last year rose to a record-smashing high of 109,557,741 with 5,368,063 new names on church rolls—an annual rise of five per cent as compared to a total population increase of 1.7 per cent. The figures show that 63 percent of the American people now belong, by their own statement, to some church or synagogue. In 1957, only 61 out of every hundred Americans were church members. In 1956, the figure was 62 per cent.

A breakdown of the official figures on 1958 membership shows that over 61½ million are Protestants, 39½ million are Roman Catholics, 5½ million are Jews, and over 2½ million are Eastern Orthodox. The **Yearbook** lists 260 religious bodies in this country.

The Methodist Church is the largest Protestant denomination with 9,670,690 members. Second is the Southern Baptist Convention with 9,202,205. The National Baptist Convention U. S. A., Inc. (a negro body) is third with 5,000,000. Fourth in size is the United Presbyterian Church in the U. S. A., which was formed last year by a merger of two Presbyterian denominations.

The **Yearbook** points out that Protestant figures include only those young people and adults who have attained full membership—with the exception of the Lutheran bodies and the Protestant Episcopal Church which report all baptized members. The Roman Catholic figures include baptized infants as well as adults.

There are now 309,500 places of worship in the U. S. including Alaska and the District of Columbia—236,272 clergymen working in local churches and synagogues. Construction of religious buildings amounted to $863,000 during the year. A total of 41,197,313 are enrolled in Sunday or Sabbath schools, a gain of 2.1 per cent over the year before.

* * *

## SENATOR FULBRIGHT CLARIFIES STATEMENT COMMITTEE DID NOT ENDORSE VATICAN PLAN

SENATOR J. W. FULBRIGHT (D., Ark.,) chairman of the Senate Committee on Foreign Relations, has confirmed the accuracy of a recent Baptist Press story concerning a recommendation for a Charge d'Affaires to the Vatican. But due to a misunderstanding of the BP report Mr. Fulbright has issued a clarifying statement.

The recommendation of a United States representative to the Vatican was made by a retired foreign service officer to the Senate Committee on Foreign Relations. Many people thought that the recommendation had been made by the Committee itself. The BP story was based on a publication, "Summary of Views of Retired Foreign Service Officers," made to the Foreign Relations Committee. Those who wrote the report were kept anonymous by the Committee.

Mr. Fulbright's position is made clear by the following statement which he has used in answering mail on the subject and which he requests to be published to clarify the misunderstandings that have arisen:

"The introduction to the Committee's publication entitled 'Summary of Views of Retired Foreign Service Officers' points out that these are the views of a distinguished group of private citizens obtained in response to a request by the Committee for their opinions. The statements contained in the pamphlet, of course, do not necessarily reflect the views of the members of the Committee of Forign Relations. Indeed, there are comments in the collection which are quite critical of certain activ-

ities of the Foreign Relations Committee itself. I am sure you will agree, however, that one of the great strengths of a democracy is found in its capacity freely to debate ideas and concepts on their merits. I hope the views of the retired foreign service officers which the Committee has published will serve to stimulate such constructive debate and discussion."

* * *

**LIBERIA**—Radio Station ELWA in Monrovia, is stepping up power to 50,000 watts by the end of the year. With the new power available special programs will be beamed to Central Africa and the Middle East. It is hoped that arrangements can be made with the Evangelical Radio Fellowship of India to produce programs in Hindustani to be beamed to Central Africa for Indian nationals living in that area. It is also hoped that with the new power broadcasts can be made directly to India. ELWA is sponsored by the Sudan Interior Mission.

* * *

**CHILE**—In Santiago a minor sensation resulted recently when the film "Martin Luther" was exhibited in a downtown theater. The motion picture had been approved by the state Bureau of Film Censorship, but Protestant leaders had been asked to withhold it, lest there should be violence. Church leaders arranged what they thought was a private showing. The daily newspapers, **Las Ultimas Noticias,** devoted its front-page to a story and pictures which showed 4,500 people jamming the theater. Announcement of the film had been by invitation only.

* * *

**MALAYA**—In preparation for becoming a "living Buddha," a Chinese spiritist medium in Penang says he plans to lock himself in a glass case for 49 days without food. Lim Ewe-ho says he received instructions for the ritual while in a trance last April, from a white elephant god. The "deity," Lim said, commanded him to build a glass case and live therein "for three 49-day periods of fast and silence" in preparation for becoming a living Buddha. "I was also told," Lim said, "that I am to sit on a block of ice throughout the period. I do not know how long I will remain locked in the case after that. It will depend on the deity. As soon as he indicates I can leave, I will signal the temple attendants to unlock the case."

* * *

**ROME**—Lack of a "sense of God" has led to the excesses of the current "beat generation" and to juvenile delinquency, the Vatican radio declared recently. Main cause of the "crisis of youth" is the degeneration of family life "which has uprooted social principles and traditional norms," it said. Other causes given were "massive industrialization" and the "dizzy rhythm which continually changes the face of the world." "Youngsters today live in a world without morals, and this condition is hardly conducive to forming right judgments in regard to themselves and others," the broadcast said. It urged Christian families to be "ready to sacrifice everything for the future" of their children. Noting that even Iron Curtain countries report instances of hooliganism," the Vatican broadcast said there were new words in every language to "identify that category of youth which in Britain, America, from France to Japan, from Spain to Italy and to Australia occupy the crime pages of the papers."

* * *

The American Bible Society donated a new supply of Scriptures for display at the American Exhibition in Moscow to replace those which, exhibit, officials said, visitors had "removed or damaged by tremendous wear." Included in the new shipment flown to Moscow were Russian Bibles in the new orthography, Slovak-language New Testaments, Greek New Testaments, Russian Scripture portions, English Bibles in various versions and the new Illustrated New Testament with English text. ABS was willing to provide more than 330,000 Bibles, Testaments and Scripture portions for free circulation at the exhibit, but the offer was refused because international agreements prohibit such distribution.

* * *

A teacher placement agency to serve evangelical higher education has been organized with Dr. John F. Fadenrecht, dean of Wheaton College, president of the board and Dr. S. A. Witmer, Fort Wayne, Indiana, Director. The agency will seek to refer dedicated, professionally qualified personnel who wish to serve Christ in Christian liberal arts colleges, Bible colleges and evangelical seminaries to the needs of these institutions. The service includes student deans and administrative officers as well as instructors. The plan to organize the new teacher placement service was sparked by the Commission on Educational Institutions of the National Association of Evangelicals and the Education Commission of the National Holiness Association. Members of the board, besides Dr. Fadenrecht, are: Dr. Stephen Paine, vice-president; Dr. Harold W. Reed, secretary; Dr. Herbert W. Byrne, treasurer. Other board members: Dr. Ernest Keasling, Dr. Carl H. Lundquist, Dr. Milo A. Rediger, Dr. Glenn Richardson and Mr. Herbert J. Taylor. The Evangelical Teacher Placement Agency will maintain an office in Fort Wayne, Indiana.

* * *

John Grossman, a New England Businessman, is back home in Quincy, Massachusetts, after a visit to Russia. While there he presented a dozen new prayerbooks and other religious articles to the only remaining Moscow synagogue. He was told the synagogue "had no new equipment since Communism's inception 40 years ago." To his surprise, the Russian officials permitted him to take the items into the country without the least objection. He said they seemed quite indifferent; they simply checked the items off as though they were unimportant.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## B.C.D. — November 13, 14, 15, 1959

Ashland College Campus

ANNOUNCEMENTS HAVE BEEN MADE! Dates have been printed! and preliminary letters have been mailed to pastors! The FOURTH ANNUAL BRETHREN COLLEGE DAYS is just around the corner.

Again this year the invitation is being extended for all Brethren Youth who are juniors or seniors in high school to be the guests of Ashland College and National Brethren Youth on **November 13, 14, and 15.** The purpose is to acquaint these students with the:

Available courses of study,
Job opportunities,
Entrance requirements,
Scholarships,
Housing,
Traditions and
Costs.

Soon reservations will be asked for (about November 1st). Get the details from your pastor and watch PAGE 18.

## 1960 National Youth Project

GOAL: $3,000,000

**Have You Begun Your Prayer Meeting and Daily Bible Reading Yet?**

## Trick or Treat for U N I C E F

Hallowe'en with Meaning

HOW LONG DOES IT TAKE TO MAKE A TRADITION? Some build up for centuries or decades of centuries. The origins of others are lost in time. Yet within a scant **nine years,** in thousands of communities, Trick or Treat for UNICEF has become a fullfledged tradition.

Once again this fall on Hallowe'en, when doorbells start to ring and eager palms go out for trick or treat, the casual observer may see nothing different from the celebration as he remembers it from his own childhood. But in fact, a lot has changed. A closer look reveals an orange and black tag with the name UNITED NATIONS CHILDREN'S FUND and the symbol of a child drinking a glass of milk. The tag is worn like a badge of honor by the ghosts and goblins, the smiling witches and the men from Mars.

A night once associated with vandalism and destruction has become a night devoted to the millions of children whose sleep is disturbed by hunger and illness in many parts of the world. Trick or Treat pennies go to some 100 countries where a glass of milk is a real holiday treat, and where diseases unknown in more developed areas assume epidemic proportions for lack of even the barest essentials in medical care.

For parents, it is a good way to keep the kids under control, busy at something worthwhile on what used to be a "problem day." For teachers, it is a valuable aid in the teaching of geography, history, civics and many other classroom subjects. For ministers, it is a lesson in brotherhood. For the authorities, it is a new expression of community cooperation. For the children, who are the most important of all, it is fun, meaningful—and it's theirs!

Basically, the whole venture is a simple one—American boys and girls show their concern for "ALL THE WORLD'S CHILDREN." **For each penny received, a needy child can be given five glasses of milk or the vaccine to protect him from tuberculosis.** Trick or Treat coins contribute to the fight against malaria, blinking trachoma, crippling yaws, leprosy and the ravages of malnutrition in one of the more than 100 countries where UNICEF is currently aiding over 55 million children and mothers.

## Coming B. Y. Events

MID-WEST DISTRICT — OCTOBER 8-11
**Morrill, Kansas** is the place
**Brethren Youth Clinic** on Saturday evening

NEW PARIS, INDIANA — OCTOBER 11
**Northern Indiana Youth Rally**—Time: 2:30
Election of officers at business session
Evening speaker: Rev. Virgil Ingraham

ASHLAND COLLEGE — OCTOBER 17
**"Homecoming"**—Football Game at 2:00 P. M.

BERLIN, PENNSYLVANIA — OCTOBER 24-26
**Brethren Youth Clinic** for Youth and Adults

OAK HILL, WEST VIRGINIA — NOVEMBER 7
**Fayette County Brethren Youth Rally**
Speaker: Phil Lersch

ASHLAND, OHIO — NOVEMBER 10
**National Youth Board Meeting**—1:00 P. M.

ASHLAND COLLEGE — NOVEMBER 13, 14, 15
BRETHREN COLLEGE DAYS—For high school juniors and seniors

ROANN, INDIANA — DECEMBER 5, 6
**Brethren Youth Clinic** for Youth and Adults

GRATIS, OHIO — DECEMBER 13
**Miami Valley Youth Rally**

ASHLAND, OHIO — DECEMBER 17
Another **Dentist appointment** for Youth Director—12:30 P. M.

INDIANA DISTRICT — DECEMBER 28, 29, 30
**Senior-Hi Retreat** at Camp Mack—Cost: $4.99.
Registration limited to 50 Youth

### NAPPANEE CLINIC

**Quick Report**

Your Youth Director appreciated the good attendance and keen interest in the local youth program shown by the Nappanee Brethren on September 20, 21. Building upon their current concern and enthusiasm, another fine Youth Program is developing.

It is far more honorable and praiseworthy to follow a little man in the right than a big man in the wrong.

# The Women's Corner

## by Helen Jordan

### THE LAW OF KINDNESS

**By Dorothy C. Haskin**

GRACE THOUGHT THE TRAY was such a lovely gift. That is, until Ann saw it. Ann could have said, "I'm glad Tom gave you something pretty." But instead she said, "I have one just like it. It didn't cost very much."

The fact that the gift Grace had thought so lovely was inexpensive, spoiled it for her. Ann robbed her friend of pleasure.

All too many times we needlessly hurt one another by a thoughtless word. Ruth's husband earned a small salary, and when a dress was given to her she was delighted. But Marie made a remark to the effect that it was not very becoming. That hurt, especially as Ruth had to wear the dress. She could not buy another. Marie soon forgot what she said, but Ruth remembered it every time she wore the dress to church.

The woman who is thoughtless enough to make unkind remarks builds a wall between herself and her friends, gradually losing them. This is because, as said Pythagoras, five centuries before Christ, "A wound from the tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit."

We are inclined to excuse ourselves by saying that it is more natural for some to be kind than for others, but actually, kindliness is governed by a law. When the Bible speaks of the worthy woman, it says, "In her tongue is the **law of kindness**" (Proverbs 31:26).

We have to train ourselves to obey a law. Obedience does not come naturally. Remember when you learned to drive, how carefully you memorized the traffic laws, how ardently you practiced them, and how slowly you drove until you knew them.

Some drivers never do take the time to learn to obey the traffic laws. They are ever causing trouble on the road. Others train themselves, and it is a pleasure to ride with them. The same is true of the law of kindness. You can ignore it and go recklessly down the road of life, or you can train yourself to be kind.

"I wonder how Vera got her kind disposition," said Eva. "She never seems to say anything that hurts anyone."

"I think she does it by watching," explained Mabel. "She told me that she once had a terrible habit of saying sharp things, thinking they sounded clever. One day she hurt someone deeply, and decided she must overcome her bad habit.

"After that, every night when she prayed, she asked the Lord to remind her of the unkind things she had said, and confessed them. Gradually, she said unkind things less and less, until now she has a reputation of being kind." **(Copr. ERA)**

# Wedding Announcement

EMSWILLER-BOARDMAN. Sarah Ann Emswiller and Edwin W. Boardman were united in marriage on September 5, 1959 at 2:00 P. M., in the Maurertown Brethren Church at Maurertown, Virginia. The bride is the daughter of Mr. and Mrs. Fred Emswiller, Jr., of Woodstock, Virginia. The groom is the son of the Rev. and Mrs. Edwin Boardman, of Ashland, Ohio. The double-ring ceremony was performed by the Rev. Edwin Boardman, assisted by the pastor.

Robert L. Hoffman, Pastor.

## WILLIAM H. SCHAFFER, SR., Ashland College Trustee, dies in September

SCHAFFER. William H. Schaffer, Sr., 89, passed to the life eternal in September, with memorial services being held on September 24th. Was a member of the First Brethren Church, Allentown, Pa. Was an honorary life member of the Ashland College Board of Trustees, and had served actively on the Board for twenty-five years. Survived by one daughter, Mrs. Helen Flowers, and a son, the Rev. William H. Schaffer, Jr., of Kittanning, Pa.

## INTERESTING ITEMS

(Continued from Page 2)

BRONSON, MICHIGAN (MATTESON). Brother Buck D. Garrett notes that Brother Walter Lichtenberger was the afternoon Rally Day service speaker on October 4th.

Brother Garrett notes also that two children have confessed Christ, and will receive baptism in the Elkhart Church in the near future.

ROANOKE, INDIANA. Brother E. M. Riddle will assume the Roanoke pastorate as of November 1st.

Brother Riddle notes that a new parsonage has been purchased by the Roanoke Brethren, next door to the Church on South Main Street.

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# The Brethren EVANGELIST

Official Organ of The Brethren Church


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NORTH MANCHESTER, INDIANA

*The Spirit gave them Power to Witness*

Vol. LXXXI October 17, 1959 No. 41

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

MT. OLIVE, VIRGINIA. The Fall Rally of the Southeastern District Brethren Laymen was held in the Mt. Olive Church on September 19th. Following the business meeting and banquet, an Hour of Inspiration was presented. Speaker for the service was The Rev. Dr. Warren D. Bowman, President of Bridgewater College, Bridgewater, Virginia.

OAK HILL, W. VA. Brother Robert Madoski writes as follows: "The morning worship services were broadcasted over radio station WOAY during the month of September.

"The Oak Hill Church voted in the June business meeting to survey the Charleston, West Virginia, area and report their findings to the Church and District Mission Board. Saturday, October 10th, several members of the Official Board and the pastor, planned to conduct the survey, meeting with some of the interested families in Charleston.

"Guest speakers in the Oak Hill Church during the months of August and September, included Rev. Cecil Bolton, Jr., and Rev. Milton Robinson. Also, during the illness of the pastor, Brother Robert Hall took charge of one service and delivered the morning message."

CANTON, OHIO (TRINITY). Brother Robert Keplinger notes in his "Church News" the following relative to their new church building being erected at 455 55th St., N. W., in Canton: "The plasterers are done at last, and so the work on the interior should move ahead at a faster rate. If all goes well, it shouldn't be too many

(Continued on Page 19)

SOUTHEASTERN DISTRICT
W. M. S. RALLY
Wednesday, October 21st,
beginning at 10:00 A. M., E. S. T.
MT. OLIVE VIRGINIA BRETHREN CHURCH
Speaker .....Ira Petre,
Missionary from Nigeria.
Mrs. Edna Logan, Pres.

## COMING EVENTS

NORTH LIBERTY, INDIANA. Homecoming—Oct. :
—W. E. Thomas, Pastor.

NORTH LIBERTY, INDIANA. Revival Services—No
9-20—Rev. H. R. Garland, Evangelist; Rev. W.
Thomas, Pastor.

LINWOOD, MARYLAND. Revival Meeting—Nov. 8-
—Rev. Ralph E. Mills, Evangelist; Rev. Bruce C. Sha
holtz, Pastor.

AKRON, OHIO (Firestone Park Brethren). Ten-Da
Meeting—Nov. 9-18—Rev. Percy C. Miller, Evangelis
Rev. J. G. Dodds, Pastor.

PLEASANT HILL, OHIO. Weekend Bible Conferen
—Oct. 30-Nov. 1—Rev. Delbert B. Flora, Speaker; Re
William H. Anderson, Pastor.

MARIANNA, PENNA. (Highland Brethren). Evang
listic Meetings—Oct. 19-Nov. 1—Rev. William S. Cric
Evangelist; Rev. Arthur L. Rummel, Pastor.

WATERLOO, IOWA. Homecoming—Oct. 18—Rev. I
H. Rowsey, Pastor.

BRYAN, OHIO. Homecoming—Oct. 25—Rev. Willia
H. Anderson, morning and afternoon speaker; Re
Smith F. Rose, Pastor.

MAURERTOWN, VIRGINIA. Evangelistic Services-
Oct. 19-Nov. 1—Rev. George W. Solomon, Evangelis
Rev. Robert L. Hoffman, Pastor.

WILLIAMSTOWN, OHIO. Homecoming—Oct. 18-
Morning and Afternoon Speaker, Prof. Charles R. Mur
son; Rev. W. St. Clair Benshoff, Pastor.

BURLINGTON, INDIANA. Revival Services—Oct. 2
Nov. 8—Rev. Herbert Gilmer, Evangelist, Rev. Elmer M
Keck, Pastor.

BURLINGTON, INDIANA. Homecoming—Oct. 18-
Rev. Elmer M. Keck, Pastor.

STOCKTON, CALIF. Homecoming—Oct. 18—Rev. A
vin H. Grumbling, Pastor.

CERRO GORDO, ILLINOIS. Evangelistic Meetings-
Oct. 18-24—Rev. A. T. Ronk, Evangelist; Rev. Duan
Sholly, Pastor.

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## How Big Is Our World?

WE ARE CONSTANTLY being brought face to face with the knowledge that our world is shrinking. Travel, communication, education, all point to the fact that our world is now so small that we cannot ignore anything that goes on any place on the globe.

Whereas it used to be that what went on in the next township was scarcely known to us, yet now we are made aware of the daily happenings of men and women, and nations, half-way around the world. It does not take long for us to find out, either.

Thus it is that we must be concerned about what is taking place around the world. A popular, fantasy type of living today finds people setting themselves up a measure of security in their own little world. As long as they have sufficient to eat, to wear, to have a roof over their heads, and enough things to complain about, they are happy. As long as their church holds services, and their pew is unencumbered by new people coming in, Paradise is at hand. Such individuals have a very small world. Calls for missions, personal work, advancement and outreach, for them, fall on deaf ears. For them, their world is so small it includes nothing apart from their own little range of physical vision.

Does it not concern us that millions of people are still being held in concentration camps in Europe? This, even years after the end of the shooting war. This, even after the one who personally holds them there, made his famous "peace visit" to the United States. One of the unanswered questions of Premier Khrushchev's visit a few weeks ago is why if he wanted to be such an ambassador of good-will and peace, that he still holds human beings as prisoners in places of living death.

Does it not concern us that within a stone's throw of where we live, there are people who could and would find salvation in Christ if we would just use some of our time to invite them to church to sit in our pew with us? How can we conscientiously make our world so small as to exclude those around us to whom we should be ministering with the gospel message? The Theme of this year's program in the Brethren Church is "Brethren Advance in Evangelism." It was voted on, accepted and approved by the delegates of the General Conference. What it means is that "We're going to grow by going out and winning people to Christ, and to the fellowship of the Church."

Recent world religious news releases published in the **Evangelist** indicate the growth of the false isms, communism and Roman Catholicism. Does this not cause us to be concerned enough to pray for the oppressed, for those led astray, and to do what we can in presenting a strong front of Protestant Christianity where we live? Other religious news which we have published give us an insight into what is taking place around the world in the advancement of the gospel in far-away places. Does this not cause us to praise God, and to spend time in prayer for those who are manning Christian outposts of gospel witnessing—even if they aren't of our "particular faith"?

Surely, if we are truly to have an advancement in our church this year, it will be as a result of enlarging the scope of our vision. We can't be content with a measure of progress which barely keeps even with what we already have. Barely "keeping even" means we are slowly going backwards. The cost of advancement is great, but it is far less than the cost of doing nothing.

BRETHREN, we must enlarge our world vision. With a world in which to live which is constantly decreasing in size, we must enlarge our thinking, our praying, our witnessing and our giving. We must cross the antiquated barriers of social standing, color and race. We must reach the peak of reasoning by understanding that every person who has never accepted Christ as Savior, is a part of our world, and is a part of our responsibility to Advance with Evangelism. Don't sit back and lament, nor limit vision to the little basket "we live in." Look up, see God who can empower us for the task at hand. This old world needs the gospel of which we are witnesses. W. S. B.

# Moderator's Address 1959 Central District Conference

# BRETHREN ADVANCE IN EVANGELISM

## Rev. H. H. Rowsey

DURING THE COMING YEAR you will hear much about the Brethren Advance in Evangelism. For that is the slogan for the year given to us in our National Moderator's Message at the Ashland Conference. At our Central District Conference we have a different theme because it was selected many months before the Ashland Conference. It is "CHRIST FIRST, LAST AND ALWAYS." I have been trying to link that theme with the National Slogan. And since He is the same yesterday, today and forever, I can imagine Christ saying to us today: **"Brethren, Advance in Evangelism."** Nineteen hundred years ago He said, "Go and preach the Gospel." That is His message to us today. When we obey that command of Christ, we are engaged in Evangelism.

Our National General Conference is endeavoring to enlist the entire denomination in a special program of evangelism during the conference year of 1959-60. District conferences, boards, churches, and individuals are being called upon to cooperate in promoting this program. There is a great need for such an evangelistic effort in the Brethren Church and in other churches. For Bryan tells us in one of his books that one-seventh of all the churches of America went for a full year recently without a single confession of faith.

We might as well admit that there is a prejudice against evangelism. Someone has said:

"Evangelism is a beautiful word but somehow in its journey from the Jerusalem of yesterday to the Jericho of today it has fallen among thieves who have wounded it and stripped it, and departed, leaving it half dead. It takes a rather rash Samaritan, therefore, to dare turn aside to set it upon his beast and take it to an inn and take care of it. This is especially true because a procession of priests and Levites are passing by, not only refusing to lend a hand, but, we fear, inwardly chuckling at the plight of EVANGELISM, and secretly hoping that they are soon to see the last of it."

**(Delivered at Cerro Gordo, Illinois, September 25, 1959.)**

No doubt this writer was thinking of professional evangelism and the professional evangelist, who sometimes does more harm than good. Many churches have suffered as a result of the work of some professional evangelists. That is one reason for the popularity of using another pastor to assist the pastor in evangelistic work. A pastor, who knows the problems of his own church, can sympathize with the problems of another church, as he seeks to assist them in their evangelistic work. Many pastors and former pastors are available for this type of work, and your District Moderator recommends that we continue our evangelistic efforts through Revivals and Mass meetings. These have been effective in the past and Billy Graham and others are demonstrating that they are effective in the present.

A sub-committee of our National Planning and Coordinating Committee is fearful that we will limit our evangelism to such efforts. They tell us that, "a general survey of Brethren Churches reveals their tendency to condense their evangelistic efforts into a short compass of two weeks annually." So we should not think of evangelism just in terms of Mass Meetings, Revival Services, Paid Preachers and similar methods of winning men and women, boys and girls for Christ. For evangelism from the first century has included the personal invitation, carried by one individual to another individual. It is preaching the Gospel. It is winning others for Christ and the Church. It is obeying the words "GO YE."

One of the major features of this National Brethren program which is being proposed to District Conferences, local churches and individuals is "to stimulate **concern** in each individual for the lost."

Bishop Taylor said: "It seems we have lost a word out of our Christian vocabulary—the word, CONCERN."

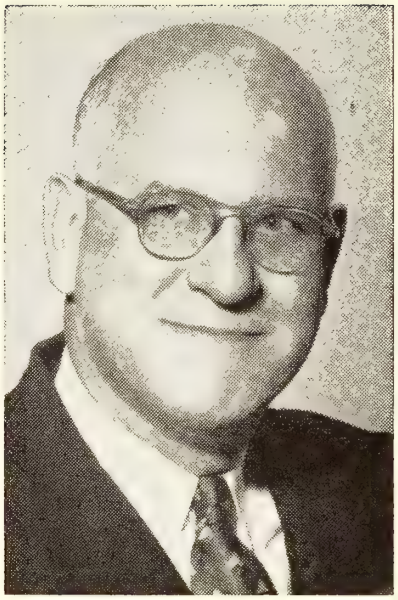
Dr. Henderson said: "Average church members have not the slightest **concern** for the salvation of other people."

Dr. Loyd Allen Cook, professor of educational sociology at Wayne University said: "There is a growing **lack of concern** for the welfare of others. You live or die, sink or swim, struggle upstream or drift downstream —and **nobody cares.**"

David cried: "No man cared for my soul" (Ps. 142:4). Are we guilty of not caring for the souls of men? Dr. Robert G. Lee says, we have forgotten these encouraging words: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:5, 6)

We need to follow the advice of the hymn writer, "Weep over the erring ones, lift up the fallen." I think we will be more concerned when we realize just what it means to be LOST. To be lost means to be separated from the blessings of the Christian life here on earth. And it means to be eternally separated from God and all that is good. All of us have neighbors, friends, and loved-ones who are lost. And we are not concerned as much as we should be because we cannot fully realize just what it means to be lost.

There is a story which has helped me to realize more fully the meaning of being LOST. A group of girls were going through a cave. One of them became LOST



H. H. ROWSEY

from her companions. They went back and found her. As she looked at them she said, "I am lost." They took her out into the sunlight and still she said to them, "I am lost." They took her home and as she looked on the faces of her loved ones she said, "I am lost." They were compelled to put her in an institution and all that girl ever said to her dying day was, "I am lost."

That was a terrible thing. And it has caused me to say, over and over again, "If being lost from her companions for 30 minutes in a cave would cause this girl to lose her reason what horror it should reveal to us when we say a person is LOST FROM CHRIST. Such a person is eternally LOST from God and all that is good." So every Christian should be concerned about the lost and seek to bring them to Christ.

Many times in my ministry I have used the theme "EVERY ONE WIN ONE." It reminds us that everyone **CAN** win one. Someone is looking to you. They have more confidence in you than in any other person. That is why I urge you to speak to friends, neighbors, relatives and loved ones. When we go to strangers we may want to make some advance preparation. I have read of a salesman who spent months preparing for a prospect . . . He studied his life and writings and finally SOLD him. Our National Committee recommends that we study the meaning and methods of personal evangelism.

Statistics seem to show that it takes much effort to win others, for in a recent year it took 209 Methodists a full year to win one. It took 52 Baptists a full year to win one, and it took 47 Presbyterians a full year to win one. I do not know how many Brethren it takes to win one. But winning one is worthwhile. A certain church won only one in one year, but that one was David Livingstone, who became the great missionary.

Someone has said: "God's chosen way of saving from sin is by one person leading another person into fellowship with Christ. Andrew brought Peter; Philip brought Nathanael; Mr. Kimball, a Boston businessman, led D. L. Moody to Christ. Lord Shaftsbury, one of England's

greatest statesmen and reformers, was won to Christ by the personal work of a nurse in the home. The personal method of soul-winning has always been successful. Said Henry Ward Beecher: "The longer I live the more confidence I have in the sermons preached where one man is the minister and one man the congregation."

Rev. Fred D. Stone wrote: "I began my ministry from a church where the annual revival was the only visible method of winning men, and started my ministry conspicuously that way. Twenty years ago I began giving myself wholly to the method of personal interview. During four and one half years in a Chicago residential community I took in six hundred members by this method, **with my membership helping me.**

I think every Christian should seek to win others for Christ. Now let me surprise you by saying: It is my conviction that the BEST WAY TO WIN A FRIEND FOR CHRIST is to live the Christ-like life. Emerson said "What you are sounds so loud in my ears, I cannot hear what you say." In other words, "Actions Speak Louder Than Words." As a Christian, when you speak to another about the Christian Way of Life, you are recommending YOUR WAY of life to them. Are they likely to look at your life and say, "If that is Christianity, I don't want to have anything to do with it"? **Or** are they likely to look at your life and say, "If Christ can make such a change in a human life, then I want Christ in my life"?

I shall always remember an incident in connection with a certain Sunday Evening Service many years ago. In the message I had spoken about the New Birth and **How the Christian Life is different.** At the close of the service a man came up to me and said, "You Christians don't believe **that stuff.**" I was shocked. At the moment I could not understand why he would make such a statement. Then I remembered that his wife and grown daughter were members of the church, but he was an unbeliever. HIS WIFE **was** the biggest gossip in town, and his daughter had the reputation of being a "loose woman."

Delegates to the Conference, friends of the Conference, and members at home who may read this message: To know Christ should change our lives and change them for the better. Does our Christianity make us "easier to get along with" or harder? Are we more **disagreeable** since we became Christians? Are we "sweet spirited"? Do we seek to control our **tempers?** Do our actions bear a testimony for our Lord?

The actions of Mr. Wray did. He was a missionary who could not learn the new language, but he lived the Christian life. One day in a class the natives were asked, "What does it mean to be a Christian?" They did not know just what to say, but finally one of them said, "It means to live as Mr. Wray lives." So you can see why I say the best way to win a friend for Christ is to live the Christ-like life.

But even after witnessing with our lives, we need to give encouragement to our friends to accept Christ. A **Word** may do. It could be: "Don't you think it is time for you to accept Christ?" Or you could arrange **An Appointment with the Pastor** by saying, "May I tell the pastor you would like to talk with him?" An invitation to the regular services of the Church may be the best **first** step. Let us do what we can . . . after deciding what we think would be the BEST WAY TO WIN A FRIEND

Some people may say Sunday School teaching is the best way to win others for Christ. We are told that 80% of our church members come through the Sunday School But while we are patting ourselves on the back because of this record, may I remind you that 45% of those who are at sometime enrolled in Sunday School never become members of the church. I could hardly believe these statistics when I first saw them. It is possible they are true when we include Cradle Roll, Home Department and some who come only a few Sundays in a lifetime. And these statistics are startling enough to make us all want to do everything we possibly can to win men and women, boys and girls for Christ.

Sometime ago I read the statement that "if one Christian would win another to Christ each year, in 33 years there would not be an unbeliever or heathen left." At that rate every generation has the salvation of the world within its grasp. If **that** statement makes you think, let **me** give you one. "If every church member of America would win one person during the year, at the end of the year all Americans would be church members, for already 60% of the population is affiliated with some church."

This matter of winning others is the most important work in the world. Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" So it is that one soul is worth more than all the wealth of the world.

This work is so important that God sent His only begotten Son that He might give His life to save lost souls. Someone has said, "In order to create the world all that God needed to do was say a word . . . But in order to save the lost it was necessary to send His only Begotten Son that He might give His life to redeem us from sin. All of us here realize what God has done for us. We want others to know of His love and of the joys of the Christian Life. But it seems that we hesitate to tell others. With this in mind here is an interesting message from Dr. Wickizer. A friend had just purchased an automobile with automatic transmission. The man was not an automobile salesman, but during a recent journey he talked of nothing but his new car and its superiority over any he had driven before. Mile after mile he continued to talk about the car. "See how it takes this hill," he would say. "Watch it now as I slow down in traffic. Doesn't it handle swell? See how I can **stop dead** at this light and then start up again without having to bother with a clutch or gear shift?" Beginning with this story, Dr. Wickizer continued by saying that all people **witness**

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to the things which they appreciate and hold dear. The little tot comes running with the toy it treasures and insists on exhibiting it to even a passing stranger. Boys and girls must display their new bicycles, their clothes, their hobbies, their handiwork. Young people brag at length of the high school they are attending, the firm they work for, the city they live in, the state in which they were born. And older folks are no exception to the rule for we speak enthusiastically of this, that, and the other thing.

If it is true that we do this about everything else under the sun, certainly it is not too much for God to expect us to witness and work for the cause of Christ.

We say that our Christian faith is the most sacred and precious thing we possess, but can we expect the world to believe this if we spend all of our time talking of other things and never say a word for Christ and the Church?

A business man was invited to speak to a Men's Bible Class one Sunday. In his address he stressed the supreme importance of the Christian faith and the value of all for which the Church stands.

On Monday morning, another business man, meeting the speaker on the street, said to him, "Tom, I noticed in the paper that you were going to speak to a men's class yesterday so I went to hear what you had to say. I was greatly interested in your talk, but I don't believe a thing you had to say. And I don't believe that you do either. You and I have been neighbors in business for 20 years and certainly if you value Christian faith the way you **claimed** in your speech yesterday you certainly would have said something about it to me **sometime during** the 20 years we have been neighbors."

With such a story, appealing to our consciences, we should neglect not our neighbors. Nor should we neglect our friends and our loved ones. "Side by side we stand each day, Saved are we, but lost are they. They will come if we but dare, speak a word backed up by prayer." Then when they come to Christ and unite with the Church let us remember that our work is not completed. Let us do everything we possibly can to help these new converts "grow in grace and the knowledge of our Lord and Saviour."

As your Central District Conference Moderator I would recommend that we fully cooperate with our Central Planning and Co-ordinating Committee by making evangelism in our churches, "A continuous process and program of sowing, cultivating, harvesting and conserving; all by the inspiration of the Holy Spirit; under the the direction of Jesus Christ; to the glory of God, the Father."

Waterloo, Iowa.

"Go ye, into all the world,
and Preach the Gospel"

# MISSIONARY DEPARTMENT

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(MRS.) IDA LINDOWER, Adm. Assistant

## FIRST MISSIONARY JOURNEY (continued)

**(Rowsey and Solomon to the Churches in Argentina)**

Arriving in Rosario from Mugeta, Pastor Varela and I planned to make calls on members and prospects for the church, while John Rowsey and David Varela (the pastor's son) left for Cordoba to take a cement-block mold to our members at Cordoba. (They are going to spend their free time making cement blocks that will be used in the coming two-week work camp in September at our camp site in the Sierras near Cordoba city.

In the evening I preached on the theme, "The Search for the Secret of Success in the early Church." During the following days we continued the visiting program Senor Varela had planned and made a tour of the Swift Meat-Packing plant here in Rosario. After his return, John took charge of an evening service and presented, as he did in the pueblos, his testimony and challenge to the laymen on the general theme, "The Layman in the Lord's Work." He also presented a brief, challenging report of the radio ministry and the possibilities so that our people could see how they might help with their prayers. Later he used the slide projector, showing colored slides of the mission work in Africa and of the Brethren churches in the U. S. Incidentally, John has come a long way in his mastery of the Spanish language, and, being a layman, he has a very effective testimony among the men of the churches.

The next day John left for Buenos Aires; hence I continued the trip alone. Pastor Varela accompanied me to the docks very early in the morning to see that I was properly started on the trip to Victoria, a city of about 25,000, in the province of Entre Rios (between rivers, literally). This ferry-boat trip, taking from 7 to 8 hours cost me the equivalent of 40 cents U. S. money. My lunch with three young men passengers enabled me to witness, for they always get around to asking why a foreigner is in their country.

In Victoria there are 16 Roman Catholic chapels; a Catholic cathedral; a Catholic seminary; and many schools that give a strong witness for the Catholic faith, the saints, the Virgin Mary, the Pope, and the traditions of this age-old church, and salvation by works. However we can truthfully say that this town has **one** testimony for the Lord Jesus Christ and salvation by faith in Him—this testimony is the small group of faithful believers who regularly meet to worship God in Spirit and in Truth in Calle Italia, under the faithful ministry of Senor Ponce and his good wife.

In the three days with the pastor and his flock in the Entre Rios province, I had learned of the fine work being carried on by these people. They experience much more resistance than we do in most Argentine towns, for the Catholic Church here has more devoted followers and they are trying to get rid of this one evangelical witness in their town. However, the Lord is blessing the work and His faithful ones are fighting bravely the fight of faith and truth and winning converts. One aged member alone puts most of us to shame. She is 86 years young and scarcely physically fit to leave the house; nevertheless she leaves the house—even in the heat of summer—and walks the dusty dirt streets of this pueblo, giving out tracts and her personal testimony to any and all who will listen. This is true discipleship. The other members are active in prayer and in an every-home crusade here too. Let us pray for them. (To be continued)

## SCOTTSDALE ENROLLS CHARTER MEMBERS

The Scottsdale-Tempe Brethren group, recently organized, opened its charter membership on September 20. Fourteen members signed the charter membership roll on that day. Others who were absent, will be signing later.

On Sunday afternoon, September 20, the first baptismal service was conducted. Three young people were baptized and received into the fellowship of the church. The reception of these new converts took place at the pastor's home following the baptismal service.

All members and friends who attended the services were invited to this occasion which was a time of rejoicing. A luncheon was served.

A building committee has been appointed and is working diligently, studying the various needs and exploring the various possibilities of design and types of construction in conjunction with the architect.

New signs are being placed at strategic places to give direction to the Boys' Club in Papago Parkway, where the group now meets regularly. Another sign is being placed on the property where the church will be located.

A new Gestetner duplicating machine has been bought by the local group to provide weekly publicity for the membership, friends of the church, and prospects for the Kingdom of God.

## AMONG THE CHILDREN— IN NIGERIA

Bea Bischof

. . . We have started a Girls' Brigade here at Gulak. It is something like the Girl Scouts, but much more church centered. We meet every Wednesday from about 3 P. M. to 6. They have their Bible memorization, flannelgraph Bible studies, games and handicraft work. I have the little girls from 6 to 9 years of age. They are certainly cute. We call them Cadets. They will learn how to string beads, knit, make different models from clay in their handwork. Also, eventually they will learn first aid and other things.

They will get uniforms and badges, just the same as Girl Scouts, when they finish their different activities. There have been 20 girls attending our meetings. They aren't full-fledged Cadets until they have a 90% Sunday school and church attendance and faithful attendance at our weekly meetings.

## What's Doing in the Churches

### NORTH LIBERTY, INDIANA

We here at North Liberty feel that the past year has been one of special blessings. Our new addition is well on the way to completion. We are using all of our new Sunday school rooms. Have yet to finish the two rest rooms, and the kitchen, and then all will be done. The men of the church have done a marvelous job.

We are looking forward to our Homecoming which will be held October 25th. Our Revival will be held November 9th to 20th, with Rev. H. R. Garland, of Cumberland, Maryland, bringing the messages each evening. "Come, let us worship together," saith the Lord.

Mrs. Ernest Schrader, Cor. Sec'y.

### REVIVAL AT OAK HILL

The visitation program and the revival services have been completed but the impact of the entire program will continue in the hearts, minds and lives in the years to come.

One week before the Evangelistic Services an extensive visitation program became a reality. Eleven teams were sent out to the largest percentage of homes of active, inactive and prospective members. The homes that were not visited during this program were visited during the two-week campaign.

Beginning September 8th, evangelistic services were held nightly with Rev. Bill Fells as Evangelist. Also, Brother Fells was a guest speaker on Morning Devotions on radio station WOAY and spoke in the morning worship service that was broadcasted over the same radio station. Also, Brother Fells spoke in the Gatewood Church and conducted childrens' services after school each night.

The average attendance for the entire two weeks was 92 with the highest attendance in any one service being 175 on Saturday night.

There was a total of four decisions during the two weeks. Two teenagers gave their life to Christ in one of the Gatewood services also, two in Oak Hill rededicated their lives to the Lord.

The second annual Brethren Youth Banquet (formal and semi) was held the second Saturday evening of the campaign. There were 74 who attended and approximately 62 of these were teenagers. Brother Fells was the Emcee and during that latter part of the service he presented in brief the work of the National Brethren Youth.

For the occasion the theme "Stars in Heaven" was used. The downstairs was beautifully decorated by a Brethren Youth Committee. The banquet closed with the crowning of the king and queen. Chuck Crouch was crowned King and Pat Halstead was crowned Queen.

After the banquet the youth and adults gathered in the main auditorium for a musical program, presented by the Inspirational Quartet of Summersville, W. Va. There were 175 present.

I want to personally thank Brother Fells for the efforts he put forth in being with us in Oak Hill for this campaign. May God's richest blessings be upon him and his work.

We have felt the moving of the spirit, seen the results of the power of prayer, and all the honor, praise and glory is the Lords.

Yours in His Service,
Bob Madoski, Pastor.

### ROANN, INDIANA

On Sunday, September 27th, we had "Loyalty Sunday." It was promotion day for Sunday school students, and installation service for Sunday school and church officers. A new Sunday school class was started, which is composed of young married couples and single adults, above high school age. Fifteen have enrolled. Singspiration was in the evening, under the direction of Miss Connie Brower and Mrs. Gilmer.

The Pastor was at the Lincolnshire Church of the Brethren in Fort Wayne, Indiana, during the same hour, showing his pictures of Germany and the 250th Anniversary of the Brethren celebration.

A few of the laity, and pastor, are busy in visitation, introducing the new budget and program for the church year to the members and friends of the church.

Herbert Gilmer, pastor.

## Laid to Rest

STORMER. Arthur W. Stormer, 78, of Conemaugh, Pa., died on Sept. 9th. Survived by his wife, one son, two daughters, eight grandchildren and great-grandchildren. Mrs. Wadena Wertz, of Conemaugh, is a daughter. Member of the Conemaugh Brethren Church. Services by Rev. Stanley J. Hauser. Interment, Headricks Cemetery.

### PASTOR DESIRED

**The Brethren Church of Pleasant Hill, Ohio, wishes to communicate with any minister who might be interested in accepting a call as pastor of this church after February 7, 1960.**

**Please write to:**

**Ben. J. Carey,**
**Rt. 1,**
**Troy, Ohio.**

## An Open Letter to All Brethren:

THE MISSION BOARD of the Brethren Church has recently put forth a call to the $10.00 Club for the benefit of the Fairless Hills-Levittown Brethren Church. We of the Fairless Hills-Levittown Church are indeed grateful.

When people are asked to contribute money toward any project, many understandable and justifiable questions come to mind. Will my money be well used? Is it important to me that this project be accomplished? Is this venture a reckless adventure with little hope of success or is it a "sure thing"? Since these people are asking for help from me, what are they doing to help themselves?

These questions deserve answers. For most of us, money is a difficult commodity to acquire. We have a right to know that it will be wisely spent.

It should be obvious to the Brethren that we are not establishing new churches fast enough. Again this year the statistician informs us that the denomination has lost members. Despite the few new churches that have been established over the past decade—which have added approximately five hundred members to the church —we are still losing ground.

The church in Fairless Hills-Levittown started taking in members on March 15. Five months later there were sixty-two members on the roll and there are four waiting for instruction and baptism at this writing. We feel that the surface has not been even scratched in this rapidly expanding area. Consider also that this number o members was acquired during the time of year whe most churches are experiencing a "summer slump." An other indication of probable future growth is the fac that the first Daily Vacation Bible School to be conducte by the church had an enrollment of 102 with an averag daily attendance of 91. It seems safe to predict that th growth of this congregation may be unparalleled in th recent history of the Brethren Church.

Our record stands for itself. For instance:
Did you know that the Fairless Hills-Levittown Brethre

1. Contribute $1,515.96 per year toward the suppor of the pastor?
2. Pay $40.00 per month to the Penna. District Mission Board toward its building fund?
3. Support all denominational offerings.
4. Support Timmy Solomon, son of Rev. and Mrs Kenneth Solomon, missionaries to Argentina?
5. Started and maintained the work for thirteer months before securing a pastor, paying speakers paying rent, buying all Sunday School supplies etc., without financial support from any Board of the Brethren Church?

Moderator Phil Nolte.

### "A MOTHER'S PRAYER"

"O God, help me to take this little hand
And lead it down life's aisles of sand,
Keeping it confident, loving, true,
Doing the best that it can do.

"And help me keep these little feet
Traveling straight along your street,
Skipping forward, strong and sure,
Seeking roads that will endure."

—Cotton.

# Why I go to Church on Rainy Sundays

I attend church on rainy Sundays because:

1. God has blest the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect **my minister** to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowd of pleasure-seekers, I see that no weather keeps people away from places of amusement.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, still they must undergo God's scrutiny; and they must be well-grounded to bear that.—St. Luke 14:18.

12. There is a special promise, that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday I shall be able to attend church without much exhaustion; otherwise, my late activity on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances R. Havergal.

NOW IS THE TIME to begin to work on Sunday school effectiveness in your church for 1960. To guide you in working for a more effective Sunday school the Sunday School Board has given you a **Standard of Excellence** for your Brethren Sunday school. It is our earnest belief that as you follow the various points of the "standard" your Sunday school will grow and become a vital witness of the work that can be accomplished for our Lord, Jesus Christ.

Each year the Sunday School Board calls for a report on the **Brethren Sunday School Standard of Excellence** from each church. At General Conference the top ten churches are honored. At the coming General Conference in 1960 once again the top ten churches will be honored and the top five churches will be given certificates for the purchase of Sunday school materials.

Don't think that your school cannot meet this standard. Both large and small Sunday schools are able to meet the standard. Last year there were in the top ten schools churches with memberships from 735 people to 64 people. Thus you can see that a small, active church can meet these standards as well as a large church.

Plan now to improve your Sunday school and be one of the **top ten** Brethren Sunday schools. Remember—NOW IS THE TIME to begin.

## REPORT OF THE CENTRAL DISTRICT CONFERENCE

THE CENTRAL DISTRICT Conference opened Thursday evening, September 24th, at Cerro Gordo, Illinois, with delegates present from four of the district churches. Delegates were welcomed by Carl Peterson of Cerro Gordo; responses were given by out-of-town delegates, and by National representatives. The address of Vice Moderator, L. L. RuLon, in his absence, was read to the Conference by Rev. A. T. Ronk. The subject was: "Faith, the Open Door to Christ." The ladies of the Cerro Gordo Church arranged for a fellowship gathering after the service. Refreshments were served.

Sixteen lay delegates and five ministerial delegates were in attendance at this Conference. A death in the Cerro Gordo congregation early Friday morning, kept many of the local people from attending.

Central District Officers for the coming year are as follows:

Moderator—Rev. Ray Aspinall
Vice Moderator—Harlan Hollewell
Secretary—Shirley Ryder
Treasurer—L. L. RuLon
Statistician—Earl Wilkin

Welcome visitors to the Conference were Rev. and Mrs. D. C. White, and National Representatives, as follows: Rev. E. M. Riddle and Dale Long, of the Missionary Board; Editor W. St. Clair Benshoff, of the Brethren Publishing Company; Rev. Virgil Meyer of Ashland College; National Youth Director Phil Lersch, and Mrs. Russell Rodkey, National W. M. S. President.

Moderator H. H. Rowsey's address was given Friday evening, on the subject, "Brethren Advance in Evangelism." Other messages brought to the Conference were: "The Deity of Christ," by Rev. Duane Sholly; "Are You Responsible or are You a Responsibility?" by Mrs. Russell Rodkey; "The Humanity of Christ," by Rev. Ray Aspinall; and "Christ for the Present Age," by Rev. George T. Ronk.

A Youth Rally was conducted by Rev. Phil Lersch on Saturday evening.

The Sunday morning services were conducted by the local church, with Rev. A. T. Ronk bringing the message on the subject: "The Eternity of Christ."

The messages were all very inspiring and well received, as were the messages brought by the National Representatives of our Denomination. We were glad to note the work that the younger ministers are doing in our district, as they begin their work with us.

The hospitality of the Cerro Gordo Church was very much appreciated by the delegates and representatives in attendance. The 1960 Central District Conference will be held in Waterloo, Iowa beginning September 21st.

Abe Glessner, Secretary pro tem.

# THE BRETHREN SUNDAY SCHOOL STANDARD OF EXCELLENCE

## I. EVANGELISM

1. The school shall be positively evangelistic.
2. The teachers shall earnestly seek to lead their pupils who are not Christians to a personal acceptance of Christ as Saviour and Lord.
3. A definite visitation program, with visitation chairman, to contact and encourage both prospective members and absentees.

## II. BIBLE

1. Every member of the Sunday School should be encouraged to bring a Bible, with the teachers and officers required to do so.
2. The Officers and teachers shall provide opportunities for the pupils to use their Bibles in the school.

## III. ORGANIZATION AND ADMINISTRATION

1. The school shall be graded as follows: Cradle Roll, birth through one; Nursery, 2-3; Beginners, 4-5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Young People, 17-21; Adults, 21 and above; and an Extension department for those who cannot attend.
2. An approved record system kept and an annual statistical report sent to the National Sunday School Board.
3. At least 10 new books a year added to the Sunday School Library.

## IV. LEADERSHIP TRAINING

1. A minimum of two training classes registered with the Sunday School Board each year.
2. Seventy-five percent of the current teaching staff completing the teacher training courses.

## V. STEWARDSHIP

1. The school shall support the church program and promote the general missionary, educational, and benevolent causes fostered by the denomination.

## VI. MISSIONS

1. Each Department shall give systematic missionary instruction throughout the year.

## VII. CHURCH RELATIONSHIP

1. The church shall elect or approve the officers and teachers.
2. The school shall make monthly or quarterly reports to the church.
3. An average of at least 70 percent of the officers, teachers, and pupils shall remain for the preaching services.

## VIII. DENOMINATIONAL

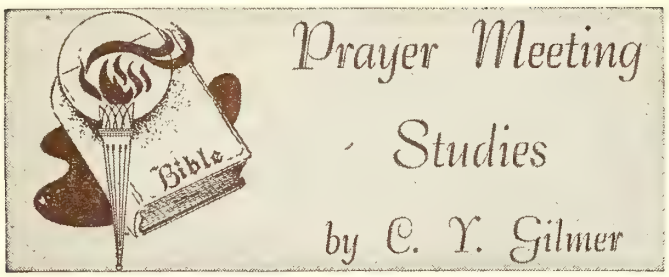
1. The Sunday School shall use all available Brethren publications.
2. An annual White Gift Offering for the work of the National Sunday School Board.

## IX. CONFERENCES

1. Workers' conferences held regularly; ten recommended, six required.
2. Delegates to some convention, denominational and/or interdenominational.

## X. BUILDINGS AND EQUIPMENT

1. Each age group below Adults shall be separated from the remainder of the school at least for the class sessions by walls, movable partitions, screens, or curtains.
2. All classes be provided with equipment such as proper height tables and chairs, blackboards, bulletin boards, maps, charts, and other visual aids.




# Prayer Meeting Studies

by C. Y. Gilmer

"YE MUST BE BORN AGAIN"

All of my life that I had counted brave
And beautiful with grace of wind and sun,
Was but a gleaming pathway to the grave,
A journey that were better not begun—
Had I not heard, above the fall of leaves,
Behind the lovely laughter of the rain,
Beyond the lure of beauty that deceives,
That warning cry, "Ye must be born again."

The very joy of living had sufficed
To spell my ruin in Eternity,
Had I not glimpsed the travail of my Christ,
And known His blood-bought ransom was for me.
Since when, all beauty and all joy are mine,
My God, I thank Thee for such grace as Thine.

—Helen Frazee Bower.

MAN'S GREATEST NEED is the new birth (John 3:3). Man was created in the image of the Creator (Gen. 1:27). Man by volition fell into transgression (Rom. 5:12). Since "all have sinned" (Rom. 3:23), all must be born anew, born from above, born of the Spirit, born of God for restoration from the fall (John 3:5; 1:12, 13). Twice Jesus said, "Except A MAN" (John 3:3, 5), meaning all men without exception must have the spiritual rebirth to see and to enter the kingdom of God. "No outward form can make one clean, The leprosy lies deep within" (Jer. 17:9).

The new birth is a passing from death to life (John 5:24). It is the receiving of a new heart and spirit (Ezek. 36:26). It is becoming a new creature (2 Cor. 5:17). It is a putting off of the old man and a putting on of the new man (Eph. 4:22-24). It is a translation into Christ's kingdom (Col. 1:13). It is a creation "in Christ Jesus unto good works" (Eph. 2:10).

Nicodemus wanted to know the "HOW" of the new birth (John 3:4). The Master illustrates by our experience with the wind (v. 8).

March with its shifting wind
That keeps blowing where it will,
I cannot tell from whence it comes;
Where it goes is mystery still.

Yet I can hear the moans and sighs
As it passes through the trees;
I feel the sting of its wintry blast,
The touch of the summer breeze.

Though I am of the Spirit born,
Like the wind I cannot see,
But I feel the touch as He passes by
And changes all of life for me.

—Bernice Bell.

We are "begotten" (1 Cor. 4:15), we are "quickened made alive to God "through the gospel," by God's Wo (Psa. 119:50; 1 Peter 1:23). By our reception of God "great and precious promises" we are made "partake of the divine nature" (2 Peter 1:4). Saving faith i Christ produces regeneration (1 John 5:1). It is not b heredity, self-determination, nor infant baptism (Joh 1:12, 13).

It is symbolized by water baptism, depicting an inwar change (Rom. 6:3-6), a separation from carnality (Co 2:10-13), a cleansing of sin by the efficacious blood c Christ (Acts 22:16; Heb. 9:14; Rev. 1:5; 7:14), th overwhelming of the Spirit (Matt. 3:11), a putting o of Christ (Gal. 3:27). Baptism is administered in th name of the Father, Who adopts us as His childre (Rom. 8:15), in the name of the Son, Who paid the ran som for our souls (Eph. 1:7), and in the name of th Holy Spirit, Who is the agent of regeneration (Titu 3:5), which conforms to the pattern of baptism outline in Christ's great commission (Matt. 28:19, 20).

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# Lesson Comments by William H. Anderson

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**Lesson for November 1, 1959**

**CHRISTIAN FELLOWSHIP IN ACTION**

**Lesson: Acts 4:32-37; 5:12-16**

"THE WORD 'FELLOWSHIP' is one of the most beau tiful and meaningful words in the Bible. It marked th relationship of the early Christians in the church a Jerusalem. They were bound together with ties of a clos and precious spiritual union . . . 'Behold' the Psalmis says, 'how good and how pleasant it is for brethren t dwell together in unity!' In such unity, in such fellow ship there is strength—strength for the daily task strength for the problems of life, strength to face th uncharted future. The spirit of fellowship will impel th strong to help the weak. In that spirit we shall reac out a helping hand; we shall allow no tensions, n grudges, to prevail among us. When Christians pray to gether and work together, they become strong becaus they have fellowship with Christ" (author unknown).

**CHRISTIAN FELLOWSHIP is only possible for thos who are genuine believers.** "And the multitude of them that **believed** were of one heart and one soul" (4:32).

What was it that produced this kind of relationship between the early Christians? The power of the Holy Spirit in their midst! Not only did the Spirit make His initial appearance at Pentecost, but time and again He came upon the disciples until "they were all filled with the Holy Ghost" (4:31).

This glorious experience of rightness with God and fellowship with one another was for **believers.** It was for those who had yielded themselves to the Lord Jesus Christ in full surrender and obedience.

**CHRISTIAN FELLOWSHIP expresses itself in oneness of heart and soul.** The believers were "of one heart and of one soul" (4:32). Dr. G. Campbell Morgan says this was the **power** of their fellowship. Their **spiritual unity** made possible their **Christian Fellowship.**

Unless a church or people are united in purpose there can be no real fellowship. The early church enjoyed a blessed state of spiritual kinship because the members were "with one accord in prayer and supplication" (1:14), with "one accord in one place" (2:1), and continued "daily with one accord in the temple" (2:46). Where there is no **unity,** there is no **fellowship!**

**CHRISTIAN FELLOWSHIP produces an unselfish and generous spirit.** "Neither said any of them that ought of the things which he possessed was his own; but they had all things in common" (4:32).

"These people were so mastered by the spiritual power that possessed them, so drawn in this fresh and fragrant dawn of the Church's life by the reality of the eternal and the spiritual, that they held with light hands the things of the world" (G. C. Morgan).

**CHRISTIAN FELLOWSHIP, in action, unleases the power of God.** "And by the hands of the apostles were many signs and wonders wrought among the people" (5:12).

God's power was manifested in a twofold manner: spiritually and physically.

**Spiritually:** "And believers were the more added to the Lord, multitudes both of men and women" (5:14). **If the Church of today were truly united in her work, there would be a mighty demonstration of the Holy Spirit in her midst and countless souls would be saved!**

**Physically:** "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one" (5:16). **If the day of physical miracles seems to be past, it is only because the Church is no longer willing to lay aside her petty differences for the common purpose of doing God's work!**

The Church has lost her **power** because she has lost that **oneness** of mind and heart and soul. A church that has no **unity** enjoys no **fellowship. And a Church that cannot demonstrate the spirit of divine love within, will never be able to win the lost and dying WITHOUT!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### A PARENT-TEACHER NIGHT

TO EFFECTIVELY HELP children spiritually, teaching influence should extend throughout the week. School, play, family activities, television, and other activities tend to crowd out spiritual lessons presented in Sunday school. Children need reminders between Sundays.

Think how your ministry could be multiplied if you could enlist parents to continue your teaching during the week.

Most parents are eager to co-operate with the Sunday school. But they have no idea what the teacher is trying to do. You can show them at a parent-teacher meeting. Here are suggestions on how to plan your meeting:

1. Try to have all of the teachers in the department take part—leading singing, praying, playing piano, and other things.

2. Arrange a display of materials to be used during the quarter. Include teachers' manuals, pupils' workbooks, visual aids, and handwork projects. Also missionary projects. Encourage parents to look at materials before and after the meeting.

3. Put on a demonstration of a typical class period. You may have the teachers take the parts of pupils, or "teach" the class of parents. Sing some of your songs, and teach a couple of them to the parents. Show how songs are meaningful to children and remind them of truth taught. Explain why you do what you do. Tell the Bible story as you would to the children. Be sure to show how the application can be made to their everyday lives.

4. Provide mimeographed sheets listing themes to be covered during the quarter, words to songs, and memory work.

5. Include parents in your program, too. A father could give a two-minute talk on why he wants his child to come to Sunday school. A mother might briefly tell how the teaching has made a difference in the conduct of her child.

6. Pastor and superintendent should be introduced, but it is not necessary for them to give talks.

7. Keep meeting short—not much longer than one hour. Plan time carefully.

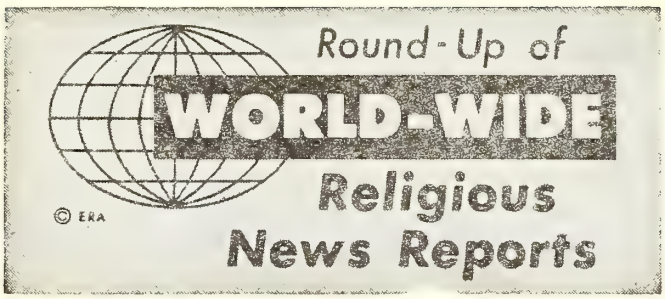
8. Serve light refreshments and make it a get-acquainted period.

It is a good idea to have these meetings once a quarter for the parents of your class or for all classes in the department, if your school is large enough.

By enlisting the parents' help, you can multiply your teaching ministry many times. And don't be surprised if unchurched parents begin coming to Sunday school.

—Teaching Tips

**National Sunday School Convention—Columbus, Ohio, November 11-13.**




## MAGNITUDE OF GERMAN REFUGEE PROBLEM CITED; ONE FOURTH OF WEST GERMANY STILL IN DP CAMPS

Although World War II has been over for 14 years, West Germany today still has a population of which nearly one-fourth are refugees, the secretary of the German National Committee for World Refugee Year said in an address in Geneva, Switzerland, recently. Werner G. Middelmann, permanent under-secretary of the Ministry for Refugees at Bonn, told the International Committee for WRY that the refugee population of his country now totals 12,830,000. Of these, 9.3 million are ethnic German expellees from European areas now under non-German governments, he said. Another 3.3 million are escapees from East Germany or East Berlin, while 230,000 are foreign displaced persons or political refugees.

He showed how his country's post-war effort to solve one of the biggest refugee problems ever faced by any nation had resulted in a 50 percent clearance of camps and the integration of several million refugees into West German society. Nevertheless, Mr. Middelmann stated, a persistent major aspect of the problem has been the lack of housing and employment opportunities. "There are still 1,234 camps in which live 191,000 German expellees," he said. "In another 800 camps there are 126,000 German refugees from the Soviet zone of Germany, and there are 57 camps which house about 16,000 foreign refugees." At the same time, he noted, "the daily arrival of many hundred refugees constantly creates numerous new problems. The integration of certain professional groups offers supplementary difficulties." He pointed out that during 1958 a total of 208,000 crossed over from East to West Germany, nearly half of them not more than 25 years old. From the beginning of this year through September 4, there were nearly 100,000 more.

The committee to whom Mr. Middelmann spoke has been formed by Protestant, Roman Catholic, Jewish and secular voluntary agencies for coordinated promotion of World Refugee Year. It now has 69 member agencies—said to be the largest number ever brought together in support of the refugee cause. Its treasurer is Donald E. Anderson, Lutheran World Federation secretary for resettlement and material relief.

* * *

## EVANGELICAL STUDENT GROUP IN LATIN AMERICA FORM NEW PUBLISHING HOUSE; ISSUE FOUR BOOKS

To help fill the growing need for Christian reading on the level of the university student in Latin America, leaders of evangelical student work there have formed a new publishing house to be known as Ediciones Certeza, with headquarters in Cordoba, Argentina. The new enterprise, which will be the official publishing arm of the International Fellowship of Evangelical Students in Latin America, and will have direct relation with the new student quarterly **Certeza** which began publication in April of this year.

Directors of the publishing venture are Alejandro Clifford, well-known Argentine author, writer and editor, and Paul Sheetz, American Christian journalist, now in literature work in Argentina in affiliation with The Evangelical Alliance Mission.

According to an announcement released recently, the first two titles are already being sold through Christian book stores and student groups in the universities. They are translations of two books recently published in English, **Basic Christianity**, by Margaret Erb; and **Authority** by D. Martyn Lloyd-Jones. A third book is now on the press, and the fourth will go into production soon. According to the directors, Ediciones Certeza plans to publish six or eight books the first year, all aimed at strengthening the faith of young students or helping them in their evangelistic efforts among fellow students.

The decision to launch this new publishing ministry grew out of a study of literature available in Spanish. Statistics indicate that few of the books meet the special needs of students, either evangelical or non-evangelical. Most of the Certeza books will be paper-bound volumes that sell at very modest prices.

* * *

## CANADIAN COLONIZATION EVANGELISM PROJECT BEING PLANNED BY SEVEN MENNONITE COUPLES

A two-man Team of Canadian Mennonites is in the Dawson Creek area of British Columbia, Canada, some 250 miles northeast of Prince George. If their survey trip is successful sometime this winter, but more probably next summer, the first couples will transfer their residence from the Fraser Valley in British Columbia to Dawson Creek. Seven couples now plan to make the move and many others are expected to join them once a start is made. The project, known as colonization evangelism, has a solid missionary purpose.

The plan is that a number of couples move from an established Christian community to a strategic place elsewhere in the country to settle down there with the intention of forming a nucleus for a church. The objective of the group would be to win people in that community for Christ and the church. The two men now at Dawson Creek are expected to report that the group could hope to have a successful ministry there.

* * *

INDIA—Robert S. Oberly, a Lutheran missionary in Rajahmundry, recently reported that since India's independence from Britain there has been increased opposition to missionary effort. Nevertheless, says Mr. Oberly, more publicity should be given to the fact that the Republic of India has opened for the propagation of the gospel large areas that were kept closed by the British because they were "native states." He cited as an example his own work in Surguja, financed largely by the ULC Board of Foreign Missions but administered by its own board operating under the Federation of Evangelical Lutheran Churches in India. According to Mr.

Oberly, the work which could not even have been started under the British has been going on only since 1952. At present there are 2,500 converts in seven parishes. The families of the pastors and lay workers bring the Lutheran community to over 3,000. Other Christian groups are also working in the state.

* * *

RUSSIA—A New York **Times** reporter recently indicated that the Soviet campaign against religion is not succeeding. A "strong revival of religion got underway in the Soviet Union during World War II," according to Harrison E. Salisbury who covered news events in Russia during the Stalin era, "and has continued." There is atheistic literature on every bookstand. "Atheistic lectures are delivered in neighborhood halls." The Communist youth organization tries to combat the influence of religion on the young. But declared Mr. Salisbury, the church attracts more and more young people. Church marriages have again become fashionable. More churches have been opened and those who attend contribute generously. Some priests live luxuriously.

* * *

GUATEMALA—The Central American Mission reports a lively disc-jockey-type broadcast which has become very popular among the Mam Indians in Huehuetenango where unbelieving Indians gather around pre-tuned radio sets. In one recent month Radio Station TGNA broadcast 270 hymns on the program which had been requested by listeners. One Saturday broadcast aired 26 such hymn requests. Missionaries who follow up the requests are enthusiastic about the broadcast.

* * *

The American Air Force Pilot who helped fly Russian Premier Nikita S. Khrushchev to the United States for his recent visit is a Baptist layman, who is true to his Christian convictions. Capt. Harold Renegar, 35, a native of Fort Worth, Texas, is an active member of the Temple Hills Baptist Church, Washington, D. C. His pastor, James Robert Suttie, says of him, "Harold is a fine example of the Christian manhood developed by our Baptist churches and schools. While a student at Baylor University he sang bass in the male quartet and travelled representing the school in churches and at conventions. Since he speaks the Russian language we should pray that God will use him as a witness for Jesus Christ." Capt. Renegar was converted at the age of nine in the Evans Avenue Baptist church, Fort Worth, under the ministry of Ramsey Pollard, president of the Southern Baptist Convention, who was pastor at Fort Worth then.

* * *

Canadian children in the Province of Ontario will be reached through a half-hour television program released each week over CHCH, Hamilton, on and after October 10. The new program, announced by Paul S. Webb, United Missionary Church layman, will be seen each Saturday morning at 11:30. Entitled "How Well Did You Listen?" the new program will feature the Rev. Frank Wellington as chief speaker, Mr. Jim Lake, a gospel magician and Mr. Webb, director of Galt Youth for Christ.

# Spiritual Meditations

**Rev. Dyoll Belote**

## TOO MUCH "HURRY"

**"In your patience possess ye your souls." Luke 21:19.**

**"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.**

WHEN I WAS a theolog at our college at Ashland, I used to serve student pastorates at some of the churches within traveling distance of Ashland. At one charge I was compelled to travel over two railroads. And in using the two roads I had to make connections at an intermediate town. Here I waited for an hour or so, and while waiting was under compulsion of finding something to do to pass the time. And then at the terminal station of the trip sometimes those who were to meet me would not arrive until after the train had continued on its schedule and I had another wait.

Those waits were sometimes a bit tiresome, and yet I know that they taught me patience. In these days of "hurry," "hurry," "hurry," we need to learn the lesson of patience. Waiting periods offer fine opportunity for meditation, for silent prayer, and to give God a chance to speak to us. Sometimes when God does not answer our prayers we grow impatient and wonder why. Perhaps He is seeking to teach us patience.

You will notice that our one text admonishes us to "let patience have her perfect work." It would seem that God finds imperfections in our make-up, and would use these "waiting times" to teach us the grace of patience. And the inference is that patience is a part of a perfect character. And in our patience we acquire control (possession) of our souls.

## "YOU CAN'T FOOL GOD"

You can fool the general public,
  You can be a subtle fraud,
You can hide your little Meanness,
  But you can't fool God!

You can advertise your virtues,
  You can self-achievement laud,
You can load yourself with riches,
  But you can't fool God!

You can criticize the Bible,
  You can be a selfish clod,
You can lie, swear, drink, and gamble,
  But you can't fool God!

You can magnify your talent,
  You can hear the world applaud,
You can boast yourself somebody,
  But you can't fool God!

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## From SUNSHINE ACRES NEWS

This has been a happy year for the children of Sunshine Acres. Many of them feel secure, loved, and wanted, for the first time in their lives. You have helped to make this possible with your labor and gifts of love.

We have boys that were picked up by the police, who were bewildered and lonely without a home or parents to guide them. Most of them were not making progress in school. One eleven-year-old boy was not doing good third grade work last September, but through the help of teachers who donated their time to help him, he is ready for the seventh grade this year.

There are twenty-two boys and girls in our choir now, and they have sung in several churches and for service clubs during the year.

The severe storms we had this summer blew the roof off of our work shop, the well was dry for five days, fourteen children had the mumps, seven the chicken pox, one boy fell off the roof, one got a fish hook in his tongue and another boy one in his eyebrow. But in spite of it all, at the present time all are healthy and happy and counting their blessings.

**Three fine Christian girls from Ashland College, Ohio, came and stayed with us a month during the summer. They had Bible classes, crafts, and also special reading groups for all children who needed to make up a grade in school.**

The need in Arizona for a place to care for small boys who are in trouble with the law is acute. Their own homes are inadequate in every way and they will soon be our teen-age delinquents if something is not done for them now.

**(You will remember that three of the Brethren Youth SUMMER CRUSADERS—Susan Miller, Lois Berkshire, Ann Lindower—served for four weeks last summer at the Sunshine Acres Orphanage in Mesa, Arizona. This report above was taken from their September NEWSLETTER. The work of our Summer Workers at all locations is much appreciated long after they return to their homes.—PL)**

BRETHREN COLLEGE DAYS—NOVEMBER 13, 14, 15
Ashland College Campus

## Vandergrift Reporting

**(This news item was overlooked when preparing the current issue of the BRETHREN YOUTH MAGAZINE, and so it is being printed here. Read other local news reports and interesting articles in THE BRETHREN YOUTH. Subscription price is $1.00 per year.)**

During August in Vandergrift, Pennsylvania, we organized a Teen-Age Youth Group. Each meeting has seen an increase in attendance.

On Sunday, September 20th, we started a Senior B. Y. C. It was so much a success that the younger youth demanded a Junior B. Y. C. So, on Sunday, September 27th, two B. Y. C.'s were held.

And now, a Brethren Youth mid-week Prayer Meeting has begun. This will be a part of the National Project. We are happy the way our youth work is progressing.

Mrs. Oliver W. Wing, co-advisor.

### MORE ABOUT "UNICEF"

Last week PAGE 18 reported about the work of UNICEF and how this organization assists the work of the United Nations Children's Fund through gathering money at Hallowe'en time. Many children who participate in the annual Trick or Treat for UNICEF Hallowe'en program later write to the U. S. Committee for UNICEF at the United Nations in New York. Some of their letters offer an unexpected insight into young hearts and minds.

"I enjoyed Trick or Treating," a ten-year-old reports "because I found out something about people—some you would think are mean give more than the people you think are nice."

"We asked proudly," writes a nine-year-old New Yorker, "because we knew each penny, nickel and dime could help many children."

"I feel happier going around to help people more than I enjoy eating candy," a fourth grader states. "Besides it's no good for my teeth."

## In the Mailbag

**(Soon after the conclusion of National Brethren Youth Conference, Mr. Arthur Petit (Director of Admissions at Ashland College) received this letter from Darlene James, a high school senior from Tucson, Arizona, and active in the Tucson Brethren Church. Parts of the letter are printed here, with the permission of both Mr. Petit and Miss James, in the hope that more Brethren Youth will realize the value of visiting the A. C. campus. During BRETHREN COLLEGE DAYS is a good time to enjoy our hospitality and find out about more of the good things at Ashland.—PL)**

Dear Mr. Petit,

I was very privileged and pleased to be able to be on Ashland's Campus. As you could tell, I completely enjoyed the week I spent there.

I received a lot of information and was cleared on my many questions. I sincerely hope and pray to be able to visit you again (for four years!) Now that I have seen and loved your campus and people, I am even more determined and confident that Ashland is the college for a Brethren youth anywhere.

You make everyone feel so welcome and at home there. Ashland is certainly a place of many opportunities. I honestly feel now that it is the only place I could go.

The week I spent there at Conference is one I will not soon forget. It was one of the most inspirational weeks I've spent in my life. The fun and fellowship also made it one of the most wonderful weeks I've had.

Thank you very much for your interest and all the information and details you gave me while I was there in Ashland. Being able to spend a week on campus was an opportunity for me and an experience that will be long remembered!

Thank you again. I was so pleased to be able to meet you in person, Mr. Petit, after corresponding with you so long.

I hope to be seeing you again and soon, too.

—Darlene James, Tucson, Arizona.

# The Women's Corner

by Helen Jordan

### "WITS' END CORNER"

Are you standing at "Wits' End Corner,"
  Christian, with troubled brow?
Are you thinking of what is before you,
  And all you are bearing now?
Does all the world seem against you,
  And you in the battle alone?
Remember—at "Wits' End Corner"
  Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
  Blinded with wearying pain,
Feeling you cannot endure it,
  You cannot bear the strain—
Bruised through constant suffering,
  Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner"
  Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
  Your work before you spread,
All begun, lying unfinished
  And pressing on heart and head,
Longing for strength to do it,
  Stretching out trembling hands?
Remember—at "Wits' End Corner"
  The Burden-Bearer stands.

Are you standing at "Wits' End Corner,"
  Yearning for those you love,
Longing, and praying, and watching,
  Pleading their cause above,
Trying to lead them to Jesus,
  Wond'ring if you've been true?
He whispers, at "Wits' End Corner,
  I'll win them, as I won you!"

Are you standing at "Wits' End Corner?"
  Then you're just in the very spot,
To learn the wondrous resources
  Of Him who faileth not!
No doubt, to a brighter pathway
  Your footsteps will soon be moved,
But only at "Wits' End Corner"
  Is the "God who is able" proved!

—Selected.

### CONSECRATION

"Will you please tell me in a word," said a Christian woman to a minister, "what your idea of consecration is?" Holding out a blank sheet of paper, the pastor replied, "It is to sign your name at the bottom of this blank sheet, and let God fill in as He wills."—**Christian Digest.**

## INTERESTING ITEMS

(Continued from Page 2)

weeks until we can have our first service in the new church."

ELKHART, INDIANA. Brother and Sister Milton J. Bowman were hosts to the Northern Indiana District ministers and their wives, for dinner and the afternoon, on September 28th.

OAKVILLE, INDIANA. From Brother Arthur H. Tinkel we learn of the illness of Brother E. J. Black, that he is recovering from surgery, during which time he was in the hospital at Muncie. He is home and slowly recovering at this writing. Let us remember our brother at the throne of grace, for his recovery.

Two new members were received into the Oakville church on October 4th, by baptism.

Brother Tinkel notes that he has accepted the call of the Flora Church to become their pastor. He will close his work at Oakville about January 1st, and begin at Flora shortly afterwards.

NAPPANEE, INDIANA. September 27th guest speaker in the Nappanee Church was Rev. John Metzler, Jr.

SOUTH BEND, INDIANA. One new member was received by letter recently.

MILLEDGEVILLE, ILLINOIS. Brother D. C. White, former pastor of the Milledgeville Church, has supplied the Milledgeville pulpit for Sundays, September 20th and 27th, and October 4th.

Rev. Merle Hawbecker, of Lanark, is serving as interim pastor for the Milledgeville Brethren.

### COMPENSATED

"I never yet repented," wrote William Carey, the first English missionary to India (1794-1834), "of any sacrifice which I have made for the Gospel, but find that consolation which comes from God alone." **Prairie Overcomer.**

## Wedding Announcement

BEEGLE-MIATKE. On September 6, 1959, Sylvia Beegle was united in marriage with Ronald Miatke at the Moreland, Ohio, Methodist Church where the former Miss Beegle was a member. Both now hold their membership in the Milledgeville, Illinois, Brethren Church, the home church of Mr. Miatke. The couple resides in Ashland, Ohio, where Mrs Miatke is a nurse at Samaritan Hospital and Mr. Miatke continues his pre-seminary training at Ashland College. At present, Mr. Miatke works at the Brethren Publishing Company, in the **Brethren Evangelist** Subscription Dept., and serves as student pastor of the Glenford, Ohio, Brethren Church. Charles Munson officiated at the double-ring ceremony.

Charles R. Munson.

Brethren Historical Library
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## *for ALL Ages*

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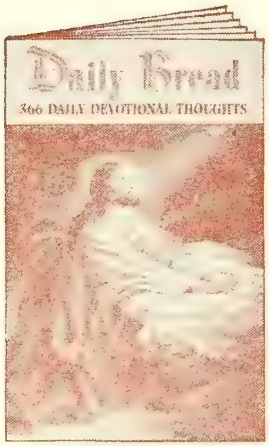


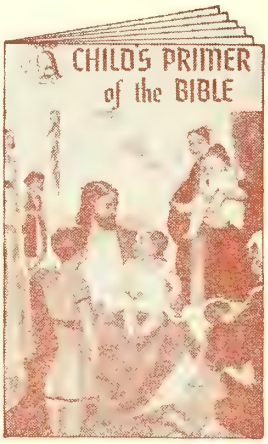

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

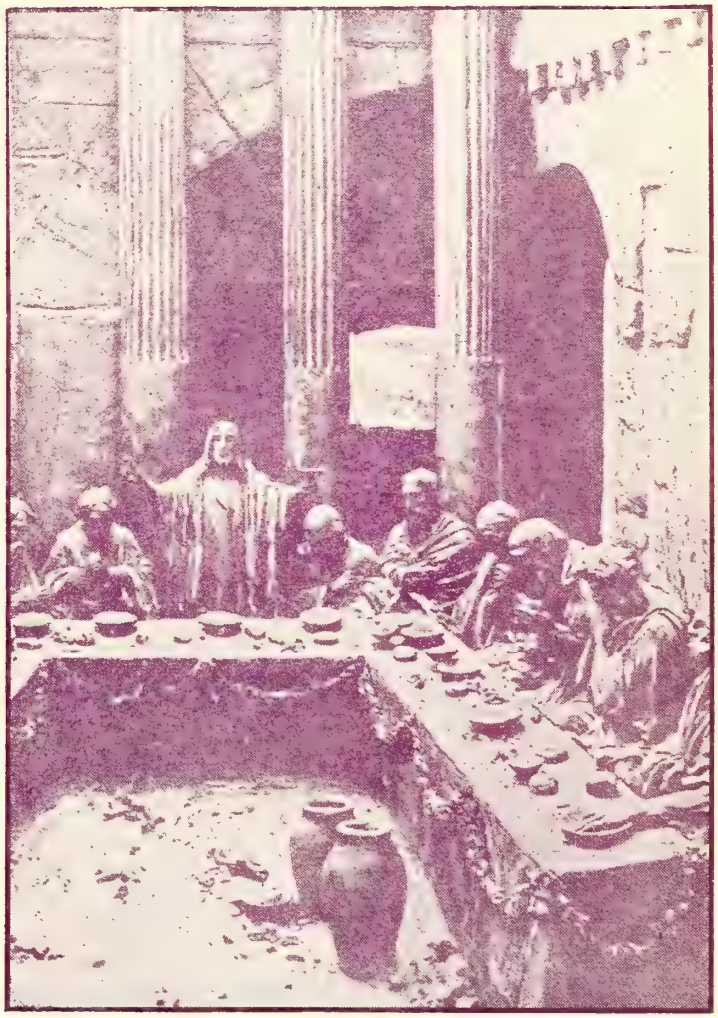
Official Organ of The Brethren Church


"My Peace

I Give

Unto You."

John 14:27



Peace Sunday -- November 8, 1959


Vol. LXXXI October 24, 1959 No. 42


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Brother J. D. Hamel, who has pastored the Brethren Church at South Bend, Indiana, for the past six years, will become pastor of the Sarasota Church as of February 1st.

ST. JAMES, MARYLAND. Brother Freeman Ankrum has tendered his resignation as pastor of the St. James Church. The resignation will become effective about April 1st.

PITTSBURGH, PENNA. Rev. William Rummer is the guest speaker in the Pittsburgh Church for Sundays, October 18th and 25th.

Pastor William S. Crick was on radio WWSW, Pittsburgh, for the half-hour devotional program on Sunday, October 11th. Brother Crick notes that the program was taped in advance.

NEWARK, OHIO. Brother Thomas Shannon, with help from the Newark young people, has taken on the project of providing a monthly newspaper for the congregation. The first issue appeared as of October 5th.

SMITHVILLE, OHIO. Brother Don Rowser reports the scheduled baptism of five young people on October 18th.

GLENFORD, OHIO. Brother Ron Miatke notes: "Dr. L. E. Lindower, Dean of Ashland College, conducted a very informative and inspiring Communion Service for the Glenford Brethren on Sunday evening, October 11th."

WILLIAMSTOWN, OHIO. Missionary in preparation, Bill Curtis, was guest speaker in the Williamstown Church on October 11th.

(Continued on Page 19)

## COMING EVENTS

**LOREE, INDIANA.** Homecoming—**Oct. 25**—Rev. Au tin Gable, Speaker; Rev. Horace Huse, Pastor.

**SOUTH BEND, INDIANA.** Homecoming—**Nov. 8** Rev. Virgil Ingraham, Speaker; Rev. J. D. Hamel, Past

**CUMBERLAND, MARYLAND.** Five-day Revival—**Oc 26-30**—Rev. Joe Uhrig, Evangelist; Rev. H. R. Garlan Pastor.

**VINCO, PENNA.** Revival Meetings—**Nov. 16-19**—Re Henry Bates, Pastor-Evangelist.

**NORTH LIBERTY, INDIANA.** Homecoming—**Oct.** —W. E. Thomas, Pastor.

**NORTH LIBERTY, INDIANA.** Revival Services—**No 9-20**—Rev. H. R. Garland, Evangelist; Rev. W. Thomas, Pastor.

**LINWOOD, MARYLAND.** Revival Meeting—**Nov. 8-1** —Rev. Ralph E. Mills, Evangelist; Rev. Bruce C. Sha holtz, Pastor.

**AKRON, OHIO (Firestone Park Brethren).** Ten-Da Meeting—**Nov. 9-18**—Rev. Percy C. Miller, Evangelis Rev. J. G. Dodds, Pastor.

**PLEASANT HILL, OHIO.** Weekend Bible Conferenc —**Oct. 30-Nov. 1**—Rev. Delbert B. Flora, Speaker; Re William H. Anderson, Pastor.

**BRYAN, OHIO.** Homecoming—**Oct. 25**—Rev. Willia H. Anderson, morning and afternoon speaker; Re Smith F. Rose, Pastor.

**BURLINGTON, INDIANA.** Revival Services—**Oct. 26 Nov. 8**—Rev. Herbert Gilmer, Evangelist, Rev. Elmer M Keck, Pastor.

## PEACE SUNDAY, NOVEMBER 8, 1959

Editor's Note: Material appearing this week and next in the **Evangelist** is designed to help you in the observance of "Peace Sunday" on November 8th. Let us take full advantage of that which is made available to us, to help us to attain a better and more wholesome attitude and conviction on this matter of carnal warfare. W. S. B.

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
Rev. William H. Anderson
Rev. C. Y. Gilmer
Rev. Dyoll Belote
Rev. John Byler

DEPARTMENT EDITORS
Rev. H. Francis Berkshire, Church Methods
Rev. Woodrow B. Brant, Brethren Beliefs
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# The Editor's Pulpit

## Peace Sunday -- November 8, 1959

CAN WE EVER SAY THAT WAR is necessary? Must we resign ourselves to a belief that carnal warfare is the only final solution to settling disputes?

This Editor was born at the time of the rumbling of war guns in Europe. One of our first recollections is that of the returning "dough-boys" as they marched in parade down the streets of Altoona, Pennsylvania. Radio accounts of civil strife and war in Spain were part of our High School days. College days were accompanied with preparations for war, which finally broke into open warfare. We well remember that day in late summer 1939, when headlines screamed that "War is declared!"

France's "impregnable" Maginot Line on its eastern border, built as a stronghold against tanks and guns, was useless against the modern high-flying, high-speed, long-range bombers of Germany. And France fell. World War II was well on the way. Our own entrance into the war after Pearl Harbor in 1941, put all America on an "all-out" wartime basis.

Then there was Korea. Communist aggression, the Cold War, continued operation of concentration camps, displaced persons, billions for defense, are all current bombardments on our thinking to remind us that the spirit of war is still very much with us.

All of this in the lifetime of your Editor. And, the end appears not yet. The question most naturally to come is, "Why war?" We can but touch on the agony and heartaches of mothers and fathers, sisters and brothers, husbands, wives and sweethearts of war-casualty homes as they also ask, "Why war?"

So, we ask again, "Can we ever say that war is necessary? Must we resign ourselves to a belief that carnal warfare is the only final solution to settling disputes?" The Brethren, historically, have felt otherwise. We are known as a "peace church," because of our avowed opposition to war. Not always have we had our best foot forward, for within our ranks at times there has been strife, and many of our number have served in our country's armed forces.

However, in view of the impending danger of an atomic war, it is a good time to affirm our position, and to pray and to work for peaceful existance among nations. The life-time of each of us has spanned wars and rumors of war. Today's teenagers are the war-babies of the forties. Many of this new crop of young men and women will soon be responsible for service to their country. What, then, is your attitude on the questions we have raised?

As we pray for peace, do we believe that nations and individuals can work out their differences without resorting to a war of death? Perhaps by your study of the special articles this week and next in your church paper, and your pastor's sermon on November 8th, the answer can be found. One thing is certain, unless nations find some way besides resorting to war, there won't be much for anybody after the next one. Perhaps now is the time to step forward into the area of world diplomacy with the teaching of the way of peace which Christ, our Lord, has taught to us. W. S. B.

---

**WHY?**

**When people go to a football game, they want a seat on the fifty yard line.**

**When they go to a basketball game, they want a seat at midcourt.**

**When they attend a play, they want a seat about midway in the auditorium.**

**When they go to a boxing or wrestling match, they want a ringside seat.**

**When they go to a circus parade, they want to stand in the front line.**

**BUT—when they go to church, everyone wants a back seat.**

**WHY?**

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# THE CHRISTIAN and WAR

Rev. N. Victor Leatherman

THIS IS NO ATTEMPT to stop national, international or world wars. It is an honest atttempt to show why a Christian should have no part in any carnal warfare. War is the execution of judgment, whether it be exercised by God or by the state. Man had as well try to stop the sea waves rolling, as to try to stop the unregenerate world from carnal warfare. For war is a part of the very nature of the unregenerate world, and mind. War is also a very definite part in the execution of God's holy judgment upon men and nations. War belongs to the powers that be. And, "The powers that be are ordained of God." And, "He beareth not the sword in vain." The Christian is subject to these powers, but his subjection is limited by his fellowship with Christ. Acts 4:19 says, "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 5:29, "Then Peter and the other apostles answered and said, We ought to obey God rather than men." This is my thesis.

**This article is the first part of a message by Brother Leatherman. It was first delivered by him at a meeting of the Pennsylvania District Brethren Ministers, and this last August was presented to the National Brethren Ministerial Association. It is appearing here by request of the Peace Committee of General Conference, and the courtesy of Brother Leatherman.**

**Part Two of this message will appear in next week's EVANGELIST.**

## CONFUSION ABOUT THE CHRISTIAN AND WAR

Christian thinking is much beclouded and confusion reigns between the world political mind and the Christian mind about war. Many real Christian souls have suffered untold agony in this confusing conflict of thought, life and practice. Many are still suffering from it. Many and extremely varied have been the ways, the means and efforts of conscientious Christians to extricate themselves from this embarrassing and most serious spiritual dilemma.

The Oxford Conference, a world conference of churches, in July of 1937 went on record, saying: "War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth. War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No attempted justification of war must be allowed to conceal or minimize this fact." Nevertheless this same conference went on to approve military service.

The General Assembly of the Church of Scotland concluded in the same year, 1937, with this statement, "All are agreed that war in its effects on individuals is an unspeakable outrage on human personality . . . War raises more problems and more serious problems than those it seeks to settle; and the experience of the world in the last war has taught us that for its successful prosecution it relies on mass suggestion and on campaigns of lies and deceit."

The old Federal Council of Churches said, "War is the greatest collective sin of mankind."

Charles E. Raven, Professor of Theology in the University of Cambrige, England, in his book, "War and

## NOVEMBER 8, 1959, IS PEACE SUNDAY
## in
## THE BRETHREN CHURCH

BY ACTION of General Conference in August, 1959, NOVEMBER 8th was set aside as PEACE SUNDAY in the Brethren Church. In anticipation of this special emphasis, the Peace Committee has sent letters and vital material to every pastor and has assisted in the preparation of these special articles appearing in the **Brethren Evangelist** this week and next.

Each one of you readers can boost this November 8th observance in the following ways:

1. Pray with a **special concern** for World Peace on Peace Sunday.
2. Read and share these articles from the **Brethren Evangelist.**
3. Encourage discussion groups about Peace in your own church.
4. Live and work peacefully with your co-workers in Christ.
5. Listen attentatively to your pastor's sermon on Peace Sunday.

Our desire to seek God's direction in the establishment of World Peace should certainly be a constant work of us Brethren. But, in order to make this a constant concern, it is good that we have a special emphasis annually.

Be aware of this special day! Be seeking God's leading for Peace! Be willing to be a laborer for Peace!

THE PEACE COMMITTEE
Rev. Phil Lersch, chairman
Dr. E. M. Riddle
Rev. Clarence Stogsdill
Rev. Herbert Gilmer

the Christian," says, "War is evil and for the Christian a flat denial of his faith." This is, I am convinced, the belief of every thinking person outside the churches. They realize more clearly than we (the church people) do, that by no ingenuity of exegesis can the teaching and life of Jesus be reconciled with war as it is today, and they are amazed that we who profess discipleship have not made that discovery long ago. Why is it that we have been so slow to acknowledge it?

Robert Falke, Bishop of one of the state churches of Germany during the first world war, wrote in his book, "Warrior's Doubts," "So long as the battle rages, Jesus' command of love is completely abolished . . . For us during an engagement on the field of battle the command to love has no longer any meaning. The less consideration we use in wielding our weapons, the more merciful it is, for the sooner the war is ended. The killing is no sin in this case, but a Christian duty, yea, a service to God. The waging of war becomes a Christian duty, yea an act of love . . . Therefore away with all conscientious scruples."

Surely we need no further evidence to prove that this is a very confusing subject than to have each of us write their own thesis upon the subject, as your writer is attempting to do. For him it is a personal matter and not a matter to be taken philosophically, neither should it be treated with irrational emotionalism. Your writer yearns to bear testimony to his beliefs and convictions because of their personal satisfactions.

### A MATTER OF CONSCIENCE

We have earnest Conscientious Objectors to war. But is this a matter to be determined only by the consciences of the people? A careful observation of the program to care for the Conscientious Objectors to war, during actual warfare, will reveal there are as many kinds of conscientious objectors as there are Heinz' pickles. The draft board forced those churches who set up their programs to care for Conscientious Objectors to provide for all kinds of conscientious objectors. Hence they were forced to provide for many whose minds and whose conscience were foreign to the church and to Christianity. Jehovah's Witnesses, and in some few instances, even communist atheists, found their hiding place with the chicks, under the wings of the Conscientious Objector program. The government made no profession of judging the kinds of a man's conscience. There were many purely political objectors among those seeking C. O. cover, to say nothing about those merely seeking to cover their fear. But it is my definite impression this movement embraced many of the finest type of young manhood the church and the nation ever produced. And I think, to be honest, fair and just, we must say this C. O. movement and program during the last World War, was the best expression the church ever made to provide for those whom the mind of the church made to have a conscience on the subject of war. At the same time it must also be said, our government went farther than any other government ever went, in providing for

those whose conscience forbid them to war and kill. Your writer professes to be a conscientious objector to Christians entering into carnal warfare. And yet we must certainly all believe a man's conscience is made up from the content of his knowledge, his faith and belief, and more particularly his theology.

### THE BRETHREN POSITION

Does the Brethren Church today have a definite answer to give to those inquiring young minds who come face to face with the immediate decision to war or not to war? Many of our answers to these young men are given in response much like that response which Peter made to the situation on the Mount of Transfiguration; who because he didn't know what to say, then he sure enough up and said it. I suppose you and I would have done worse than he did there. But are we doing any better with the question of war in our beloved fraternity? And also like the lawyer, who in order to justify himself, when the Lord quoted his scripture to him that the great commandment was to love God, and the second to it was to love thy neighbor, asked the Lord, "Who is my neighbor." So we many times in order to justify OURSELVES, in the statements we have made, and the positions we have taken, are willing many times to go to any length to do so.

I would like here however to recall your attention to the excellent paper of our brother Clarence Stogsdill which he presented at our last meeting. And especially that demonstration of mind that is still seeking the daylight through this subject of war, even though he himself suffered the ravaging experiences of the last world war. I think this does characterize the openness of the minds of most of our young pastors today.

But to say that confusion does not exist in our own fraternity on the subject of war is but to bury our heads in the proverbial sands, or to escape behind a curtain of fog. For we have those who tell with much zeal and fervor and apparently much appreciation of the faith of our fathers, and their resistance against war, and then say, but . . . and blot out any evidence of resistance against the practice of war in their own experience, and often speak rather boastingly of their part, they or their friends and relatives played in war. This is very confusing. Then too you will have some one come along and be very dogmatically opposed to Christians going to war, like the writer of this paper, and seldom give reason for his convictions. However this writer sought in every way possible to make himself understood on this matter during the last World War. He cannot vouch for the clarity of his presentation nor for the understanding of the people he sought to teach. No more than he can this day. Yet we do appreciate the opportunity to make the attempt.

Our declared position in conferences made on this subject, often seems more like an appeasement of our own minds than a declaration of principle and position to serve as a guide for those who need the guidance.

Therefore I feel, whether the feeling is right or wrong but I feel we have no decisive expression coming fror the Brethren Church today on this issue, and that I ar like you and all our other Brethren, compelled by cir cumstances to chart my own course on the matter. Yo will therefore understand my independence, and pos sibly to some of you, unorthodox thinking and expres sion. When you differ with me, let me hasten to say I do not believe in war to end war, except Armageddon and therefore brought no gun along to shoot those wh may differ with me.

Fortunately our nation does still allow much freedom of thought and expression. Perhaps I may be sounding like a liberalist. Our Lord was. And if I do so it is doubtless due to my conservatism. Our Lord was also a conservative. Just this one word more about myself and this subject, while I certainly am not assuming to say the last word on this subject, I do not wish to be understood as one playing with convictions. I take most seriously the very nature and implication of the subject and where I write or speak positively of my convictions, it is because I want you to think with me and to have the same convictions. I am no Joe Smith. What the Lord has given to me, He has also given to you. If the Word of God does not speak, then we have no voice from God today. The leading of the Spirit must always be tested by the Word. And since we are admonished to "Try the spirits," the Word of God is the only standard by which they may be tried. And he who made the Bible, the Word of God, as He caused holy men of old to write as they were moved by the Holy Spirit, He by the same Holy Spirit does lead men to comprehend to some extent, what is written in the Word. Now what does the Bible have to say about the Christian and War?

### WHAT THE BIBLE SAYS

This is primarily a theological question. Theology is fundamental to Christian belief, faith, feeling, thinking and practice. It is never a thing apart from life, as some cold professors would lead us to think. It is as vital as Christ, the Word, the Holy Spirit and life itself. For our theology is our view and understanding and embracing faith in and love for all these. When Jesus asked the man who was born blind, whose eyes He had just opened, "Dost thou believe on the Son of God?" He answered and said, "Who is he Lord that I might believe on Him?" Jesus recognized this as an intelligent question and He answered it in kind, "Thou hast both seen Him, and it is He that talketh with thee." And he said, "Lord, I believe." That was theology at work. Jesus gave us the real key to the scriptures, not Mary Baker Eddy, when He said, "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself." (John 7:17). That is the way we get our theology.

My position is not based as a Christian pacifist therefore, on any human moral code, or mere social moral code, although such a code could receive support from

many viewpoints. Gandhi was a very good pacifist, and was thought of as one of the greatest pacifists in his day; but he was not a Christian pacifist, because he was no Christian. He renounced Christianity from the time he was put out of a South African protestant church on account of the color of his skin. Gandhi was perhaps the best example of a social pacifist.

My position is not based merely upon the interpretations of the founders of the Brethren, although their position was a very worthy one, and one in which they manifested their sincerity by adjusting their lives to their convictions and beliefs. The circumstances of history cornered them into their interpretation and church position. For a number of years they taught and emphasized their position with such positiveness as to exercise the order of the ban and avoidance upon those who went to war, and disobeyed the order of the church. Yet for clarity and honesty it must be understood their position against war, and interpretations about war, grew out of their self-segregation, from any political state, other than the payment of taxes, as demanded by the state, and as the example was set by their Lord. Yet they did seek those places on earth, as best they could find them, that granted them liberty of conscience to abstain from war. That is why they gathered first at Schwarzenau, Germany, and then in Penn's Woods or Pennsylvania.

It is interesting to note that the Mennonites with much the same persuasion as the Brethren have migrated even more to find those places where they were free to exercise this freedom of conscience to abstain from war. The Brethren continued to refrain from any political alliance with the state or any world power. That is why when the Revolutionary war was on they were made to suffer as they did. When asked why they did not give their allegiance to the revolutionary movement, and when this allegiance was demanded, they replied, "We cannot be sure now whether the King of England or the new revolutionary forces would be the power for them to obey and honor." Of course this could be nothing more than a red flag waved in the faces of the revolutionary army. They suffered accordingly.

However in their position they were much like the Apostles and the early church. They could have no voice in state affairs, even if they had desired. In the early church, Rome, Caesar, was the power. Common people had no voice in determining the ship of state. They never gave thought to the course of government. They were only on the obeying and paying end of that course. They were at the mercy of the dictates and whims of world rulers. The church of the martyrs is the answer to their relations with the state. That was pretty much the situation also with our early Brethren. And to this day there continues those who never go to the polls to take part in any affairs politic. They had no mind or interest to stop war. That was an affair of the state and of this world, in which they would have no part. Their only concern was to themselves refrain from war.

Frankly that is pretty much this writer's position. However I believe the liberty our present government grants us today, demands a more complete response to cast my support to all things consistent with the correct interpretations of the Word of God and my Lord and Saviour Jesus Christ.

(To be concluded next week)

Pray, in your family circle, for Peace

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

## GRATITUDE FOR THE EVANGELICAL RADIO PROGRAM

**(In Argentina)**

To the Director of "Platicas Cristianas"

First of all I wish to cordially salute you and your helpers on the "Platicas Cristianas" program. When this reaches you I sincerely desire that you may be receiving God's richest blessings.

This letter is addressed to you with a request for a copy of the New Testament and Selected Psalms. I very heartily congratulate you and wish you may continue your most important programs with all the enthusiasm you show in them—as they bring peace right into our homes and make God's presence seem much closer. Will you kindly sing again that lovely hymn entitled "Consagracion" and dedicate it to me? This request is made as I tune in every Sunday to listen to your programs which I enjoy very much. I also wish you the best season's greetings, hoping, God willing, always to listen in on you and that you may continue forward with the work of saving souls.

Sincerely,

**H. O. A.**

## MORE WORDS OF THANKSGIVING

**(For Argentine radio program)**

To the Directors of "Platicas Cristianas"

As I desire to know more about the truths of God's love, I request you to indicate the way that I must follow to reach the true doctrine, and also which is the true church that one may join, or better yet, which church did Christ indicate to Saint Peter. If you can give me this information, I shall be truly grateful to you for helping me to learn how to reach Him.

That is all for the present, hoping you will gratify my request.

Very respectfully yours,

**R.A.A.**

To my brother in Christ:

I have been tuning in every Sunday to Station C.W.1, Radio Colonia, as well as to some other evangelical radio programs, for they represent spiritual food for my soul, and there is always some Christian teaching which is of benefit in our lives.

I find pleasure in reading, especially, to have at hand that which in the name of the Lord fills my daily spiritual need; and since you offer a New Testament with Selected Psalms, I wish through this letter to request my copy, but not the Bible, as I already have one.

In our Heavenly Father's Name, please accept my heartfelt thanks in advance. It is my sincere wish that God may abundantly bless all those souls who are saved and like in your case, those who are willing to extend a helping hand to those in need, especially like those of us who do not fear to give an encouraging word of salvation.

May God richly bless our brethren in Christ, hallowed be His Holy Name.

H.C.M.

## FIRST MISSIONARY JOURNEY (continued)

**(Rowsey and Solomon to the Churches in Argentina)**

On the launch back to Rosario, which took five hours, a young girl of about 17 years asked me to borrow my New Testament which she noticed I was reading as she passed me. Although somewhat surprised, I loaned it to her. Up in front of the launch she began witnessing to a young male passenger. When she returned the New Testament I asked her what church she represented and she replied that she was a Baptist from Rosario. Later I had an opportunity to witness to a 17 year old young man and to the mother of two children that were seated across from me.

God has so wonderfully answered my prayers and given me the courage and the opportunity to witness while traveling here in Argentina, in trains, buses, boats, etc.

Pastor Varela met me at Rosario and we had lunch and a wonderful visit. Since no evening service was scheduled we made some calls on members, then went to a broadcast of religious music and a sermon. Varela broadcasts this 15-minute program two days a week. The program is carried the entire length of the main street of this town of nearly 25,000 inhabitants by means of loudspeakers well placed on the tops of buildings.

This pastor is, like others of our pastors here, an enthusiastic youth of about 32 with much vision, ambition, and dedication; he also has a good radio voice and delivers a wonderful message. I am thrilled with what I have found in each of the churches in this 19-day trip. God is certainly at work among the Brethren here and He is answering our prayers for a spiritual awakening.

Accompanied by the pastor, I visited one home that was the picture of poverty. Seven persons were living in a 7 by 14 one-room, mud-walled and mud-floored hut. The husband was sick in one of the two beds. A newborn baby lay crying in an old worn-out carriage. The numerous other children, dirty and poorly clad, ran about. We were offered the only two places where one might sit down—with apologies for lack of accommodations. The Villa Constitucion Church is helping this family with clothing and other things; but what is most important,

they are giving them the most vital thing in the world—the Gospel of the Lord Jesus Christ.

We later had a little meeting in the home of some interested, prospective members by the light of a kerosene lamp. There were about 15 present, and Pastor Rivero gave a fine Bible study. This Church is hoping to start its own annex work in this part of town. They have purchased a lot and hope to construct a small chapel on it. There are enough bricklayers, carpenters, etc., in the congregation to do all of the work. This church, like many we have, has a great future, for the people are dedicated; they have vision; they have concern for the souls of men; and they have a mind to work.

On the last night of my visit they followed their lovely custom of standing in a group in front of the church and singing, "God Be With You 'Til We Meet Again." This beautiful hymn has such meaning in whatever language it is sung, but in Spanish it is truly lovely.

The first official missionary journey to the churches is now listed in the file cabinet of my mind under the title, "Fond memories." I consider it among the great mountain-top experiences that God in His divine mercy has privileged me to have.

PRAY FOR YOUR ARGENTINE BRETHREN! THE BRETHREN HERE ARE PRAYING FOR YOU THERE! TOGETHER AS ONE BODY IN CHRIST WE SHALL UNITEDLY WORK FOR THE EVANGELIZATION OF THE WORLD UNTIL JESUS COMES AGAIN! (Titus 3:15)—**Kenneth Solomon.**

# GENERAL CONFERENCE PEACE COMMITTEE REPORT

## (Adopted by the 1959 General Conference)

THE 71ST GENERAL CONFERENCE of the Brethren Church held at Ashland, Ohio, August 17-23, 1959, offers thanks to God Almighty for the absence of war during the past year within our own country and throughout other parts of the world; and we pray God's sustaining and comforting hand to be with those innocent souls who have suffered because of armed conflict, caused by the sinfulness of man, in various trouble-spots.

We as a Church desire to register again our oppostion to war and carnal conflict.

We are appreciative of the various agencies of the church that have helped bring our historic peace position to the attention of our constituency during the past year; namely,

a. For recognition of November 9, 1958, as Peace Sunday in the Brethren Church.

b. For publication of special articles on peace in the **Brethren Evangelist.**

c. For time allotted by Ashland College and Seminary in April of this year for special Peace Meetings, led by Rev. Jacob Dick.

d. For the concern and papers presented by the Pennsylvania Ministers and the National Ministerium upon this subject.

Therefore, be it resolved that we hereby reaffirm our historic stand of opposition to physical violence by adopting this following statement:

"All war is sin and has brought only more evil and suffering upon the face of the earth. Therefore, believing that fighting wars is not the solution to man's personal nor international problems, and believing further that taking human lives in armed conflict is contrary both to the will of God and to the teachings of Jesus Christ, we cannot conscientiously endorse in any way an armed conflict.

"Consequently, our desire is to activate a more positive program of Peace Education within the Brethren Church, so that our young people and adults will be fully aware of the (1) teachings of Jesus Christ concerning Peace, (2) past writings and statements of the Church, (3) current trends toward non-violence, and (4) alternatives to military service made available by the Selective Service System."

And be it further resolved that:

a. **Brethren Churches be asked to set aside November 8, 1959, for emphasis of Peace and Non-Violence, and that we ask the Editor of the BRETHREN EVANGELIST to present appropriate information for us prior to the above date.**

b. Ashland Theological Seminary present a program of instruction on Alternative Service during the coming year and explore the possibility of including Peace Education in their future curriculum.

c. District Sunday School Boards consider including a class on Peace Education in the Summer Camping Program.

d. **Brethren Pastors assume it to be their responsibility to be familiar with the opportunities of Alternative Service and to present said program to their congregations, and especially to those young men of draft age.**

Furthermore, we ask that the conference Secretary file a copy of this report with the Department of State, and the Department of Defense in Washington, D. C.

Respectfully submitted,
The Peace Committee.

# PEACE SUNDAY, NOVEMBER 8, 1959

# VACATION BIBLE SCHOOL AT COLUMBUS, OHIO

## July 6 to 17

THE COOPERATIVE BRETHREN CHURCH of Columbus, Ohio, held its Daily Vacation Bible School from July 6 to 17. This was the thirtieth consecutive year we have conducted a Vacation Bible School here in Columbus. Our total enrollment was 90, with an average attendance of 82. We have always had a very good regular attendance throughout the two weeks of our schools. This year 63 had a perfect attendance record.

On Friday evening, July 17, our school gave its closing program to a large and appreciative audience that filled our church sanctuary. As a part of the program colored slides were shown of the entire school, of each class, and of the children at work in Bible study and in handicrafts. Much interest was shown by the parents and friends in the displays of the work of the six classes arranged in the primary and assembly rooms.

During the school the children and workers put offerings into small church banks in each class for our missionary and youth projects. We have afternoon sessions of the school also for primary and older boys and girls who wish to work on various handicrafts.

Our Vacation Bible School is a great help to our Sunday school and church work. It keeps the church and community in closer contact with each other than would otherwise be possible. We are thankful for the assistance and prayers of all who make these schools possible year after year. We ask a continued interest in your prayers as we endeavor to make, through the various activities of our church, the Gospel of Salvation available to all who will come, regardless of race, color, or social status.

D. R. Murray, Pastor.

## A TEENAGER'S CODE

**1. Don't let your parents down. They brought you up.**

**2. Stop and think before you drink.**

**3. Ditch dirty thoughts fast, or they'll ditch you.**

**4. Show off driving is juvenile. Don't act your age.**

**5. Be smart—obey—You'll give orders yourself some day.**

**6. Choose your friends carefully. You are what they are.**

**7. Choose a date fit for a mate.**

**8. Don't go steady unless you're ready.**

**9. Go to church regularly. God gives you a week. Give Him back an hour.**

**10. Live carefully. The Soul you save may be your own.**

# What's Doing in the Churches

## RALLY AT VINCO BRETHREN CHURCH

THE VINCO BRETHREN CHURCH was the scene on October 1st, of fall rallies of three groups—ministers, laymen and women—in the Pennsylvania District of the Brethren Church. Approximately 150 attended the sessions.

Members of the Laymen's Association set a goal of $500 for church extension work in the state and also $500 toward the national laymen's project. John Golby of Johnstown, national president, spoke on goals of the national laymen's group.

The laymen went on record as staunchly opposing any court action that would ban Bible reading and recitation of the Lord's Prayer in the public schools. The men also heard a talk by Rev. Henry Bates, host pastor.

A workshop on audio-visual aids was held by the Ministerial Association, with Rev. Clarence Stogsdill, pastor of Johnstown Third Church, presiding. The group scheduled its winter meeting for December 29th at Berlin.

Slightly more than $1,000 was received by the Woman's Missionary Society in its project offering to help complete the living quarters for Rev. and Mrs. Harold Barnett at Lost Creek, Ky., Brethren mission station. Rev. Barnett formerly served Johnstown Second Church.

Morning devotions were conducted by Mrs. Albert Custer, with Mrs. Evajean Stahl as soloist, accompanied by Mrs. Ruth Ely. Mrs. Lester Leidy gave the welcome, with response by Mrs. Harry Berkshire.

Mrs. Betty McQuillen and Mrs. Hazel Adams played a piano-organ duet at both morning and afternoon sessions. Mrs. Guy Ludwig conducted afternoon devotions, with a solo by Mrs. Jesse Miller. Rev. Bates spoke on "Let's Get Down to Business."—Johnstown Tribune-Democrat.

## NEWARK, OHIO

It has now been two months since we moved to Newark, having accepted the call to the pastorate here. These two months have been very busy, and have gone by rapidly. It is hard to realize that we have been here two months already. The combined matters of finishing moving and getting settled in the parsonage, along with the planning and setting into motion a program for the church has not left us many idle moments.

First, let me say that there are certainly tremendous opportunities here in Newark for a strong Brethren Church. There are hundreds of unchurched people, and we have been very well received wherever we have gone, and there is a great deal of interest in our church. Brother Crick has certainly laid a good foundation in the past several years, and we pray that by the grace of God we may be able to build thereupon to the glory of Jesus Christ.

The Brethren Youth Crusaders, Evening Service, and Mid-week service, have been resumed since the first of September. Two Sunday School Workers' Conferences have been held to discuss and make plans for the Sunday school.

A Junior Choir is being organized, and we also expect to have an Adult Choir soon. This Sunday evening we will begin a Junior BYC which will meet simultaneously with the Senior group.

Special blessings have been ours as one lady came forward for re-dedication at the close of one of the morning services. Promotion and Rally Day have caused us to rejoice. There were 69 for Sunday School on Promotion Day which broke the previous record of 60. There were 71 for the morning worship service on that day. On Rally Day another new record of 78 for Sunday School was established, with 80 in the worship service. Believe me this pretty well fills the chapel, but we do hope to be able to get some more in.

On Sunday night, 22 gathered around the Lord's Table to partake of the Communion Service, in a candle light service. The Sunday evening services have averaged 23.

The Brethren Youth met Monday night to publish the first of what will be a monthly paper.

On Thursday night before Rally Day, a group of folks went calling. A program of weekly visitation will be inaugurated soon.

We do ask for the prayers of the brotherhood that the Lord may bless the work here.

Thomas A. Shannon, Pastor.

## NORTHERN INDIANA MINISTERS MEET

Ministers and wives of Northern Indiana met September 28th at noon for a carry-in dinner at the lovely, new parsonage in Elkhart, occupied by Reverend and Mrs. J. M. Bowman. The dinner and fellowship period were held in the social room, so splendidly arranged for such a gathering.

There were 17 present, with two guests, Mrs. John Mills, Hagerstown, Maryland; and Mrs. Bessie Grove, Brighton, Indiana. Present also were three children.

Reverend and Mrs. C. A. Stewart, now of Nappanee, were welcomed into the group.

A number of coming events in the churches were announced. A missionary letter was read from the Krafts in Nigeria and prayer was offered in their behalf, due to recent illness in the family.

Rev. Bowman was chosen chairman for these activities of the Northern section of Indiana. It was a delightfully, pleasant and profitable day for all.

E. M. Riddle was chairman for the day.

E. M. Riddle.

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As a secret, hidden-away prayer warrior, you can touch the world. In our active life we only touch a few people.

# My Best for My Children

FAITH IN THE SAVIOR is the greatest contribution any parent can make to his children.

Greater than fame and better than money, even more important than education, is giving to each child the gift of faith. That gift will be enlarged and strengthened as he goes onward; and all of life will be sweeter, stronger, and better for it.

How can I do my very best for my children?

The best method is to teach them by precept and practice. By seeing the Lord Jesus in you they will come to love Him, trust Him, and to obey Him.

Your **conduct** will be the most obvious factor to them. Actions always speak louder than words. In his love and admiration for his parents, the little child learns early whether he is loved or not. As he grows older his big eyes observe what is done; and he correlates his observations with the instruction given to him.

Intuitively the child understands practical Christianity in action. His response will first be imitation of what he sees and hears; but imitation can soon become a living reality. He will believe what we believe. He will walk and talk as we do. It will be easy for him to believe in the Savior for having seen Him in father and mother.

Christian **character** will be as apparent to our children, younger and older, as to others; perhaps more so. Before they learn to read the ABC's they read character. Intuitively they understand adults much better than we give them credit. Integrity, honesty, honor, unselfishness, courage in the face of great difficulties—such character traits are deeply impressed upon young plastic minds. The children will see Christ in our character, and will share the confidence that others have in us. They will be proud of mother and dad, and of the Savior.

Our **conversation** can show forth the Lord Jesus. Little folks have big ears as well as big eyes. They comprehend the intent as well as the content of our talk. They will make mental note of our appreciation and helpfulness for others; and contrariwise of unkind and unfair criticism. Our kindness and consideration for others in what we say and what we do can teach them of Him who went about doing good to all.

**Consistency** is a jewel; and nowhere does it sparkle more brightly than in the Christian home. At the family altar we can teach children about Christ as we read the Bible; but even more impressive to them will be their seeing Christ in us. They will note what we say and do in Sunday school and church; and will compare that with our attitude and actions in the home. Consistency in our words and our works will be evidenced by the standards we maintain in the Lord's house and on His day, and in the carefulness with which we do His work as laity or clergy. Your faith in the Savior will be conveyed to the children by your faithfulness to them and to the Lord, by your fatherly care and concern. To me it has always been challenging and encouraging to remember that in days dark and foreboding, Noah's sons followed their godly father even into the ark. That action must have seemed somewhat foolish to them, as it certainly was to the worldlings round about; but they had learned to trust God because they trusted their father.

The future of your children depends so largely upon their faith in Christ. Christian conduct, character, conversation, and consistency will pay big dividends in the life of every child.

A family altar with its open Bible and bended knees for the whole family, the happy home, the attendance of all the family at Sunday School and church—all these make for a wholesome outlook on life by the children, and the establishment of standards that will go with them throughout life. Correction that is constructive, cooperation that is cheerful, harmony that is helpful, such are the memories the children will carry with them when they leave our homes and go into their place of service and usefulness.

From her heart out of more than fifty years of experience of leading little orphan boys and girls

to the Savior, the late Amy Carmichael of South India wrote this earnest prayer:

FATHER, hear us, we are praying,
Hear the words our hearts are saying,
We are praying for our children.

Keep them from the powers of evil,
From the secret, hidden peril,
From the whirlpool that would suck them,
From the treacherous quicksand, pluck them.

From the worldling's hollow gladness,
From the sting of faithless sadness,
Holy Father, save our children.

Through life's troubled waters steer them,
Through life's bitter battle cheer them,
Father, Father, be Thou near them.

Read the language of our longing.
Read the wordless pleading thronging,
Holy Father, for our children.

And wherever they may abide,
Lead them Home at eventide.

Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Illinois

# God of the Left-Overs

**"He heweth him down cedars, and taketh the cypress and the oak . . . He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm . . . AND THE RESIDUE THEREOF HE MAKETH A GOD." Isaiah 44:14-17.**

THIS MAN'S God is a **god of the Leftovers.** Two words express this man's philosophy of life, "Me first." After satisfying the flesh he took the residue and made a god. In vain would he satisfy the longing of his heart and soul with what was left-over.

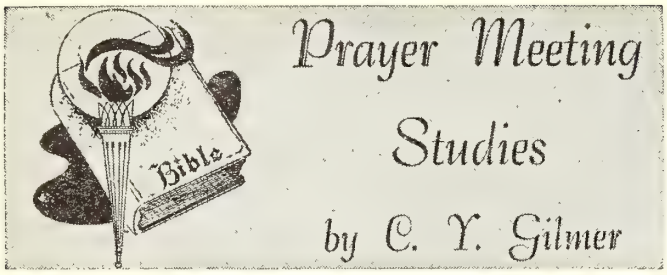
It is good to eat when one is hungry. It is good to have a fire when one is cold. It is perfectly all right to enjoy each blessing which comes our way. But, is it right to give God only the left-overs? Do we?

Does God get the left-over part of our time? These are busy days in which we live and it takes time to read God's Word. It takes time for prayer and it takes time for witnessing. It takes time if we are to be faithful at the services and work of the church. There are so many demands which we give first place in our daily schedules that we are prone to give God the left-over part of our time.

Does God get the left-over part of our energy? We spend ourselves doing things and perhaps never get anything done. If we miss the first section of a revolving door our plans for that day are upset. We must give our energy to our work and to the demands of the society in which we live. Tensions develop which may cause many to break under the stress and strain. We are too tired to attend church services on Sunday and prayer meeting is completely out. We are too busy and too tired to help in the work at the church. Can we not pay someone else to do it? When it comes to our energy, God often gets only the left-overs.

Does God get the left-over part of our money? It takes so much to live today. We have to eat, you know. We must have clothes. There are so many things which we group under the general heading, "the necessities of life" . . . we must have them! We have such a hard time making ends meet. We must give more time and more energy to make more money. But what about that money? Does God get the left-over part of that? We forget that the tithe belongs to Him and that we make no offering until after we have paid the tithe.

God demands the first fruits. He will reward His children who are faithful stewards of their time, energy and money. Let us give God the proper share and not just the left-overs and we will find satisfaction for the longing of our heart and soul.—**Greater Europe Mission.**




# Prayer Meeting Studies

by C. Y. Gilmer

### THE TESTING HOUR

In golden youth, when seems the earth
A summer land for singing mirth,
When we are glad, when hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies,
A garden each must sometime see—
Gethsemane, Gethsemane!
Somewhere his own Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears
This garden lies; strive as you may
You cannot miss it on your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey soon or late,
Must part within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine"; who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.
Gethsemane, Gethsemane!
God help us through Gethsemane.

—Ella Wheeler Wilcox.

GETHSEMANE WAS NOT THE FIRST of our Lord's many trials (Luke 22:44). Born in poverty (Luke 2:7); reared in poverty (Luke 2:24; Lev. 12:8), He became "the carpenter's son" (Matt. 13:55). He rode on a borrowed beast (Matt. 21:5), feasted His disciples in a borrowed room (Mark 14:15), and was laid in a borrowed tomb (Matt. 27:59, 60). As early as twelve He knew His spiritual duty (Luke 2:49), until it became night hours spent in prayer (Mark 1:35), a divine urge for preaching (Luke 4:43), setting His face like a flint toward Jerusalem (Matt. 16:21), to be betrayed by a friend (Matt. 26:46).

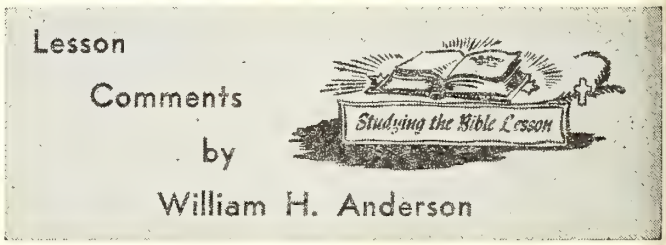
He could not avoid the crowds (Luke 19:10) for rest (Psa. 55:6). By them He was pressed in His healing (Mark 1:33), at His meals (Mark 2:15), on the mountain top (Mark 3:20), on vacation (6:33). Yet He was lonely (Matt. 8:20); forsaken by His own (26:56), and by His God (while He bore our sin) (Matt. 27:46). He was so fatigued that He slept in a boat rocked in a storm (8:42), that He had to rest on Jacob's well (John 4:6). After fasting for 40 days He was tempted of the Devil (Matt. 4:2). Once He looked for figs and found no fruit (Mark 11:12). He thirsted at Jacob's well (John 4:7), on Calvary (19:28).

Christ's friends thought He was crazy (Mark 3:21). His relatives did not believe (John 7:5), His countrymen rejected Him (Mark 6:5, 6), His disciples were afraid of Him (6:52), His disciples did not exercise faith (Matt. 17:17), and strove among themselves for position (Luke 22:24) even after the institution of the holy communion. His disciples would not keep a prayer watch (Matt. 26:40), nor believe in His resurrection (Luke 24:25). He was accused of blasphemy (Mark 2:7), belittled for eating with sinners (2:16) and for healing on the Sabbath (3:1-5). They attributed His power to the Devil (3:22) and His authority was disputed (Matt. 21:23). He was subjected to much pain (Matt. 16:21; 20:17-19), and physical torture (27:26, 29, 35). But because of all this He is able to succor those being tried (Heb. 2:17; 4:14-16).

And we are not only the only ones who have trials (1 Peter 5:9). They are permitted unto us for our good (Heb. 12:11). By them we are instructed (Psa. 94:10). Our recourse is in faith in Romans 8:28. It may be that we are goaded for a purpose (Acts 9:5)—to make us willing for God (9:6)!

"From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

"From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims Thy Calvary
O Lamb of God, deliver me."

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**Lesson for October 25, 1959**

## UNDAUNTED WITNESSES

**Lesson: Acts 4:1-14**

"A MAN testified that though he could not remember a word from the messages of two of London's best-known preachers, delivered on a certain Sunday, he could not forget the words of a layman whom he heard in an open-air meeting. The layman stated, 'I have not been to college, but I have been to Calvary'."

Many Christians refrain from witnessing because they feel inadequate for the task. The only qualification is to know personally, and experimentally, the Lord Jesus Christ.

Several important points are highlighted in this lesson concerning witnessing.

**1. Christ told the disciples that Pentecost would empower them to be His witnesses** (Acts 1:8). When Pentecost came that is exactly what happened.

"And as they (Peter and John) spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them" (4:1). The lame man had been healed by the power of the Risen, Ascended Christ working through Peter and John. "All the people ran together unto them in the porch that is called Solomon's, greatly wondering" (3:11). **Peter took this opportunity to witness to them of the Lord Jesus Christ!**

**Christ has made us His witnesses! He has given the Indwelling Spirit to empower us for witnessing. All we need to do is to take advantage of every God-given opportunity to tell others what Christ has done for us. This is all Peter did!**

**2. Satan is displeased when we become Christ's witnesses.** "As they spake unto the people," in obedience to Christ's command, Satan was at work. "The priests, and the captain of the temple, and the Sadducees, came upon them, being grieved (greatly disturbed)" (4:1-2).

**Opposition can be expected! The religious leaders would have been horrified at the suggestion that Satan was using them to oppose God. But it was true. And everyone who stands in the way of the advance of the Gospel is a tool of Satan!**

Peter and John "taught the people, and preached through Jesus the resurrection from the dead" (4:2). Christ's command had been: "Go ye therefore, and **teach** all nations . . . **teaching** them to observe all things whatsoever I have commanded you" (Mt. 28:19-20).

So great was the opposition, Peter and John were arrested (4:3), and threatened (4:17, 21). Little did they care! Doubtless they remembered the assuring words of their Saviour:

> "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven "(Mt. 5:10-12).

**3. Witnessing will bear fruit.** When Peter preached his famous Pentecostal message there was fruit unto the honor and glory of God: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (2:41).

Following the lame man's healing and Peter's message, God again gave fruit: "Many of them which heard the word believed; and the number of the men was about five thousand" (4:4).

**This is what makes witnessing worthwhile! The assurance that God's Word shall not return void. For, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"** (Ps. 126:6).

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Too many want to do something to get eternal life. Then they can brag about what they have done.

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### SUNDAY SCHOOL CONVENTIONS

BY THE TIME you read this two of the three National Sunday School Conventions will be history. The third convention held in Columbus, Ohio, is still in the future, however. It will be held on November 11th to 13th at the Veterans Memorial Auditorium. The convention will draw Sunday school workers from all over the Midwest for inspiration, instruction, and fellowship.

The list of key speakers is most outstanding: **Dr. Clate A. Risley,** executive secretary of the NSSA; **Dr. Henrietta Mears,** one of the most popular speakers in the nation on Christian education; **Dr. Bob Pierce,** president of World Vision; and **Rev. Charles Blair,** pastor of Calvary Temple, Denver, Colorado. These are just a few of the one hundred Sunday school specialists who will be headlining this great convention.

In addition to the speakers there will be seventy workshops for instruction purposes. Here are a few of the workshop titles: **Lesson Preparation for Children; The Laws of Teaching; Small Sunday Schools; The Pastor and the Sunday School; Planning the Year and Years Ahead; Branch Sunday Schools; How to Departmentalize;** and **Standards for the Sunday School.**

Twenty institutes are planned for this convention. These are three workshop periods spent on one subject. They cover such subjects as: **How to Introduce a Training Program; Sunday Evening Youth Program; Sunday School Superintendent; Bible Study Methods;** and **Song Leading.**

Other features of the convention will be: **Idea Spots.** Special idea "spots" will be scattered throughout general sessions of the conventions. Convention personnel will explain "a gem of an idea" which has worked successfully for them. The ideas will concern teaching, Sunday school administration techniques, and many other related areas of Christian education.

**Question and Answer Session.** Convention delegates will have the opportunity to ask a distinguished panel of experts any Sunday school question they have from the convention auditorium floor during the question and answer session. Reporters with roving mikes will collect questions to be answered by the Sunday school specialists on stage.

**Counseling Booth.** A booth for private counseling on Sunday school matters will be staffed throughout exhibit hours by convention personnel. This will enable any delegate to secure personal help on any important Sunday school matter.

This is the opportunity of a lifetime, and surely no Brethren Sunday school worker will want to bypass it. The few dollars you spend to attend one of these conventions is an investment in eternity, for you will come home inspired, challenged, and ready to go to work for Jesus Christ through your Sunday School.

# Spiritual Meditations

**Rev. Dyoll Belote**

## "PEACEFUL COEXISTANCE"

**"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.**

IN LATE MONTHS we have heard the title of this study quoted much as the expressed desire and aim of one Nikita Khrushchev, recent guest of the President of the United States. It has occurred to your writer to wonder just what the Russian Premier really means by the phrase.

Former examination and interpretation of the Premier's declaration has led one to believe that his thought is that of quiet acquiescence on the part of the smaller nations to the imposition of the will and rule of the larger nations—and especially of the rule of the Russian nation —over them. Judging from the Premier's speeches during his visit in our country we conclude that he believes that the Communist type of government is the only worth-perpetuating type of government in the world. And since there are several other countries in the world which do not agree with him and his philosophy, it is not likely that his interpretation of his favorite phrase will be acceptable to many other peoples. For the love of freedom rests inherent in the breasts of all men, and to suggest that only one nation has the right and wisdom to determine the well-being of all other nations is never going to lead to peace among men.

Coexistance we have now—always have had—and always will have. This means living together as individuals and nations in our allotted places and within the confines set by common agreement. On this there seems to be common agreement. But how to be content with the allotment granted us, and not to cast envious eyes at the allotment of our neighbors; to find within our sphere abundant room to exercise the talents given us, and to be punctilious to respect the rights of those in other allotments?

Since human beings are frail and subject to selfishness and greed we must refrain from the inclination to seize that which is not ours, be it land, or goods, or life and liberty. It is the desire and attempts to appropriate any of these rights and privileges of one individual or nation by another nation or individual which leads to war and devastation. And until this universal tendency to covet the goods and lands of others has been conquered and replaced by the spirit of love and brotherhood in the hearts of men we shall not have that peace among men which will make coexistance a happy and contented possibility.

It is not the subjugation of small nations by larger and stronger peoples that will bring "peaceful coexistance," but that desirable attitude of men and nations will come only when Christ and His teachings have found lodgment in the hearts of men, when men shall "beat their swords into plowshares and their spears into pruning hooks, and men shall learn war no more." Lastin peace will come not by the diminution of war-prepara tions, but by the enhancement of the Spirit of Jesu Christ among men. God hasten the establishment c "Peaceful Coexistance" through the ushering in of th establishment of Christ's peace, the peace to which H referred when He declared, "Peace I leave with you, m peace I give unto you: not as the world giveth, give unto you."

### MAGAZINE TAKES CATHOLIC-PROTESTANT POLL FINDS CONVERSIONS TO PROTESTANT FAITH LEAD

The Protestant magazine **Christian Heritage,** in an attempt to learn why Protestants and Roman Catholics change their religion, sent a questionnaire to 2,370 pastors throughout the United States to determine the trend and reasons for conversions. There were 437 replies from 33 different denominations. This high percentage of return is considered indicative in itself of the importance attached to the information which was submitted. According to Dr. Walter M. Montano, editor of **Heritage,** the compiled statistics reveal that "in the past five years for every Protestant church member turning Roman Catholic, there were five Roman Catholics who embraced Protestantism. The ratio is increased to nearly 30 to 1 when we compare those Protestants who were not members of a church and were attracted to Rome."

* * *

### LEADERS WARN OF MOSLEM MISSION ACTIVITY; GERMANY AND AFRICA PRESENT POINTS OF DANGER

Professor Georg Vicedom, well-known German missions expert, says that Islam is concentrating its missionary resources in Germany. The professor told the first all-German missionary study conference at Bethel-Bielefeld that 800 Germans had recently joined the Moslem Ahmadiya sect, which has issued a lively modern translation of the Koran to compete with the Bible. He said that Moslem states were financing the building of mission centers and mosques in places like Hamburg, Munich, Berlin and the Ruhr district.

"The Moslem communities in Germany are still small," said Professor Vicedom, "but they are tremendously active in trying to win converts. Germany is to be the base for the whole Moslem missionary campaign in Europe."

Professor Hendrik Kraemer, Dutch authority on Islam, told the same conference that Islam is at present undergoing a crisis of faith. He said secular thinking by Arab politicians, military men and scientists was undermining the faith and ethics of the Koran. Dr. Kraemer urged

Christians to help troubled Moslems to find answers to the questions they were asking.

Meanwhile, according to an editorial comment in a recent issue of **IFMA News**, "Possibly the greatest threat to Africa is the detailed plans of the forces of Islam. With the greatest missionary force ever known permeating the whole of the continent, Islam is making a bid for the souls of 225 million people. Last year more than 600,000 made the long pilgrimage to Mecca. They have thus become Al Haji, the pilgrim, whose objective in life is the propagation of Islam everywhere."

* * *

**AMERICAN ARCHAEOLOGISTS UNCOVER NEW RUINS; FIND 2,600-YEAR-OLD WINERY IN ANCIENT GIBEON**

Archaeologists of the University of Pennsylvania Museum have uncovered the ruins of a 2,600-year-old winery at the ancient Biblical city of Gibeon, near Jerusalem. The discovery was announced recently by Dr. Froelich Rainey, museum director. The American School of Oriental Research was a joint sponsor of the expedition headed by Dr. James B. Pritchard, research associate at the University of Pennsylvania Museum.

During the fourth season of work at Gibeon, the excavators cut through the debris of five ancient habitations, which lie covered with sand at the modern village of El-Jib, site of Gibeon. Finds made during previous seasons had indicated the presence of the winery, which had 38 wine cellars cut into solid rock.

Dr. Pritchard reported that the cellars had storage capacity for 30,000 gallons of wine. Jars of wine, he said, were lowered through a small, round opening at the top of each chamber. After the wine had been lowered, the openings were covered with a flat stone and the cellars remained at a constant temperature of 65 degrees. This is the same temperature, the archaeologist noted, that is used today for wine storage at the nearby winery at Latrun, in Jordan.

Found on the site of the winery were stone presses in which grapes were crushed by foot, and hundreds of fragments of large storage jars having a capacity of from eight to ten gallons and funnels for filling the jars.

The wine industry at Gibeon, which is mentioned 43 times in the Bible, came to a sudden end when the city was destroyed about 600 B. C. by King Nebuchadnezzar, who carried the people of Judah away as exiles to Babylon when he destroyed Jerusalem. Centuries later four of the 38 cellars were plastered and used as cisterns, Dr. Pritchard said. Six were enlarged and used as Roman tombs. One of the six contained a vault with 200 niches for the ashes of the dead.

* * *

Youth center activities organized by the Protestant Council of the City of New York this past summer kept 820 city-bound teen-age boys and girls busy in a variety of projects. The Council also places 42 teens in summer camps sponsored by the New York **Herald Tribune** fund and five others went to American Legion camps. In his report on the Council's teen program, Youth Work Supervisor Cleveland E. Lassiter declared that experience confirmed that the best time to schedule a teen-age program is late afternoon through late evening. "It is understandable," he said, "that young people in high delinquency neighborhoods resist going home to a hot, teeming apartment overstrained with too many occupants." Nine youth centers conducted by five council member churches in Manhattan, the Bronx and Brooklyn arranged sports and educational trips for the young people and helped some find jobs. Three others were assisted in getting college scholarships, said Mr. Lassiter.

* * *

In Middletown, Connecticut, two campus organizations of Wesleyan University have withdrawn from their national chapters in protest of racial or religious restrictions. The Wesleyan chapter of Sigma Chi fraternity separated from the national chapter because of rules requiring members to be only "bonafide white students." Next to follow was the Wesleyan chapter of Alpha Chi Rho fraternity because rules required members "to accept Christian theology," which excludes Jews.

* * *

HUNGARY—A recent Budapest broadcast complained that pre-school religious training given to children by their parents was making the teacher's task "far from easy." When a child enters school "delusions inherited from the old society, mistaken religious beliefs and superstitions, the colorful mysticism of religion . . . cling to his soul," the broadcast said. "Often the teacher has to peel off thousands of threads of idealist and, above all, religious idealogy from the child's soul."

# Laid to Rest

ANKRUM. Mrs. Hazel Bertie Ankrum, 48, a member of the Glenford, Ohio, Brethren Church, passed away following a long illness, Aug. 1, at Hollywood, Calif. She was returned to her home community for services and committal, Aug. 6th. Was a sister-in-law of Rev. Freeman Ankrum. Her husband preceded her in death. Survived by one sister.

Thomas A. Shannon.

* * *

HUTZELL. Mrs. Myrtle (Edward) Hutzell died by accidental electrocution in her bathroom, Oct. 4th. Was 65 years of age and was a member of the St. James Brethren Church for 45 years. Survived by her father, husband, two sons, four grandchildren and two brothers. Services at the Church by the Pastor. Interment, Boonsboro Cemetery.

Freeman Ankrum, Pastor.

# HOW ABOUT YOUR OFFERINGS?

**THE EDUCATIONAL DAY OFFERING**

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## BRETHREN YOUTH NATIONAL PROJECT—1959-60 THEME "Infilling For Outpouring" GOAL: $3,000,000

**(A few weeks ago this same information about the NATIONAL BRETHREN YOUTH PROJECT was printed on PAGE 18. Since the National Project is quite different this year, the information is being printed again so that all might have ample opportunity to understand the meaning of the $3,000,000 PROJECT and how it operates. Re-read this material and put the project to work in your church—spiritual returns and gains will be seen!)**

### General Comments

Although the goal of the 1959-60 NATIONAL PROJECT is $3,000,000, **it is really a non-financial project.** For several years Brethren Youth have been doing a terrific work for missions over the past ten years. However, there are indications that some local B. Y. Crusader groups are using almost all of their time and energy on money raising ventures. So much so that we might be led to forget the Bible Study, Discussion Groups and Prayer Periods. This year the NATIONAL PROJECT is designed to re-emphasize these phases of Brethren Youth work.

**The project will run for 44 weeks, from October 1 to August 1.** During this period the young people can give toward the goal of $3,000,000 only by establishing a youth prayer meeting and daily Bible study—as described below. Just remember that there is never any actual exchange of money; only the monetary value placed upon the two parts of the project. And the real value of having active prayer groups and Bible reading programs is worth much more than could be computed in dollars and cents. THE THEME, "Infilling for Outpouring," should be emphasized and take on meaning as the project progresses. We are infilling our lives to pour them out for Jesus Christ. Here are the two parts of the project and how each one operates.

**PART ONE: "Establish a Mid-Week Brethren Youth Prayer Meeting"**

This Youth Prayer Group must be in addition to the regular B. Y. C. meeting and separate from the weekly adult Prayer Meeting. It is possible to "earn" a maximum of **$100 credit each week** if 100% of your B. Y. C. members are present; or if 50% are in attendance, record $50, etc. Membership should be determined by those carrying Brethren Youth membership cards and active in your B. Y. C. You are actually crediting the percentage of your youth group present for Prayer Meeting each week. **Suggestion:** Always have an adult present and once per month have an adult leader to help discuss the meaning and working of prayer. Also each week you will want to spend some time in Bible Study along with the period of prayer.

**PART TWO: "Daily Bible Reading by Every Brethren Youth"**

Every Brethren young person should read his Bible every day. For each day that this is done each individual is credited with $10 toward the $3,000,000 goal; every day for one week equals $70 for that person. Each week the total "earnings" (Bible Reading) for the entire group are totaled and recorded on the Official Scorecard. **Suggestion:** Consult several translations to keep your daily reading fresh and meaningful; such as Phillips, Williams Amplified N. T., Revised Standard Version, Moffett and King James. What to read? This is your choice but you might want to follow the suggested readings in the Sunday School Quarterly, or read a whole book through; such as Romans, Gospel of John, Philippians, Colossians, Psalms.

### Special Feature

For those who have established the Prayer Meeting and Daily Bible Reading and who still want to use some time for raising money, you are encouraged to do so. But the project will be of your own choosing, rather than a National Project. Keep a record of your giving and report it next year at National Youth Conference and we will total the giving of Brethren Youth for the projects they themselves have chosen.

### Added Suggestions

1. Study these materials closely and carefully so that you understand the project fully.
2. Consult the "Brethren Youth Minutes" in the BRETHREN ANNUAL, to be printed in October, 1959, for further explanation of the project.
3. If you have any unanswered questions, write National Brethren Youth at once.
4. Act at once in establishing the features of the NATIONAL PROJECT to insure a good beginning on October 1.

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**4th Annual**

**BRETHREN COLLEGE DAYS**

**NOVEMBER 13, 14, 15, 1959**

**ASHLAND COLLEGE CAMPUS**

Another THREE-DAY PROGRAM is being arranged to provide Christian fellowship, fun, and a close look at the opportunities for Brethren young people at Ashland College. This is for all Brethren high school Juniors and Seniors from every state.

Those who possibly can arrive Friday forenoon will have lunch together at Jacobs Hall, the college cafeteria, then visit classes of their choice in the afternoon. The experience of visiting classes in session is most rewarding. WARNING!!! The last class begins at 2 o'clock on Friday. Therefore, it is urgent that you arrive by 1:30 or before to benefit from this opportunity.

Other HIGHLIGHTS of the weekend will be: A Brethren Youth Rally, tour of the campus, visits with college officials about entrance requirements, costs, and courses of study available, visit new buildings, recreation in the gym, Brethren Youth Banquet, college football game, and

Church services on Sunday morning at Park Street Brethren Church.

**Housing and breakfasts will be provided.** Hence, your only costs will be transportation and other meals (about $4.50 if you stay the whole time). RESERVATIONS MUST BE RECEIVED IN ASHLAND BY TUESDAY, NOVEMBER 10th. Send them to either **Rev. Virgil E. Meyer** or **Rev. Phil Lersch,** Ashland College, Ashland, Ohio.

We hope to see many of you for BRETHREN COLLEGE DAYS.

## The Women's Corner

### by Helen Jordan

THERE CAN BE no poor Christians. We are all rich. For what would you take for your Christian experience? For what earthly sum would you deny Christ? What value do you affix to prayer? How can you estimate the worth of Christian fellowship?

No, there can be no paupers in our midst. We are rich, perhaps not in this world's goods, but certainly rich in spiritual blessings as heirs of God. We have more than enough for ourselves. Giving of our physical means, sharing our spiritual gifts, testifying of God's goodness to us should cause no pain. We draw from our unlimited supply.

Paul knew what it was to be on both the giving and the receiving end. He gave his life's service cheerfully; he accepted the substance of others humbly. In his letter to the Philippians, chapter 4, verses 15-20, he says: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen."

Always remember—the Christian who isn't giving, isn't living!

—Ruth Rogers.

## INTERESTING ITEMS

(Continued from Page 2)

MEXICO, INDIANA. Brother Floyd Sibert writes: "We had a very wonderful Homecoming service, October 11th. We had a good message by Rev. Wayne Swihart, wonderful music and a very good dinner. Mexico Sunday school had 93 present—the highest attendance for seven or eight years according to the memory of some of our members."

SOUTH BEND, INDIANA. Brother J. D. Hamel reports the baptism and reception of four new members recently.

LOREE, INDIANA. Rev. Virgil Riley, of the Bible Meditation League, was guest speaker for the Loree Brethren on October 4th.

SOUTH BEND, INDIANA (ARDMORE). Rev. Richard Riley was morning and afternoon speaker for Homecoming services on October 4th in the Ardmore Church.

BURLINGTON, INDIANA. Brother C. Y. Gilmer was the Homecoming speaker for the Burlington Brethren on October 18th.

WATERLOO, IOWA. Brother H. H. Rowsey notes that in spite of the rain, 74 people registered at "Open House" at the new parsonage the afternoon of October 4th.

Brother Rowsey reports baptismal services on October 10th.

### W. M. S. MEMBERS AND PASTORS, PLEASE NOTE:

**We are advised by Miss Helen Shively, Literature Secretary of the National Woman's Missionary Society, that the film, "New Faces for Africa," is not available. The film, which was recommended to go along with this year's mission study book, "Africa Disturbed," has been previewed at Ashland, and because of a very poor sound track, is found to be most unsuitable for showing. While the photography in both the color and black and white versions is excellent, the sound track for most of the film is scarcely understandable. Considering the rental cost of the film, it is deemed a poor investment, and thus is not available for showing.**

### ST. JAMES PASTORATE TO BE OPEN

**The pastorate at the St. James Brethren Church, St. James, Maryland, will be vacant April 1, 1960. Will anyone interested, please contact:**

**Thelma L. Baker,**
**Rt. 1,**
**Williamsport, Maryland.**

### PASTOR NEEDED AT NEW PARIS

**The Brethren Church at New Paris, Indiana, is in need of a pastor this fall. We solicit correspondence from anyone interested or available. Contact the Church Secretary,**

**Mrs. Raymond Purcell,**
**510 South 5th St.,**
**Goshen, Indiana.**

Noah prayed and God handed him a blueprint for the ark of deliverance.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## *for ALL Ages*

### TABLE GRACES FOR ALL AGES No. 405

60 brief prayers for mealtime, in verse form. 38 general graces, 8 for morning, 6 for evening, and 8 for children, compose the 4 sections. Cover illustration in color. Size 4x6 inches. In white envelope. **25 cents each**

Package: 50. Weight: 2 lbs., 11 ozs.

### A CHILD'S PRIMER OF THE BIBLE No. 407

Revised. With new illustrations. The best-loved and most familiar portions of the Bible are collected here to help children learn the Word of God. Size 4x6 inches.

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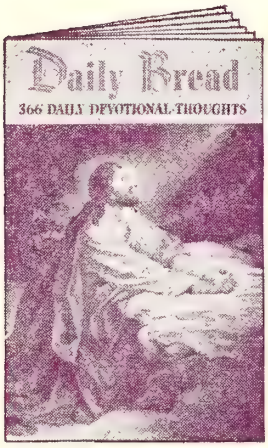

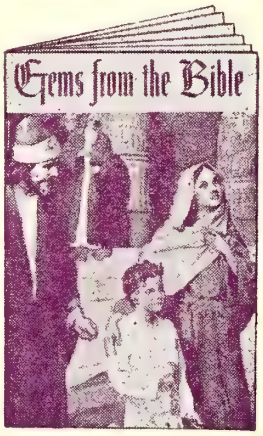


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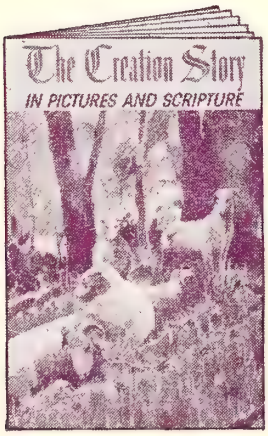


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The Brethren EVANGELIST
Official Organ of The Brethren Church

HOLY BIBLE

## *Hiroshima*

CHANCES ARE many of our children weren't even born yet when the Bomb was dropped there.

But in the 14 years since August 6, 1945, while our children have grown to the threshold of young adulthood, Hiroshima has gone on dying from the effects of that Bomb.

THE OBVIOUS RESULTS INCLUDE:

In one flash, 78,150 persons died that day.

From the radiation of the ruins, 200,300 survivors have since become ill and required hospital treatment.

Even today, a Japanese man or woman dies every five and one-half days from the effects of that bomb dropped 14 years ago.

There are other results, harder to measure:

Thousands of Japanese survivors have given up hope of marriage because of the possible effect the radiation might have on any children they would have.

The desire to avoid being the next victims of such a bomb has led the nations into a tense race for the biggest weapons. Hate, fear, and mistrust are part of the "fallout" from HIROSHIMA.

—adapted from "Horizons"

*Peace Sunday--November 8, 1959*

Vol. LXXXI October 31, 1959 No. 43

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

SARASOTA, FLORIDA. Rev. George Michel, young Austrian pastor, was the scheduled speaker for the Sarasota church on October 18th.

BETHLEHEM, VIRGINIA. Rev. Glenn Forrest Collier, Bridgewater College ministerial student, was the October 25th evening scheduled speaker in the Bethlehem church.

Pastor John F. Locke notes that he was the speaker at Bridgewater College on September 30th. Brother Locke also spoke at the dinner meeting of the Church of the Brethren Laymen of the Second Virginia District at Pleasant Valley Church, Weyers Cave, on September 23rd. Attendance was 260.

WASHINGTON, D. C. The Anniversary Dinner is scheduled to be held on November 6th.

VANDERGRIFT, PENNA. (PLEASANT VIEW). The Adult and Junior Choirs of the Pleasant View Brethren Church assisted the Brush Valley Brethren in observing their Homecoming on October 4th, by singing several numbers and furnishing other special numbers at the service.

SOUTH BEND, INDIANA (ARDMORE). The Senior Sisterhood public service was held on October 18th. Rev. Schauer, blind evangelist, was the scheduled speaker.

SOUTH BEND, INDIANA. The W. M. S. public service, with Rev. Virgil Snyder, a professor at Bethel College, as speaker, was scheduled for October 25th.

MILFORD, INDIANA. Brother Glenn Grumbling notes that their Homecoming was held on October 25th. A number of young people from Ashland College assisted in the service.

MATTESON, MICH. Brother Buck D. Garrett notes that Rev. Bill Maher will be their special speaker on November 1st.

WATERLOO, IOWA. Brother H. H. Rowsey reports the reception of four new members recently, two by baptism and two by letter.

MORRILL, KANSAS. Rev. Bill Curtis was the October 22nd speaker in the Morrill Church.

## COMING EVENTS

**ADRIAN, PENNA. Brush Valley Brethren.** Reviv Meetings—**Nov. 2-15**—Rev. Paul D. Tinkel, Pastor.

**SOUTH BEND, INDIANA.** Homecoming—**Nov. 8** Rev. Virgil Ingraham, Speaker; Rev. J. D. Hamel, Pasto

**VINCO, PENNA.** Revival Meetings—**Nov. 16-19**—Re Henry Bates, Pastor-Evangelist.

**NORTH LIBERTY, INDIANA.** Revival Services—**No 9-20**—Rev. H. R. Garland, Evangelist; Rev. W. Thomas, Pastor.

**LINWOOD, MARYLAND.** Revival Meeting—**Nov. 8-1** —Rev. Ralph E. Mills, Evangelist; Rev. Bruce C. Sha holtz, Pastor.

**AKRON, OHIO (Firestone Park Brethren).** Ten-Da Meeting—**Nov. 9-18**—Rev. Percy C. Miller, Evangelis Rev. J. G. Dodds, Pastor.

### PENNSYLVANIA DISTRICT BRETHREN YOUTH RALLY

**A District Rally for all Pennsylvania Brethren Yout will be held at the Vinco Brethren Church on Saturda afternoon and evening, November 7th. Registration wil begin at 1:00 P. M. The afternoon program will includ a singspiration, three discussion groups dealing wit matters especially pertinent to Brethren Youth, and business meeting.**

**The evening meal will be served in the Fellowshi House, the cost of the meal being $1.00. Reservations fo the evening meal must be sent to Rev. Henry Bates by November 4th! THIS IS THE DEADLINE! The evenin program will include special music from a number of the youth groups, and a challenging message by Rev Charles Huff.**

**Let's have a BIG RALLY on November 7th!**

**Henry Bates.**

## PEACE SUNDAY, NOVEMBER 8, 1959

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## Two Men Prayed

LUKE 18:10 begins the account of two men who went up to the temple to pray. The one was a Pharisee, the other a publican. The 14th verse states that the one man went home justified rather than the other. What happens in between constitutes one of the greatest lessons in Christian living that our Lord ever gave.

These men each had the same God, the same temple, and the same opportunity to pray. Yet, it is said that one went home justified, indicating that the other one didn't. Let us consider these two men, prototypes of Christians then and now, and learn why one was successful in his prayer life and the other wasn't.

The Pharisee was a separatist. He would not contaminate himself by even brushing against anyone he felt inferior to him. It was his kind that crucified our Lord. He was a strict observer of the Law—he told God that in his prayer. In fact, he even went further than that in obedience to his own code of laws—a common practice among those of his day who were living according to the "letter of the law," as Paul later declares in II Cor. 3:6. Christ had trouble with the Pharisees because He taught personal righteousness, and pure, sincere worship.

The publican, in this case a poor man, was despised and hated by others of his fellowmen. We cannot imagine any group of people as such in our land today, for here men of all classes and stations in life are considered to be "people." But not in the days of Jesus. Here was the social, financial and religious outcast. They were tolerated only because there was nothing else to do with them.

These two men did have some things in common. They were, to all appearances, free from idolatry, for they were worshipping God. Both appreciated the privilege of prayer; both came to the same building; each uttered the uppermost thought in his mind. It would appear that the Pharisee had the advantage, for he was respected, and lived an acceptable sort of a life. The publican—perhaps even the Pharisee doubted that God was concerned with him.

The Pharisee stood, he prayed with himself and told God all the things he wasn't. He gave a discourse on all the things he did religiously. No doubt he prayed loud and long so that everyone in the temple could be impressed. The publican, on the other hand, bowed his head and said in passion, remorse and agony, "God be merciful to me a sinner."

Which one went down to his house "justified"? Naturally an observer of the scene would immediately reply that it was the Pharisee, for had he not made a definite effort to keep the Law, and had he not supported the work financially, and had he not given a good example in his life? The publican—it appeared as if he scarcely got his prayer on the way to God.

Yet the scripture passage definitely asserts that it was the publican who went home justified. The account of the Pharisee and the publican is a perfect lesson on the difference between hypocrisy and true piety, between a show of religious faith and a true soul-cultured practice of Christianity. The publican prayed aright because he came to God, first as a sinner seeking repentance. He was dependent on God. Nowhere in the Pharisee's prayer does he indicate he is in any way dependent upon God. According to him he needed nothing from God.

True prayer gets an answer when we come to God as dependents, and when we humble ourselves before Him. Next week, a further analysis of these two attitudes of prayer, plus a few thoughts on how a true spirit of prayer can help us to live happier, and how we can use prayer to further the work of our Church. W. S. B.

**Read your Brethren Evangelist every week.**

# THE CHRISTIAN and WAR

Rev. N. Victor Leatherman

### THE CLASSIC TEXT

The classic text for our consideration are the words of our Lord, to those Herodians and Pharisees, who demanded His answer to the question, "Is it lawful to give tribute unto Caesar or not?" But Jesus perceived their wickedness, and said, "Why tempt ye Me, ye hypocrites? Show me the tribute money." And they brought unto Him a penny. And He said unto them, "Whose is this image and superscription?" They say unto Him, "Caesar's." Then saith He unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's." Like many parables which Jesus spoke, this statement of His both concealed and revealed the truth at the same time. And what gracious wisdom it reveals. And here we come face to face with the subject at hand, "The Christian and War." For we all know that wars today are instituted by human governments. Therefore the question is with what eyes do we look at war? Do we see and interpret wars with Caesar's eyes, or with the eyes of Christ, the mind of the state or the mind of Christ? It does make a difference as to what we see, as to which end of the telescope we look through. Who gets the preference in the crucial hour of decision? Caesar or Christ?

**PART I of this article appeared in last week's EVANGELIST. We urge you to file both parts, referring to them and studying them, as the entire article forms a basic message of theology and interpretation of the Christian's attitude toward carnal warfare.**

Granted there are times when both may have our favor and full support, and where one may actually compliment the other. Our question is, does war come under that category? My candid statement is, I do not believe war can be supported by those who are to have the mind of Christ, according to Phil. 2:5-11.

### THE WARS OF ISRAEL

Sure the Lord of Hosts fought battles with and for Israel. He Himself was their great captain and leader in their assigned wars. From the world mind, the Arabs to this day profess to be the Philistines, dispossessed centuries ago by this people of Israel. They were and are right about this fact.

One Sunday morning in the South Bend Church Sunday School, when we had a lesson on the wars of Israel, a stranger who had come to visit us, spoke rather vehemently, when our superintendent in brief review of the lesson, gave a complimentary thought about the faith of Israel manifest in their wars. To him war was wrong and it mattered not who, how or why, even when God led the fray. There are many pacifists today with the same type of thinking, as this stranger. But who can deny that Israel was God's chosen people, out of the world, and that God led them to conquer Canaan by means of war?

Such a mind either must deny the record, or condemn Almighty God. Neither of which any Christian can do. Therefore if any explanation is to be made it must be on some other basis. And that basis we place with God and our ideas of God. This becomes our theology on war.

God is a God of love. And because He is a God of love He is also a God of justice and righteousness and holi-

# NOVEMBER 8, 1959, IS PEACE SUNDAY in THE BRETHREN CHURCH

ness. Such a God must be a God of judgment also. We must grant Him the privilege of exercising His judgment when and how He pleases. Rom. 12:19, which Paul quotes from Deut. 32:35, is an important scripture to keep in mind, here: "Dearly beloved avenge not yourselves, but rather give place unto wrath: for it is written: 'Vengeance is mine; I will repay,' saith the Lord."

Israel was an earthly as well as an heavenly people. The Lord said to Abraham, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall the nations of the earth be blessed; because thou hast obeyed My voice." Who can doubt this to be anything other than God's expressed purpose for Israel?

To accomplish this purpose God must have a place for His Israel, where other people dwelt, and where He chose as the best place on earth, to develop this earthly family, and where He could bring His only begotten Son for redemption into the world.

The whole Old Testament story is to show God's love and care and concern and watchfulness over this earthly, heavenly family, called Israel. And the exercise of His judgments and justice was all bent to bring His promise to Abraham to pass. Thank God He did it and we know that Son, the promised seed of Abraham, to be the Son of God and our Lord and Saviour Jesus Christ, and that through Him all the generations of the earth have been, and are, and shall be blessed. To accomplish this objective God called patriarchs, prophets, priests, a law giver, and great warriors like Joshua and Caleb, and many others.

But that night when it was accomplished, God sent His angelic choir to sing, "Glory to God in the highest, and on earth peace, good will toward men."

From that night on we have no record of any war which God led or which He instituted. Israel herself was taken captive again in A. D. 70 and became scattered among all the nations of the world. That she continues to remain a people, despite her disintegrating experiences in the world, continues to be the marvel of all who are able to properly consider it. But it is no marvel with God. She had accomplished her original purpose for the Lord. Now she need not be held together in one place. No longer did God need to exercise His judgment in warfare for her. The time will come when He will again pick up His sword to settle with the people who oppose both Him and His Chosen People, Israel. But that time has not yet come. God has had no assigned wars on earth since Christ came. For Christ came not to lead or promote any carnal warfare.

The disciples had quite a time to catch up with their Lord in His purposes as distinct from their old experiences. Some have not yet caught up with Him. Turn to Luke 9:53-55 and we shall read: "And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this, (They were the sons of thunder), they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned and rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." He came as the Prince of Peace and as such He functioned while among the men of earth. And as such He commissioned His followers to do.

## SEEMING DISCREPANCIES

Of course we have those seeming discrepancies which some interpret to justify war in these days of God's grace. In Matt. 10:34 Jesus said, "Think not that I am come to send peace on earth: I am not come to send peace but a sword." This statement must be understood and interpreted in the light of Christ's own explanation in verses 35 to 39. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it. And he that loseth his life for my sake shall find it." It is utterly impossible to take a scripture like that as advocating carnal warfare, or even permitting it. In fact the exact opposite is true.

Another seeming discrepancy is where the Lord spoke to His disciples as recorded in Luke 22:35-38: "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, **It is enough.**"

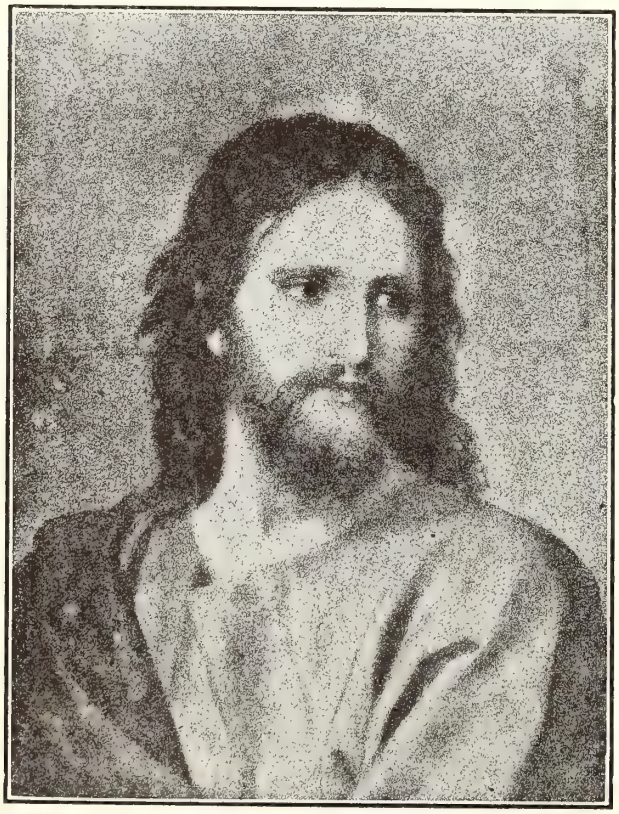
Two swords were enough. Enough for what? Protecting themselves? But how could two swords protect them all, when they were to be scattered like sheep having no shepherd? Were they to protect the Lord? Let us see

how one of those swords was used, in the hands of Peter. (Matt. 26:50b-54), "And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to the Father and He shall presently give me more than twelve legions of angels?"

The Lord would not be protected by the sword. The only reasonable conclusion we can arrive at by the Lord asking His disciples to sell something and buy swords, is the example set for them, and recorded for us in this scripture. And for this two swords were enough. In this example all the world is called to remember His words, "All they that take the sword shall perish with the sword." Certainly nowhere in the life of our Christ do we find Him advocating physical violence either for the promotion or the protection of His kingdom.

### THE KINGDOM OF CHRIST

Any careful study of the Gospel, must comprehend the kingdom of Christ. Between Christ's resurrection and His ascension the principal conversation with His disciples was on the subject of the kingdom of God. (Acts 1:3 and 6), "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." "When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"



The Prince of Peace

Even the disciples had not yet learned to discern between the kingdom of Israel and the other kingdom of heaven teachings. For they surely carried their single mindedness of the kingdom as for Israel only. Peter had even after Pentecost, to see the vision on Simon, the Tanner's housetop, before he could yield to the Holy Spirit to use the keys Christ placed in his hands to open the kingdom to Cornelius the first Christian Gentile, or someone other than an Israelite. And even later Paul had to withstand him to his face on this same issue.

The first ecumenical Council of the Church at Jerusalem, was to determine whether or not the early church could bring itself to see the kingdom of heaven as greater than the kingdom of Israel. And if you can understand it may I suggest the demise of fraternal relations between the Brethren in the 1930's, was largely due to this same issue, in a rather reverse order. For we had Brethren who preached that the sermon on the mount, including the "Our Father," was distinctly Jewish, and as such it was given to us, but not for us. To these men Christ came to establish the kingdom of Israel, **but could not** do so, because, "He came unto His own, and His own received Him not." Truly this error was as great or greater than that of the disciples. For the disciples did learn better and they practiced better accordingly. Thank God for the Pauline theology of the New Testament, to which all the other writings concur and harmonize.

When will the church ever learn what Christ was talking about when He spoke in answer to Pilate, "My kingdom is not of this world"? We hear a lot of exclamations of exaggerated ecstacy over a bit of tripe and worldly toys when the cry is made, "It is out of this world." Christ's kingdom is worthy of all such real ecstacy: It is, "Out of this world."

Israel was a world temporal kingdom. The disciples wanted to limit Christ to such a kingdom. Of course He was the King of the Jews. He was born so. He died so. He still is. But thank God He is more.

### THE KINGDOMS OF THIS WORLD

The kingdoms of this world also are a part of the kingdom of God, though the prince of this world, the great accuser, the lying usurper, the devil himself, has taken them so much in his own hand and power, as to be able to offer them to the Lord in the wilderness temptation. Let us never be deceived, that temptation was no fooler, but dreadfully real. The devil knew he was dealing with no ignoramus when he was dealing with Christ. Christ was no babe in the woods, and He proved His superiority in knowledge as well as in power by telling the old boy where to get off. He would not take the kingdoms of this world from the devil's hand nor on his terms. For this we must everlastingly praise His holy name. But one day, perhaps sooner than we think, that scripture in John's vision shall be fulfilled." (Rev. 11:15), "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

What I am attempting to write is, that in the great kingdom of God idea, we must understand God has ordained His way for the kingdom for Israel; He has ordained His way for the Christian in His church; and He

has ordained His way for the kingdoms of this world, the powers that be.

In His revealed ways in the kingdom of heaven He has provided for His church, the saints of God, embracing a fellowship peculiar to Himself. The church is His agency ordained to carry on His peculiar program and work between His two advents. We are not ordained to fight carnal warfares like Israel, and neither is the Christian ordained to fight the wars of the world. In these days of grace the Lord has only one plan. That is to take out of the world, from among the Jews and the Gentiles alike, a people to be no longer Jew nor Gentile, but a people for His name, "One new man in Christ Jesus." This people is to be for His glory, and honor, and purpose in a day like ours. And in this we have only one pattern, and that is Christ in person, in teaching, AND IN PRACTICE. Therefore our question about war is resolved into a single idea; What would Jesus do, or what would Jesus have me do, about war? Our answer is in what He did and in what He taught.

### WHAT WOULD JESUS HAVE ME DO ABOUT WAR?

Nowhere did Jesus ever raise a hand in physical violence. Even when He drove the cattle from the temple in Jerusalem He made a whip of small cords. He rather violently upset the tables of the money changers there. But their guilty conscience prevented any necessity for physical violence. You and I could never expect such reaction, of course.

The only time Christ was physically manhandled was in the hours of His trial and His crucifixion. But to this He submitted to effect the atonement. He could have prevented it by calling upon legions of angels, but He did not. He knew very well if He did not suffer the cross, He could not save the people for which He came into the world. Before the cross He cried, (John 12:27), "Now is my soul troubled; and what shall I say? Father, save me from this hour but for this cause came I unto this hour." What then is Christ's answer to physical violence, bloodshed and warfare? It can be answered in only one word; the CROSS.

Christ never deceived His people, His disciples. He told them what they were in for when they first started to follow Him. Listen again to His last of the eight beatitudes. (Matt. 5:10-12.), "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." If the amount of words mean anything, Christ spoke more concerning this eighth beatitude than any of the others. A Christian is to deny himself the ways of the world, to take up his cross daily, and then follow Christ. What is the Christian's cross? It is mainly what he suffers when his Christian way of life counters the way of the world. Ask the real conscientious Christian pacifist if he had any cross to bear? Many of them were never able to get back their old jobs. Society, to this day, has them branded. They knew what it was to be called yellow, to have lost former friends, and in many ways were stigmatized by former neighbors and companions. Even the church turned a cold shoulder to many of them.

But the record of the centuries is a record of those who became martyrs for their convictions against carnal warfare. This was certainly true of our early Brethren in Germany.

### OUR CONCLUSION

In God's love He exercises judgment. He exercised it in war for Israel. Since the fruit of Israel in Christ has come, God has rested His hand from judgment. These are the days of GRACE when God expresses Himself without violence through Christ and His followers. Christ came not to destroy men's lives, but to save them. In this the Christian, His follower, is to be like Him. The Christian is not of the same order as Israel, and neither of the world order. The Christian is something new in the world of God. His warfare and equipment is altogether different according to Paul in Eph. 6:10-20. That heavenly anthem was intended to mean something to those who would hear them sing, "Glory to God in the highest, and on earth peace, good will toward men." This was the announcement that the Prince of Peace was born.

The church would do well to reevaluate her great high calling of God in Christ Jesus. And when we attend faithfully to that business we will have little or no time to fight the battles of this world order. John described the world thus: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." War is worldly. James put it this way; "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

Waynesboro, Pennsylvania.

## THE COST OF A MOSLEM

A young Moslem in the Middle East professed to accept Christ before the Christian missionary. A few days later he made application in writing to the government to change his religion. The law required that the Mufty, or head man of the Moslem religious organization, be allowed to question a prospective convert, as are also his parents. While waiting three months for his papers to be granted this young man had plenty of opportunities to recount the cost. Agents sent by his father with money in their hands tried to bribe him; he was beaten and his clothes torn; and, hardest test of all, his father came to plead that he would not disgrace the family name.—From— **Teacher's Full Gospel Quarterly.**

## PEACE SUNDAY, NOVEMBER 8, 1959

# MISSIONARY DEPARTMENT

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Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

## FORT SCOTT CHURCH—Kansas

### Kenneth Howard

(This is the Fort Scott pastor's resume of the work of the church, covering the period from July to early October and his outlook for the Mid-West District.)

* * *

1. Purchase of a parsonage

   A. The members have completely remodeled and redecorated it.

   B. Clarence Howard (pastor's father), Mr. Middleton (pastor's father-in-law), Mr. Russell, a member of the church, and I put a floor furnace with wall registers in the parsonage. One hundred thirty dollars was donated for the purchase by various members of the congregation and friends of the church.

   C. Mr. A. J. Brooker, a trustee and deacon of the church, Clarence Howard, and Mr. Russell put a closet in the bathroom which was much needed for storage.

   D. About 14 feet of drain pipe was replaced at the parsonage by Mr. Middleton, Mr. Howard, Mr. Russell, and the pastor.

   E. The upstairs closet was remodeled, a window put in the attic, and an entrance from the bathroom ceiling into the attic—done by Mr. Howard.

We of the parsonage family are overjoyed with the house that the church has purchased. Members of the church along with friends have worked hard and given very loyal support.

2. Activities of the Church:

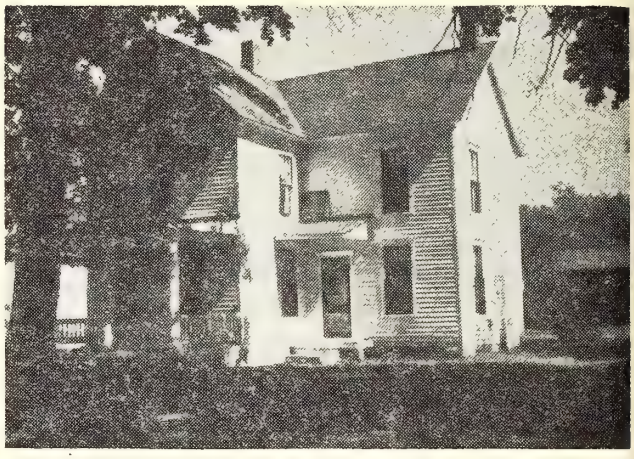
   A. We have Sunday school at 9:30 and church service at 10:30; evening worship at 7:30; and mid-week service on Wednesday evening at 7:30.

   B. The bell rope, repaired by Mr. L. S. Russell, now rings the bell again. Many people who do not attend the church have mentioned hearing it again.

   C. A work day was held at the church when many of the people turned out to participate. We cleaned the church yard, trimmed the shrubs, trees, etc.

   D. Following mid-week prayer service we have a Bible study in which we are covering the book of Hebrews.

   E. A teachers' training course was started on September 18. It is held every Friday night from 7:30 to 9:30, and will run for a period of ten weeks. Nine to twelve attend now, and we hope to increase the number.



New parsonage recently purchased by the Ft. Scott Brethren Church, Ft. Scott, Kansas.

   F. It has been some time since there has been a bulletin at the church, but beginning Sunday, October 18, we will be having a regular Sunday bulletin.

   G. Some money has been donated for the outside bulletin board. Members of the congregation and the pastor will build it.

   H. The church purchased the material to partition a section of the rear Sunday school room to make a study for the pastor, and on October 7 and 8 Mr. Brooker built the study; then Mr. Williams (a member of the church) took charge of painting it.

Much visiting has been done and it has produced results. We are having from 35 to 50 present for each service on Sunday. For the mid-week service there have been 14-20 and sometimes 25 in attendance. Besides this, there are many prospects.

One of our greatest openings is being seen in our Sunday school. We are dividing our Sunday school from 4 classes to at least 7 and possibly 8 classes. As the Sunday school continues to grow we will divide it further. This division will come no later than November 1.

At this time the Sunday school will enter a very extensive program of visitation. Each person will visit at least one other a week. Thus there will be from 35 to 50 people reached each week. We know that God will continue to bless this work as He has before.

We are planning our fall revival for November 16 through 27 with Reverend William Anderson as our evangelist. Although we are small in number, by the strength and power of God we may be great. For this reason we know God will put forth His hand and bring many into the fold.

On October 18, William Curtis will begin a tour of the Mid-West district. He plans to tell the churches of their

plans for the work in Argentina. We are looking forward to fellowship with him and to the miles we shall cover together.

I believe there is a great future in this district; there is no reason why it must feel insignificant and incapable of doing its part. There is good reason to believe that this district can become a strong, life-giving branch of the Brethren Church for the Lord Jesus Christ.

May the Lord richly bless you as you read this report.

## What's Doing in the Churches

### BRIGHTON CHAPEL, INDIANA

A long time has elapsed since a report has been made. This does not mean however, that nothing has been, or is being done. Many wonderful things have taken place in the past year. The attendance has been fairly good. We have a fine group of people here. A youth group has been meeting for about a year. The youth make up our choir also and have been attending faithfully. At our Rally Day last fall our attendance reached 107. Rev. Phil Lersch conducted a youth clinic for us last fall. A hard winter cut down our program somewhat. Prof. W. H. Miley held our Easter Services during which a high attendance of 120 was reached Sunday morning. The Shanks held several evening services for us. Miss Margaret Lowery held the Sisterhood public service. The Ambassador Quartet conducted a fine evening service for us also. Mr. John Porte spoke for the father and son banquet and Mrs. Milton Bowman was the mother and daughter meeting speaker.

The church has been in a building and remodeling project for some time. An addition to our church has been made possible through the donation of Mrs. Lloyd "Sigrist" Alspaugh. This addition is built on to the church near the front entrance. It allows for extra auditorium space when the sliding doors are opened and it will be used for extra Sunday School space. The main floor has two restrooms and features two stained glass memorial windows. The basement is also for Sunday School space and has a new furnace for heating the new building. Both floors have acoustical ceiling and fluorescent lighting. The basement of the old building is being remodeled to match the new one with four inch block lining, a new ceiling and lighting. The two basements are divided by swinging doors and a partial wall.

Mr. Herman Sigrist presented a fine gift of a Baldwin church model organ in memory of his wife. Mr. Sigrist, a former member, now attends quite regularly. He has been a long-time friend of the church. The piano in the church needed replacing, so the church is purchasing one which matches the organ. The church also purchased and placed three Brethren Road signs and a church bulletin board.

Our church program includes Sunday School, Morning Worship, Evening Service, Mid-week Service, W. M. S., Sisterhood, Youth Fellowship, and Boy Scouts. This lengthy report will show that the people of Brighton are working. We covet your prayers as we go forward.

John B. Mills, Pastor.

### TIOSA, INDIANA

It has been a year since we have reported, and a year in which the Lord has blessed us. Today, October 11th, we are celebrating the 75th anniversary of the founding of our church, along with our annual Homecoming observance.

The church was organized Dec. 26, 1883, with 17 members. Meetings were held in the school house, with the Rev. J. A. Ridenour as pastor.

In the spring of 1884, a church building—a 36 by 54-foot frame structure—was started. It was dedicated Oct.

(Continued on Page 15)

### INSTRUMENTS OF THY PEACE

**"O Lord, our Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.**

**O divine Master, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal lfe. Amen."**

**—Prayer of St. Francis.**

# WANTED:

"Blessed are the peacemakers; for they shall be called the children of God." (Matthew 5:9).

# More Peacemakers!

REV. HERBERT GILMER

IT SEEMS STRANGE that there are so many people who want peace but so few nowadays who really are peacemakers. There is no peace in many homes today, even Christian homes. In many of our churches there is no peace. Selfishness has entered into the hearts in each case. Need we wonder about the world, when many of our homes, churches and schools are plagued with poor sportsmanship and race prejudice. The world becomes confused when they see so many professing Christ and not possessing Christ.

Anyone who obeys the great Commission is a peacemaker. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." What are Jesus' commands? "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself." Anyone who fulfills this in his life will be a peacemaker. A great share of our life we spend trying to get along with others! Let's all try it the Jesus Way. He loved souls of people and came to save them!

Billions of dollars have been spent to send out satellites to orbit around God's planets.

Even though we may take much pride in our education and achievements of man today, we lack in our sense of values. Spiritual values cannot be ignored. Christ said, we are to seek them first. We should be spending money to send out the Gospel to orbit where people are. There is much demand for true Christian literature today in most any country.

Pertaining to prophecy in the matter of peace, we read in 1 Thess. 5:2, 3 the following: "For yourselves knew perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon woman with child; and they shall not escape." Shall we take the pessimist's attitude and sit back and do nothing? Or shall we do our best until Jesus comes? Think of the many souls that need to be won NOW! Verse 6 reads: "Therefore let us not sleep, as do others; but let us watch and be sober." Verse 8: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." The devil's days are short. He is getting in his last licks. Christian, we are in a great spiritual conflict with the Devil. Are you in the battle against sin? Are you in the arena, or are you in the bleachers clapping your hands and saying to others in combat with the Devil, "Keep it up, you're doing a good job!"? Too many are content to sit on padded pews only one hour each week and feel they have done God a real favor.

Are you a blotter-type Christian, soaking in all the blessings, but giving out nothing? Are you a peacemaker at work, with the merchants you deal with, at home, at church, at school and at play? Being a peacemaker does not mean to compromise like thousands are doing today to please the Devil and his followers. If any of us want to be peacemakers, we must empty ourselves of selfishness and be filled with the blessed Holy Spirit. The fruit of the Spirit is love, joy, PEACE, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Christ is the Prince of Peace. The scriptures say, "He went about doing good." He gave attention to gross sinners. He loved the sinner's soul but not the sin. How many have you lifted up recently? Are you too busy to be a peacemaker or to introduce anyone to Jesus Christ?

Here are the qualifications for a peacemaker: **First,** you must be born again. You cannot become a child of God until you're born of His Spirit. Signing a card to become a member of a church won't work. Making new resolutions or merely doing good deeds won't work for that is not conversion. Jesus said, "You MUST be born again!" **Second,** allow the Holy Spirit to use you, wherever you are to be a peacemaker. Home, church, school, at work or play. **Third,** God has a plan for your life. Obey His commands fully. **Fourth,** put your Christianity to work! Be a soul winner. If most of the people in the world had new hearts (were born again) there would be PEACE, because the Prince of Peace would be reigning in their hearts. Education alone will not work. It takes new hearts, "You MUST be born again!" God's plan cannot fail. Let us use it!

This article will not be complete if I fail to mention that we must all use the foreign missionary method of winning souls. Sometimes they must take care of physical

pain or fill empty stomachs before presenting the Gospel. Our city missions do that! James tells us in Chapter 2:14-17, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." During the 250th celebration of the Brethren at Schwarzenau, Germany, I heard the mayor express his many thanks to Christian Americans for helping the Germans, after the war, to get reestablished in their homes and schools. Christians distributed food and clothing to the many needy and he expressed thanks for the help Americans had given in the building of the new Alexander Mack School building in Schwarzenau. Christ went about doing good and also brought their souls to the knowledge of salvation through Himself.

Every peacemaker must keep in mind the helping of the body and soul! I shall never forget conversing with an Indian government official at the Paris, France, airport. He spoke English fluently. The question was asked him: "What can we Americans do to cause a better feeling between India and America?" His answer was, "Relieve and help feed the starving thousands in our land and present the Gospel with it." The Gospel without the food doesn't get the best results. Why isn't this being done more, you may ask? Answer: Because there are not enough Christian missionaries even from all our denominations. The Communists have missionaries out-numbered in every village. There are too many parents urging their children to take man's way to success today. Being a peacemaker is all right, but let someone else do it, is the feeling of too many parents. When parents feel this way, how will the children likely feel about it?

Many young Americans are accepting Uncle Sam's alternative service, that of giving two years of service without pay, to help people in Africa, India, Germany and even America. After two years of such service one would know pretty well what his calling would be for life. No doubt a person would decide to be a Christian peacemaker and missionary. The person that decides to do this is not a "Sissy," especially if they will present the Gospel along with the physical help. This field is wide open, peacemakers! Jesus said, "They are the children of God!" Young people, if you are truly sincere with this stand, no one can rightfully make fun of you. Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man."

Roann, Indiana.

# ALTERNATIVE SERVICE

## How it works

ALTERNATIVE SERVICE is a channel through which the Brethren Church can express its historic position of being opposed to war and carnal conflict in any form. From the very beginning of our history, 251 years ago, our fellowship has not thought that war was right. Our forefathers and we take this position of opposing participation in armed conflict because we believe Jesus and the New Testament teach us to "love even our enemies, live peaceably with all men, bless them that persecute you," and that it is sinful to take another's life.

One of the big trouble spots in keeping this view and living up to this belief is that which our young men face in answering the draft call to serve in the armed forces.

In most cases our young men of draft age are not aware that the Brethren Church has often taken a stand in writing to oppose serving time in the armed forces. Many have said, after they served their time, "If I had only known about this teaching of the church I know I could have used my two years to a better advantage." The cause of this lack of information?—parents and pastors have not known either. Therefore, the Peace Committee is now attempting a Peace Education Program so that the facts might be known. Then the direction that shall be taken will still be determined by the individual conscience.

Actually, the Selective Service System of the United States Government (group responsible for the Army, Navy, Marines, Air Force) acknowledges that there will be those young men of draft age who, for reasons of conscience, cannot bear arms or even serve in any branch of the armed forces. And the Selective Service System has made

allowances for such a conviction through a special classification.

Consequently, we see that the U. S. Government honors such a conscientious belief; but the Church often has not yet gone that far. Social pressure and, many times, parental pressure are very great. If lack of proper information is the cause of our dis-interest in telling our Brethren young men about Alternative Service the following outline of steps to be taken will prove helpful to boys under draft age, parents, girl friends and pastors.

### Steps To Follow

**Registration:**

Every male, between the ages of 18 and 26, must register with his local draft board within five days after his 18th birthday.

Failure to register is a violation of the Law; but registering does not mean that he is willing to perform military service.

**Classification Questionaire:** (SSS Form No. 100)

Soon after registering the registrant will receive the general Selective Service System Classification Questionaire. This form must be completed and returned to the board.

Most of the information requested is very general, but special attention should be given to Series VII, entitled "Conscientious Objection to War." You should sign Series VII if you desire to be classified either I-A-O or I-O. I-A-O means the registrant is conscientiously opposed to participation in war, but he will be inducted and assigned to noncombatant service. I-O means that the registrant is conscientiously opposed to participation in war and even noncombatant service in the armed forces. He expects to be assigned to civilian work or Alternative Service.

**Special Note:** Any young man in high school or college who is planning to study for the ministry should register for the classification of IV-D. This classification will exempt him from military service (both active and noncombatant) and any civilian work projects. He is then free to complete his ministerial or missionary training without delay or interruption.

**Special Form for Conscientious Objectors:** (SSS Form No. 150)

When the registrant signs Series VII of Form No. 100, he will receive Form No. 150—upon which he sets down his beliefs, background, and training in relation to his position on war.

On Form No. 150 (for conscientious objectors) the registrant will tell whether he will accept noncombatant training or will refuse to participate in war in any way. Again, Alternative Service is only available for those who sign the latter statement and are classified I-O by their local draft boards.

**Further Procedure:**

Be sure that all statements of your opposition to war are based on your sincere convictions on this position. It often happens that draft boards who have not had too much experience working with I-A-O and I-O registrants will not honor the classification at first. Then an appeal must be made by the registrant, but not without first receiving advice and direction from his pastor or the Peace Committee.

When the I-O classification is finally received, either at the very first or after an appeal two kinds of assignments can be made depending upon the choice of the registrant —either to be assigned to a project by the local draft board or by an accepted church agency.

**Assigned by the Local Draft Board:**

If the I-O classification has been applied for and received, and no effort has been made on the part of the registrant to enter "Alternative Service" under a church's direction, the draft board will eventually assign him to an authorized project of their choosing. Or the registrant may volunteer ahead of the time of his being called (similar to enlistment) in the hope that he might have a better chance of being sent to a place of his choice.

**Assigned by an Accepted Church Agency:**

This is what is known more specifically as Alternative Service. The registrant applies for admittance to the program of some recognized church volunteer program and the local draft board gives its approval to having this agency direct his activity during the two-year period. Such agencies are found in the Church of the Brethren, Mennonite Church and Society of Friends, to name a few.

The approved projects include work in mental hospitals, state colleges, old peoples' homes, training schools for delinquents, tuberculosis sanatoriums, settlement houses, and with Indians, Migrants and peace projects in other countries of the world. The conscientious objector chooses this kind of work for the two year period he owes to his government rather than "joining the army" and fighting in or preparing for another war. His time is put to good use working for peace.

### Conclusion

Whereas these procedures may at first seem quite complicated and lengthy, there are good helps available. The decision concerning the draft is a BIG one for every fellow. The Brethren Church should come to his aid so that **as a good steward of God,** every young man might give a good account of the use of his life—a possession of the Maker.

This material is only a brief sample of more detailed literature which is available free of charge by writing to:

Rev. Phil Lersch
Chairman, Peace Committee
Ashland College
Ashland, Ohio.

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**PEACE SUNDAY, NOVEMBER 8, 1959**

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# "PUT ON THE ARMOUR OF GOD"

REV. CLARENCE A. STOGSDILL

IT WAS A QUIET PLACE in central Germany near the quaint little town called Sangerhausen. The forests were as clean as any American park, and the green carpet on which the American Army tents were pitched in rows like platoons of soldiers was supposed to have been a landing field for the Luftwaffe, according to word passed along the rank and file. The trees provided a perfect camouflage from the eye of the strafing, bombing American and English fighter planes. The early summer day was fresh and invigorating, with little thought that a great world war had just ended in this theatre of operations (Europe). This part of the world was at peace (?) again. The only suggestion that just a few short weeks before this time the highways, forests and airways had been buzzing with action of a great war frothing its way into central Germany and toward Berlin was a silent, well-used Luftwaffe plane in the edge of the forest, as if just returned from flight.

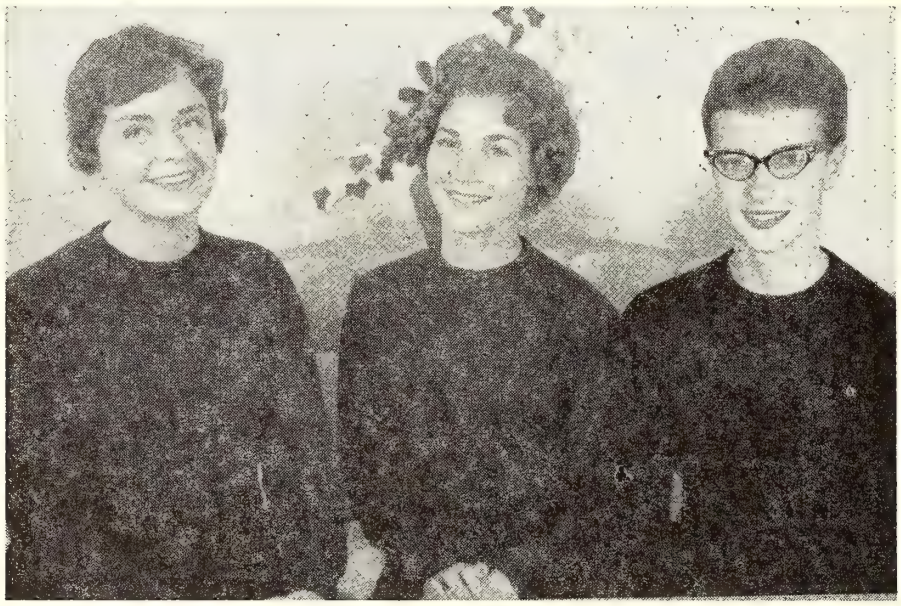
"WHO WON THE WAR ANYWAY?" This came from a dissatisfied American soldier who felt that the American Army was mistreating her soldiers by not taking over entire towns, kicking out the residents, and giving their homes and the hotels to GI's. The idea of victorious American soldiers sleeping and eating out in the open like this after winning a war over these people! WHO WON THE WAR? The words stuck in my mind. And the answer came just as suddenly as the question, from another just-as-faithful soldier: "NOBODY! Don't you know NOBODY wins wars?" It was the first time the thought occurred to me. And it has never left my mind. For here were the "victorious" Americans, fully equipped (and, best equipped of all armies), not only eating and sleeping in the open air (which was probably the best part about the whole war!), but each one thinking only: "When do I get home? What will it be like when I get back? Where do I go from here?"

I kept turning over the words in my mind—who HAD won the war? NOBODY! Everybody had lost! What was there to gain where only hate and injury and death had reigned for so long? The material cost was only the beginning. And since that time I still think constantly of the words, "'Who won?" Now, fourteen years after the great conflict, and after several years of trying to avert a third "hot" war with a nation that was a former ally, I think that we have JUST BEGUN TO SUFFER from that second World War. Nobody has really been convinced of victory; nobody had accepted defeat; hate and vengeance have increased over the world alarmingly. Now we are shooting at the moon and outer space to see who may have the vantage point in the next (final?) war.

The Apostle Paul said "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Our enemy, then, is **within** the heart of man. Satan! What to do about it? "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." **Convert the soldier's uniform into a Christian's uniform!** And believe me, it isn't enough just to be **against war!** We must be **for peace,** in a positive way. We must, THROUGH EVANGELISM, redeem our mistakes, our hatred, our jealousies, and win souls to Christ as fast as we can! In this type of war, **everybody wins.** Nobody loses. Someone has said that the best way to destroy our enemies is to make friends of them. The best way to eliminate war and stand for peace is to be busily converting warlike sinners into **battling soldiers for Christ.**

THE PROGRAM FOR PEACE in the Church is An ADULT CHRISTIAN PROGRAM. It isn't for people with undernourished spirits. The Christian soldier is so all-out for Christ that he has no time for carnal warfare. This includes personal battles of jealousy within the church, as well as warfare at the front lines of a physical war. There are alternative service projects now that are not only substitutes for war, but they are preventatives of war if done on large enough scale. The size of the program depends upon the number of adult Christians who will make it go by their support and encouragement. And this can not be done as long as our church remains a spiritual nursery for underfed "Christians!" The positive peace program is one of making use of the SWORD OF THE SPIRIT (God's Word) in the place where the guns of death would otherwise speak. Think it over!

# ASHLAND COLLEGE HOMECOMING HELD OCTOBER 17TH



**Ashland College Homecoming Queen, ANN LINDOWER (center), and attendants, ELIZABETH ISGRIG (left), and BEVERLY BEAVER (right).**

THE HOMECOMING COMMITTEE, the entire student body, the alumni and the development office of Ashland College combined efforts to make Saturday, October 17th, one of the best Homecoming celebrations in recent years.

Festivities began with a pep rally Thursday night. Out-of-town and local alumni registered in the Student Union at 10:00 A. M. Saturday during the Coffee Hour. At that time badges and information pertaining to the program of the day were distributed.

At 10:45 A. M. a meeting of the Alumni Association officers and alumni chapter presidents was held in President Glenn L. Clayton's office. Of particular note to alumni were plans for expansion and reorganization of alumni chapters in areas of reasonable alumni support.

Luncheon at noon and an alumni buffet at 6:30 P. M., both held in Jacobs Hall, were held for alumni and their friends.

Miss Ann Lindower of Ashland, a sophomore in Liberal Arts, and the daughter of Dean and Mrs. L. E. Lindower, reigned during the Homecoming festivities. Miss Lindower, and her two attendants, Miss Elizabeth Isgrig from Milledgeville, Illinois, and Miss Beverly Beaver from Smithville, Ohio, both sophomores, graced the parade of floats which was scheduled for 1:00 P. M. The coronation of the queen followed the parade, after which the ball game between the Ashland Eagles and the Defiance Yellow Jackets was played. Ashland was the victor, 12-9.

Alumni and guests had an opportunity to tour the new buildings on the campus after the completion of the football game.

Finale to a big day was held at 8:00 P. M. in Memorial Chapel. "A Night To Remember," directed by Miss Virginia Jenkins, Assistant Professor of Speech, assisted by Samuel I. Richmond, Alumni Representative and Director of Development, emphasized the new look of Ashland College. In addition, the Ashland College Chapel Choir, the old and new Ambassadors, A. C. German Band and Mrs. Leo Jones, soloist, were featured.

At the conclusion, alumni award and commendations, an innovation for Homecoming, were presented to outstanding alumni.

## ETERNAL LIFE FOR SALE

It was a strange sign that Mr. Bausum of Kwelin, China, noticed in a little town through which he was passing on an evangelistic tour. The sign bore the words, "Eternal life for sale." Anxious to know what was being sold, he looked inside and found only rows of massive coffins. The shop was a coffin factory. What a poor substitute for the eternal life sought from Jesus!—**Adapted from S. S. Times.**

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The men that God greatly used were always abused before they were used.

## NEWS FROM OUR CHURCHES

(Continued from Page 9)

19, 1884, with the Rev. S. H. Bashore preaching the dedication sermon.

The following ministers have served the church in addition to the Rev. Ridenour: The Revs. H. R. Holsinger, N. W. Summers, Enos Sala, D. A. Hopkins, C. C. Grisso, L. G. Wood, O. E. Oxley, E. A. Duker, J. W. Brower, J. W. Fitzgerald, J. W. Blair, L. W. Ditch, L. M. Myers, J. W. Swihart, J. M. Fox, A. T. Ronk, S. M. Whetstone, Delbert Whitmer, J. W. Clark, Mark Spach, O. C. Lemert, G. L. Maus, Wayne Swihart and the present pastor, Edgar Berkshire of Tyner.

Rev. E. M. Riddle was ordained from this church.

Among the charter members of the church were the Jacob Miller family, which furnished the lumber for the church building; William and Henrietta Wolf; Diana Murphy and Emma Eikenburg. Other early members were the Wolly, Wallace, Lewis, Wright, Maus, Mechling and Stroderman families.

David and Lucinda Swonger gave a gift to the church which helped make it possible to obtain new pews.

In 1914, a basement and furnace were installed. In 1948, remodeling consisted of an oil furnace, classrooms, new lights and new pews. This was completed in 1949.

Last year, rest rooms and another new class room were added. At last year's Homecoming, the Riddle family presented an organ to the church.

Rev. J. D. Hamel, of the South Bend church, was the Homecoming speaker.

Rev. E. A. Duker, a former pastor, was present along with many other friends of the church who now live in other places.

A sumptuous basket dinner was served at noon to some 140 guests.

We were happy to have a choir today composed of our Brethren Youth Group.

Our W. M. S. is busy keeping up with the goals set before them. Thursday, October 8th, the ladies of the W. M. S. along with a group from the Mexico church, chartered a bus and drove to the Rally at Muncie, Indiana. One hundred seventy-five women from 11 churches met at this rally.

The last Sunday of every quarter the entire Bible School offering is given to a parsonage fund.

Our people seem to be enthusiastic in the work of our Lord and we pray God's continued blessing in the years to come.

Mrs. Otto Kath, Corr. Sec.

### REPORT FROM C. A. STEWART

Many of our brethren don't seem to know that we are not living in Flora and others seem to think we are not doing anything and wondering just what we are doing, so am thinking that a few lines would be in order explaining our activities.

We moved from Flora on August 31 after a pastorate of nine years and eight months, to Nappanee, Indiana. Many of the good Brethren came and helped us pack and furnished cars and trucks and moved our goods. We moved into our new home at 553 Broad Avenue in Nappanee. Since the above date we have preached every Sunday except one. We received a call from the Brethren Church in Roanoke, Indiana, to supply for them till their pastor, Rev. E. M. Riddle, could get moved onto the field. This church is located in a small community nine miles northeast of Huntington, Indiana. While the membership is not large in numbers, it is large in faith, and many of them are leading merchants and business men and women in the community. It has been a real pleasure to preach for them. Their faithfulness to their church and their Lord is an inspiration to a preacher. Their many expressions of enjoying the service inspires him. This small church has set an example that many larger churches could well follow. They have purchased a nice parsonage next to the church and have called a pastor for full time service. We bespeak for them and their pastor a great ministry in their community.

It was also our privilege to speak at the dedication and Homecoming service in the College Corner church in Wabash County on October 11. Their new addition and rearranging of the building, newly decorated and new furniture, makes a beautiful edifice in which to worship. These people are to be complimented on their achievement. We preached in our home church on Sunday evening in the absence of their pastor, and have promised to supply for him one Sunday in November while he is away in a meeting. Next Sunday, October 25, we will be speaking at the Homecoming service in Huntington, Indiana, where Rev. Claud Studebaker is pastor and doing such a good work. November 15 we are expecting to go back to Flora, Indiana, for a wedding. So we are keeping busy where the Lord wants us. We are happy to do supply work where it is needed.

C. A. Stewart.

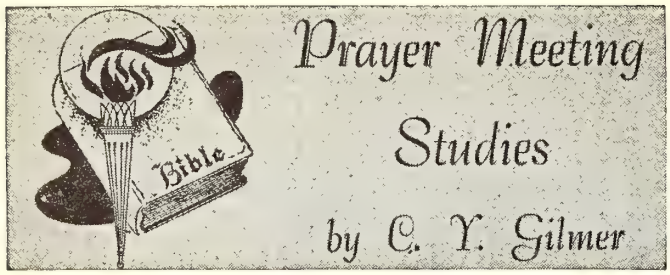
## This 'n' That

**By the Editor**

MANY OF YOU are probably wondering about when the new issue of **The Brethren Annual** is going to come your way. It, this year, will be dated November 14th, and should reach you within ten days of that date.

The **Annual** is, at this moment, about ready to run, waiting only final corrections, checking, and "its turn" on the big cylinder press for printing. The forms of the **Annual** cannot be closed until after the meeting of the Central and Mid-West District Conferences, the latter of which ended October 11th. Most of the work of the **Annual** is done by that time, as work on it begins shortly after General Conference time.

The November 14th date was chosen, since last week and this in the **Evangelist**, it has been necessary to get material to you for the observance of Peace Sunday on November 8th; next week is the Home Missionary Offering publicity issue of the **Evangelist**, leaving the 14th as the next logical date. W. S. B.




### IF YOU WERE TO DIE TOMORROW

If you were to die tomorrow,
  What would you do tonight?
How would you spend this evening,
  'Ere you passed from earthly sight?
Would you leave an example to others
  That would guide them always aright?
If you were to die tomorrow—
  Just what would you do tonight?

If you were to die tomorrow,
  Which path would you go tonight?

* * *

If you were to die tomorrow,
  What would you read tonight?

* * *

If you were to die tomorrow,
  What would you sing tonight?

* * *

If you were to die tomorrow,
  Would your work be done all right?
And be worthy of the Master's approval,
  His "Well done, my child," tonight?
Take stock of yourself, dear reader,
  You're not sure of tomorrow night;
For if you should die tomorrow,
  You should be prepared tonight.

—Carrie Hetrick Allen.

MEN ARE UNWILLING to face the solemn fact of death (Heb. 9:27). The Bible repeatedly warns of the consequence of sin (Ezek. 18:4; Rom. 6:23), and strongly admonishes our preparedness for it (Amos 4:12; Luke 18:3). Thus Adam was duly warned about the forbidden fruit (Gen. 2:17). In the geneology of the patriarchs in Genesis 5 we are forceably reminded of every one of them: "and he died." The same thought is expressed in the chronicles of the kings of Judah and Israel (1 Kings 2:10; 11:43; etc.). Like Moses, we HAVE to die (Deut. 31:14). The prophet Isaiah would, therefore, tell us to set our house in order (Isa. 38:1). People who resent death-bed accounts from the pulpit probably resent death-bed accounts in the Bible, of which there are many (Luke 17:32; 16:22; etc.). It is unforgiven sin that makes us afraid of death, for as death overtakes us so we are for eternity (Rev. 22:11).

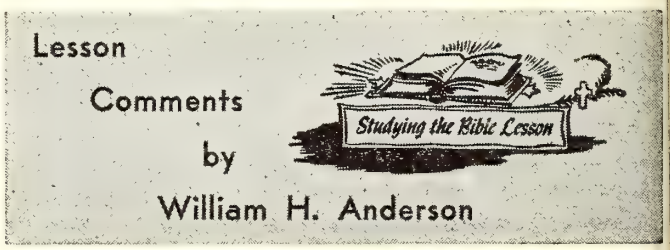
To the afflicted Lazarus death meant to be "rocked in the bosom of Abraham" (Luke. 16:22), and to the rich man the sequel was "hell" (v. 23). To the penitent thief on the cross death was release for paradise (23:43). To God's people death means a judgment of the stewardship of life (Rom. 14:10). Those who have been stingy with the Lord in the use of time and talent and means will no rule with Christ over very much (Matt. 25:21; Luk 19:16-19). Mean stewards of this life are forewarned b Christ Himself to expect serious embarrassment (Luk 21:34-36). The motives of Christians will be tried by fir (1 Cor. 3:8, 12-15). Now is the time for Christians to d things (Eph. 5:16).

"Only one life—'twill soon be past,
Only what's done for Christ will last."

Now—not later—is the time to lay up treasures i heaven (Luke 12:20-21). Now—not later—is the time fo winning souls (Dan. 12:3).

What is there after death for the sinner (Luke 16:22)? The judgment of all the unsaved is described in Revelation 20:11-15. There is no altering of one's destiny afte death (Luke 16:26). Grace, mercy and forgiveness is now not then (Heb. 8:12). Death may be sudden (Prov. 29:1).

Paul did not have to fear death (Phil. 1:21-24). He was able to die happily and triumphantly (2 Tim. 4:6-8). Through Christ who had conquered death, hell, and the grave, Paul had the guarantee of the resurrection of the body (1 Cor. 15:54-57). The saints do not have to die but once; sinners will face the second death, which means eternal separation from God (Rev. 20:6).

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Lesson for November 8, 1959

### WE MUST OBEY GOD

Lesson: Acts 5:27-42

**THE DISCIPLES in the early church were fully convinced that OBEDIENCE was necessary to please God!** They knew **faith** and **obedience** could not be divided. For genuine **faith** must manifest itself in complete **obedience** to the will of God.

Let us notice how this matter of obedience played a major part in the lives of the first Christians.

"Then the high priest rose up, and all they that were with him, . . and laid their hands on the apostles, and put them in the common prison" (5:17-18).

What had the disciples done? The multitudes flocked to them and were healed and saved. And the religious leaders didn't like it at all!

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."

Immediately upon their release from prison, the disciples "entered into the temple early in the morning, and taught" (5:21).

**1. By teaching and preaching, the disciples were obeying the words of their Lord and His messenger, the angel."**

Christ had said, "Ye shall be witnesses unto Me" (1:8). The angel had said, "Go, stand and speak . . . all the words of this life" (5:20).

**Why don't Christians today obey God by going forth to witness? Perhaps they are not firmly convinced this is what God has commanded them to do.**

**2. The words of the high priest are clear proof that the disciples had obeyed God.** "Did not we straitly command you," said the high priest, "that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine" (5:28).

**What a glorious tribute to the faithfulness and obedience of the disciples! It was their task to fill all Jerusalem with the message of Jesus Christ. They had succeeded!**

**3. The disciples were determined, above everything else, to obey God!** "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (5:29). These words do not adequately express the true feeling of Peter's statement. Williams, in his translation, makes it much stronger: "We **must** obey God rather than men."

To the disciples, obeying God was not an **alternative**—it was an absolute **imperative!**

**We will not please God until we are willing to believe that OBEDIENCE is an essential ingredient of the Christian life.**

**4. The disciples meant it when they said "We must obey God." This is evident by their continuing witness in spite of the threats and beatings they received at the hands of the Sanhedrin** (5:40).

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. **And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"** (5:41-42).

**This was the spirit that prevailed in the early church and made it a powerhouse for God!** When Christians are determined to obey God regardless of the cost—regardless of the personal sacrifice—regardless of humility and shame—**nothing can defeat them!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### THOROUGH PREPARATION KEY TO TEACHING SUCCESS

AS A SUNDAY SCHOOL TEACHER you are more important than you may realize. What you say to your students and how you say it are tremendously important. You may help create a hunger for God and a desire for personal Bible study or you may cause students to become indifferent and disinterested.

An Adult teacher in Ohio became discouraged because most of her students seemed to have little or no interest in personal Bible study, rarely participated in discussion or asked questions.

"I can't understand it," she said. "The class just doesn't respond. I get up early on Sunday morning to study the lesson so I'll be sure to remember the details. But those women just sit there as though they are bored or half asleep."

Incredible as it seems, this teacher really believed that by waiting until Sunday morning to spend an hour studying the lesson, she was adequately prepared for teaching.

Thorough preparation—or lack of it—determines to a large degree your success as a teacher. Take these steps in preparing for your important ministry each week and you will see the spiritual results you have longed for.

1. Pray that God will reveal spiritual truth to you and show you how to make it clear to each of your pupils.

2. Before studying the Teacher's Manual, read the Bible account. Then reread as many times as necessary to picture the action, order of events, details such as location, environment, dress, and the obvious spiritual lesson.

3. Then study the Teacher's Manual. Note how the lesson is introduced, developed and closed. Notice the aim of the lesson and how it is related to other lessons in the series. Don't add details not pertinent to the single aim. Watch word choice, especially for young children.

4. Rethink the lesson plan given in the manual in terms of your students. Vary the opening, if necessary, to catch their attention. Think of each individual pupil and his needs as you know them. Plan to present the spiritual truth in the lesson so as not to appear "preachy." Carefully plan the application in light of your pupil's needs. Make an outline to follow so you can teach without your manual on Sunday morning.

5. If you are teaching young children, adapt the suggestions for pupil activity given in the Teacher's Manual to suit your teaching area or room.

6. Begin early to prepare visual aids such as flannelgraph figures and background. Practice placing them on the board. Prepare charts, maps or other illustrative material. Practice presenting the lesson with these aids.

7. Your preparation is not complete when you have a well-planned lesson and ready-to-use visual aids. The classroom must be prepared also if you expect reverent attitudes on Sunday morning. The room should be as neat as your own home and attractively arranged. Your teaching materials should be in order for easy use.

8. You should be at Sunday School in time to greet your earliest pupil and have a chat with him and others as they arrive.

After such thorough preparation and prayer you can expect a Spirit-filled session and eternal results in the lives of your pupils regardless of their ages.

—Teaching Tips.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## BRETHREN YOUTH, "Peace Sunday Is For You, Too"

THE SPECIAL FEATURES on the subject of "Peace" in this issue of the **Brethren Evangelist** should be of special interest to Brethren Youth, especially our young men of draft, or pre-draft, age.

As every young man approaches his 18th birthday the "draft question" immediately confronts him. "Shall I go ahead and start college?" "Would it be best to enlist and get it over with?" "Maybe I ought to wait until I'm drafted. They might just overlook my name." "Isn't there some way I could use my time better than training for war?" These are some of the many questions that come to this young man's mind—and to his parents' too.

One of the best ways to find help in coping with these and other problems is to consult God's Word. Examine what should be the Christian's point of view toward war, fighting, hatred and killing. Notice how God honors love, peace, patience, longsuffering and kindness. Seek God's leading in the way you should use the next few years of your life. Such studies as these will help you to answer the questions surrounding the draft, college and future work.

Take time to read the articles contained within this issue which emphasize our need of working for peace, rather than preparing more for war.

**Rev. Clarence Stogsdill** comments on the futility of war, from personal experience.

**Rev. Herbert Gilmer** notes how God holds peace makers in high regard.

Read about **Alternative Service:** what it means and how it works.

For more detailed materials and advanced information on the subject of "PEACE," write to Brethren Youth, Ashland College, Ashland, Ohio.

**BRETHREN COLLEGE DAYS—NOVEMBER 13, 14, 15**
**Ashland College Campus**

### COMING EVENTS

N.E.O. YOUTH RALLY
October 31, 1959 Ashland, Ohio (Park Street)

FAYETTE COUNTY B. Y. RALLY
November 7, 1959 Gatewood—Oak Hill, West Virginia

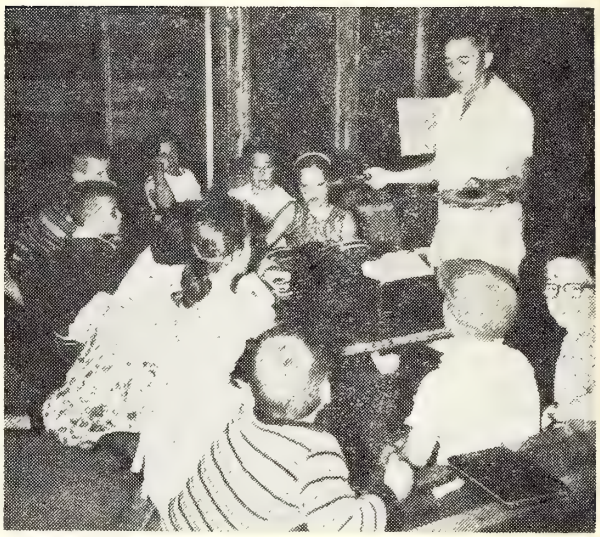
NATIONAL YOUTH BOARD MEETING
November 10, 1959 Ashland, Ohio

BRETHREN COLLEGE DAYS
November 13, 14, 15 Ashland College Campus

PENNSYLVANIA DISTRICT RALLY
November 21, 1959 Vinco, Pennsylvania

SOUTHEAST DISTRICT RALLY
November 21, 1959 Mt. Olive, Virginia

## PIC of the WEEK



**Many Thanks, Doc!**

All of us are acquainted with the fine deputation work done in our Brethren Churches by **"Doc" and Jean Shank** during the past year while on furlough from the African Mission Field.

Brethren Youth finds it especially easy to remember the good work of the Shanks because, in addition to visiting the many churches, Doc was very helpful in camps and conferences as a speaker and instructor—beyond the call of duty.

The P I C shows him teaching a class of juniors at Camp Blackhawk, the Central District Camp. The class, naturally enough, is "Missions."

Doc Shank also served on the camp staff at Camp Juniata and Camp Wyandotte, spoke at the youth conferences of the Pennsylvania and Ohio Districts, and delivered a fine message at the ALL-DAY PICNIC during National Youth Conference.

"Many thanks, Doc, for helping our young people to learn more about Mission Work," **says Billy Booth, the Brethren Youth.**

**BRETHREN COLLEGE DAYS—NOVEMBER 13, 14, 15**
**Ashland College Campus**

## "Homecoming" Successful

**Ann Lindower Reigns**

Several Brethren Youth played an active part in helping to make the October 17th HOMECOMING AT ASHLAND COLLEGE run so smoothly. **Miss Ann Lindower,** daughter of **Dean and Mrs. L. E. Lindower,** very graciously reigned as Homecoming Queen over the weekend activities. **Miss Beth Isgrig** of Milledgeville, Illinois, was selected as one of the two attendants.

**Beth Igrig** is also a cheerleader on other occasions, along with **Becky Turley** of Peru, Indiana, and **Carol Grove** of Johnstown, Pennsylvania. These girls were especially helpful in bringing home a 12 to 9 football victory over Defiance.

And many other Brethren Youth are members of the Band, Football Team, and College Choir—all of which performed at the various programs and festivities.

**"Hope You Can Join Us For Homecoming Next Year"**

## ABOUT B. C. D.

DETAILED INFORMATION about Brethren College Days has been mailed to every pastor and about 350 high school juniors and seniors. REMINDER: Reservations must be in the hands of **Rev. Virgil Meyer or Rev. Phil Lersch** by NOVEMBER 10, 1959. Mail in care of these men at Ashland College or Call 44561, Ashland, Ohio.

## The Women's Corner

by Helen Jordan

### FOOD FOR THOUGHT

The great bore—One who will not come to the point.
A still greater bore—One who keeps on talking after he has made his point.
The greatest deceiver—One who deceives himself.
The greatest invention of the devil—War.
The greatest secret of production—Saving waste.
The best work—Made by us.
The best play—Work.
The greatest comfort—The knowledge that you have done your work well.
The greatest mistake—Giving up.
The most expensive indulgence—Hate.
The cheapest, stupidest, and easiest thing to do—Finding fault.
The greatest troublemaker—One who talks too much.
The greatest stumbling block—Egotism.
The most ridiculous asset—Pride.
The worst bankrupt—The soul that has lost its enthusiasm.
The cleverest woman—The One who always does what she thinks is right.
The most dangerous person—The liar.
The most disagreeable person—The complainer.
The best teacher—One who makes you want to learn.
The meanest feeling of which any human being is capable—Feeling bad at another's success.
The greatest need—Common sense.
The greatest puzzle—Life.
The greatest mystery—Death.
The greatest Thought—God.
The greatest thing, bar none, in all the world—Love.

—Selected.

### ATTENTION, BRETHREN!

**Plans are beginning to develop for a new church in the Massillon, Ohio, area. If you know of Brethren people, Church of the Brethren people, or just interested persons in that area, please send names and addresses as soon a possible to:**

**Mr. William Bowers,**
**1040 Oakwood Ave., N. E.**
**Massillon, Ohio.**

**BRETHREN ROAD SIGN "COUNT-UP"**
**Ordered: 142**
**Needed: 58**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
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## Spiritual Meditations

**Rev. Dyoll Belote**

### THE HOMING INSTINCT

**"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" Psalm 11:1.**

I WAS REMINDED of the homing instinct of the birds the other day when I saw a great flock of starlings light down in a nearby field. They were the first ones I had seen, and I remembered that inborn urge that brings great crowds of birds of various kinds (each with its kind) together in the fall of the year and then, when we wonder when they will be leaving, we awake to find that they have already left for the south-land and the warmth of sunny skies. And then I thought of the text of this study. The purpose of the birds' migration is to escape the cold winds and frost and snow of the late fall and winter, that would spell discomfort and possible death for them.

And there is a homing instinct in the human heart. The Psalmist proclaims the location of the home of his soul, "In God do I put my trust," then he queries his hearers or readers, "How say ye to my soul, Flee as a bird to your mountain?" He has a better haven than the mountain, where he may escape the dangers that may seek to assail his soul, "In the Lord put I my trust."

Only in God can the soul find rest. Even the professedly unbelieving will turn frantically to God when troubles sweep in upon them, and their house of doubt and unbelief "tumbles in" upon them. The wise heart finds its refuge in the goodness of the eternal God. Let us flee to our eternal safety. In his poem, "To a Waterfowl!" the poet closes his reverie on God's dealings with the instinct of the bird with these words:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

—William Cullen Bryant.

Brethren Historical Library
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## prayer reminders

### *Bedtime Prayer Reminders*

**Cross Glows in the Dark**

These attractive, appealing Prayer Reminders are popular with children and adults alike. One of Sallman's inspiring portrayals of Christ is featured on each reminder. After a brief exposure to light, the luminous cross glows in the dark for hours. Cross is of finest durable quality, mounted on attractive felt background. Excellent as gifts, awards, and as enclosures in letters and greetings. Children treasure them. Enclosed in a cellophane envelope. Size 2¾x5¾ inches. **Order by Number.** **Price 15 cents each**

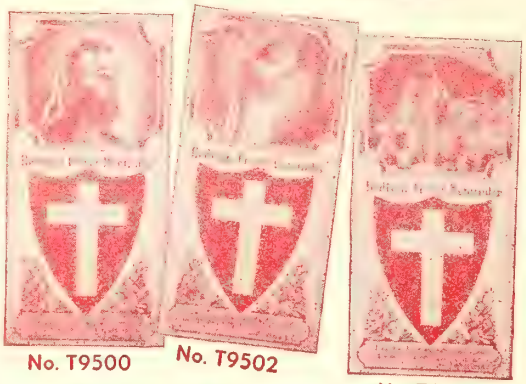
**No. T9500**—Head of Christ: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19:14

**No. T9502**—Christ at the Door: "In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6

**No. T9503**—The Good Shepherd: "I am the good shepherd, and know my sheep, and am known of mine."—John 10:14

**No. T9504**—Boy Christ: "God Is Love"

**No. T9512**—Christ My Pilot: "Jesus, Savior, Pilot Me."



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### *Easter Luminous Crosses*

**Complete with Stand-Up Bases**

Molded plastic crosses that glow in the dark. Each has a colored cord and tassel, features a motto text, and can be hung on the wall or placed in its own individual base. Over-all size 2½x1½ inches. **Order by Number.** **Price 15 cents each**

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Blue cord and tassel

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Red cord and tassel

No. V5395

No. V5397

No. V5396

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church

## *Advance In Evangelism*

Seminar Room


Vol. LXXXI November 7, 1959 No. 44


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

WASHINGTON, D. C. Special speakers in the Washington Church on October 18th, was Dean Douglas B. MacCorkle, of Washington Bible College at the morning service.

The Dorcas Missionary Society conducted the evening service on the same date, with Lorena Houck as speaker.

MEYERSDALE, PENNA. (MAIN STREET). Brother Guy F. Ludwig was radio devotional speaker over WVSC Somerset, the week of October 26th.

The Main Street Church was host to the first service of the Community Christian Emphasis Week services, Sunday evening, October 18th.

JOHNSTOWN, PENNA. (THIRD). Revival meetings are in progress from November 2nd through 15th, with Brother John T. Byler as evangelist.

With Mrs. George A. Leidy as speaker, the W. M. S. conducted their public service the morning of October 11th.

On October 18th, Rev. David R. Graham brought the morning message at Third Brethren.

ADRIAN, PENNA. (BRUSH VALLEY). Revival services, with Brother Guy F. Ludwig, as Evangelist, began in the Brush Valley church on November 2nd.

SMITHVILLE, OHIO. Six new members were received by baptism on October 25th.

NEW LEBANON, OHIO. Dale Long, of the Mission Board office in Ashland, is the speaker for the Laymen's public service on November 8th.

The W. M. S. public service is scheduled for November 15th.

SOUTH BEND, INDIANA (ARDMORE). Baptismal services for three were held on October 25th.

TEEGARDEN, INDIANA. Brother Hays K. Logan writes: "Homecoming was celebrated on October 4th; 104 in Sunday school, 117 for the worship service, and 92 present for the afternoon service. Rev. C. C. Grisso was the guest speaker for the afternoon service."

LOREE, INDIANA. Brother Horace Huse reports through his church news letter that their new educational building is now under construction. "The walls are well above the main floor level, and the su flooring has been laid."

NAPPANEE, INDIANA. From the Nappanee bulle we note that their Homecoming was "a great day." The were 280 present for morning worship, 161 for the afte noon service, when the Memorial Windows of the chur were dedicated, and 86 present for the evening sevice testimony.

The Nappanee church was host for the District W. M. Rally on October 8th, when Rev. Richard Burger, mi sionary to Africa, was the speaker.

With Brother Smith F. Rose as evangelist, speci services are in progress at the Nappanee church, Nover ber 2nd through 15th.

MUNCIE, INDIANA. Homecoming speakers were Re Carl Rarick and Francis Kiss, at morning and afternoo services respectively.

## BRETHREN ANNUAL NEXT WEE

THE BRETHREN ANNUAL, 1959-60 Edition, will re place the regular issue of the **Evangelist** for nex week, November 14th. All subscribers to the **Evangelis** will receive a copy of this Annual, possibly a day or s after receiving this issue of the **Evangelist**—at leas within a week or ten days. Next regular issue of th **Evangelist** will come to you under date of November 21s

One thing we would call to your attention in the Annua and that is the listing of pastors, and pastors and churche Quite a number of pastoral changes are taking plac this fall and early winter. It has been almost impossibl to keep our records up-to-date. Even as the Annual cam from the press this week (October 28th), we learned o one change of pastors, and of another probable change As many changes as we knew about when the forms o the Annual were closed, we have included, even to thos which will become effective between now and about Feb ruary 1, 1960. Others, we will have to list in the **Evan gelist** for you so that you can mark the changes in you Annual.

Save your copy of the Annual, for it will prove help ful to you one or more times during the year. W. S. B.

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## The Pharisee and the Publican

THESE TWO MEN, according to Luke 18:10-14, spent time in the temple of Jerusalem, engaged in prayer to God. The publican, who prayed, "God be merciful to me a sinner," went home justified, while the Pharisee did not. Last week's Editorial gave the background on the lives of these two men—the one who presented a show of religious faith, the other, a true piety—the kind which develops into a true, soul-cultured practice of Christianity.

Why was the publican justified and the Pharisee not? The Pharisee had a radically false estimate of his character. He was "glad he was not like other people." Yet his real need, and the need of every person today, was a humble, contrite spirit before God. The Pharisee thought he was everything God wanted him to be. He observed the ceremonies of the Law. He did tithe his income according to the Law. However, this attitude led to self-flattery. Notice that no one else told the Pharisee how good he was. All that sounded good to him came from his own mouth. The Pharisee was satisfied with his spiritual condition, but with him, God did not dwell. God cannot accept the proud and self-esteemed heart as a sacrifice. A pity it is that the Pharisee has too many descendants in the religious world today.

The publican had a true opinion of himself. One which every person must get before even the first measure of salvation can begin to operate for him. Christ came not to call the righteous to salvation, but to call sinners to repentance. All have sinned and come short of the glory of God. Therefore all must first humble themselves before God and pray the prayer of the publican. If we have not done this, God pity us, for we are trying to take all the other steps to heaven without taking the first one. The publican's attitude led to repentance, resulting in justification. He was forgiven of his sin, and could then begin the practice of righteousness in daily living.

RELIGIOSITY, the performance, on time and sincerely, of acts and offices, functions and services, is the extent of many "righteous" today. Such fills up the time, and uses up the energy, but accomplishes nothing for God as it is done without a broken and contrite spirit. Such trust in self for religious witness does not register where it needs to count most—with our fellowmen.

To learn what kind of a Christian a man is, don't just see him in church. Don't just note how he sings the songs of Zion, how he bows his head in prayer, nor how he greets the Brethren when in his Sunday best. Rather, go to the people who work with him during the week. Talk to them about how he treats them, whether or not he is mindful of their weaknesses and shortcomings of which he undoubtedly has some, too. Ask the people who deal with him all week how he holds his temper when things don't suit him, the kind of language he uses. There you will find the true quality of the man, who, on the Lord's Day, ascends the hill of the Lord to the temple sanctuary, to offer prayer, praise and service to God.

Many a Christian who has won the victory of praise and worship on the Lord's Day, has lost it with week-day dealings with his or her fellowmen. Many souls have in this way been turned from the church, and from salvation, because of rude and unbecoming behavior on the part of Christians in the everyday walk of life.

The publican had it over the Pharisee, for God saw his humble heart and knew that here was the makings of a man who would give a good testimony to his faith among men. For, remembering his own shortcomings, he would exercise Christian grace and mercy in his treatment of others. A good lesson for every one of us today. The world needs that kind of Christian testimony right now. W. S. B.

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Is Your Church in the News?

Send in your Report Today!

# BLEMISHED OFFERINGS

A WORD OF EXPLANATION may indicate my purpose in selecting this, I am afraid, unfamiliar text. The Prophet has been vehemently rebuking a characteristic common practice of the priests, who were offering injured and diseased animals in sacrifice. They were probably dishonest as well as mean, because the worshippers would bring sound beasts, and the priests, for their own profit, slipped in a worthless animal, and kept the valuable one for themselves. They had become so habituated to this piece of economical religion, that they saw no harm in it, and when they offered the lame and the sick and the blind for sacrifice they said to themselves, "It is not evil." And so Malachi, with the sudden sharp thrust of my text, tries to rouse their torpid consciences. He says to them: "Take that diseased creature that you are not ashamed to lay on God's altar, and try what the governor" —the official appointed by the Persian Kings to rule over the returned exiles—"will think about it. Will an offering of that sort be considered a compliment or an insult? Do you think it will smooth your way or help your case with him? Surely God deserves as much reverence as the deputy of Artaxerxes. Surely what is not good enough for a Persian satrap is not good enough for the Lord of Hosts. Offer it to the governor, will he be pleased with it? Will he accept thy person?"

Now, it seems to me that this cheap religion of the priests, and this scathing irony of the Prophet's counsel need little modification to fit us very closely. You will bear me witness, I think, that I do not often speak to you about money. But I am going to try to bring out something about the great subject of Christian administration of earthly possessions from this text, because I believe that the Christian consciousness of this generation does need a great deal of rousing and instructing about this matter.

1. We note the startling and strange contrast which the text suggests.

The diseased lamb was laid without scruple or hesitation on God's altar, and not one of these tricky priests dare have taken it to Court in order to secure favor there. Generalize that, and it comes to this—the gifts that we lavish on men are the condemnation of the gifts that we bring to God; and further, we should be ashamed to offer to men what we are not in the least ashamed to bring to God. Let me illustrate in one or two points.

Let us contrast in our own consciences, for instance, the sort of love that we give to one another with the sort of love that we bring to Him. How strong, how perennially active, how delighting in sacrifice and service, what a felt source of blessedness is the love that knits many husbands and wives, many parents and children, many lovers and friends together! And in dreadful contrast, how languid, how scattered and interrupted, how reluctant when called upon for serving and sacrifice, how little operative in our lives is the love we bring to God! We dare not lay upon the altar of family affection, of wedded love, of true friendship, a love of such a sort as we take to God and expect Him to be satisfied with. It would be an insult if offered to "the governor," but we think it good enough for the King of kings. Here a gushing flood, there a straitened trickle coming drop by drop; here a glowing flame that fills life with warmth and light, there a few dying embers. Measure and contrast the love that is lavished by men upon one another, and the love

**"Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts."—Malachi 1:8.**

that is coldly brought to Him. And I think we must all bow our heads penitently.

Contrast the trust that we put in one another, and the trust that we direct to Him. In the one case it is absolute. "I am as sure as I am on my own existence that so-and-so will always be as true as steel to me, and will never fail me, and whatever he, or she, does, or fails to do, no shadow of suspicion, or mist of doubt, will creep across the sunshine of our sky." And in contrast to the firm grasp with which we clasp an infirm human hand, there is a quivering touch, scarcely a grasp at all, which we lay upon the one Hand that is strong enough always to be outstretched for our defence and our blessing. Contrast your confidence in men, and your confidence in God. Are we not all committing the absurdity of absolutely trusting that which has no stability or stay, and refusing so to trust that which is the Rock of Ages? God's faithfulness is absolute, our faith in it is quivering. Men's faithfulness is uncertain, our faith in it is entire.

We might contrast the submission and obedience with which we follow those who have secured our confidence and evoked our love, as contrasted with the rebellion, the reluctance, the self-will, which come in to break and mar our submission to God. Men that will not take Jesus Christ for their Master, and refuse to follow Him when He speaks, will bind themselves to some human teacher, and enroll themselves as disciples in some school of thought or science or philosophy, with a submission so entire, that it puts to shame the submission which Christians render to the Incarnate Truth Himself.

And so I might go on, all round the horizon of our human nature, and signalize the difference that exists between the blemished sacrifices which each part of our being dares to bring to God and expects Him to accept, and the sacrifices, unblemished and spotless which we carry to one another.

But let me say a word more directly about the subject of which Malachi is speaking. It seems to me that we may well take a very condemnatory contrast between what we offer to God in regard to our administration of earthly good, and what we offer on other altars. Contrast what you give, for directly beneficient and Christian purposes, with what you spend, without two thoughts, on your own comfort, indulgence, recreation, tastes—sometimes doubtful tastes—and the like. Contrast our drink bill and our missionary contributions. We spend billions on some wretched war, and some of you think it is cheap at the price, and the whole contributions of Christians to missionary purposes in a twelvemonth period do not amount to a tenth of that sum. You offer that to the spread of Christ's kingdom. "Offer it to your Government," and try to compound for your share of the billions that you spend in armaments by the amount you give to Christian missions, and you will very soon have the tax-gatherer down on you. "Will he be pleased with it?"

I do not suppose that there is one of us that applies the underlying principle in our text, of giving God our best, to this work. I am not going to urge you. It is my business not simply to state, as boldly and strongly as I can, the fact; and I say with all sadness, with self-condemnation, as well as bringing an indictment against my brethren, but with the clearest conviction that I am not exaggerating in the smallest degree, that the contrast between what we lavish on other things and what we give for God's work in the world, is a shameful contrast, like that other which the Prophet gibbeted with his indignant eloquence.

2. And now let me come to another point—viz., that we have here suggested and implied the true law and principle on which all Christian giving of all sorts is to be regulated.

And that is—give the best. The diseased animal was no more fit for the altar of God than it was for the shambles of the viceroy. It was the entire and unblemished one that would be accepted in either case. But for us Christian people that general principle has to be expanded. Let me do it in two or three sentences.

The foundation of all is "the unspeakable Gift." Jesus Christ has given Himself, God has given His Son. And Jesus Christ and God, in

giving, gave up that we might receive. Do you believe that? Do you believe it about yourself? If you do, then the next step becomes certain. That gift, truly received by any man, will infallibly lead to a kindred (though infinitely inferior) self-surrender. If once we come within the circle of the attraction of that great Sun, if I might so say, it will sweep us clean out of our orbit, and turn us into satellites reflecting His light. To have self for our center is death and misery, to have Christ for our center is life and blessedness. And the one power that decentralizes a man, and sweeps him into an orbit around Jesus, is the faithful acceptance of His great gift. Just as some little State will give up its independence in order to be blessedly absorbed into a great Empire, on the frontiers of which it maintains a precarious existence, so a man is never so strong, never so blessed, never so truly himself, as when the might of Christ's sacrifice has melted down all his selfishness, and has made it flow out in rivers of self-surrender, self-absorption, self-annihilation, and so self-preservation. "He that loseth his life shall find it."

Then the next step is that this self-surrender, consequent upon my faithful acceptance of the Lord's surrender for me, changes my whole conception as to what I call my possessions. If I, in the depths of my soul, have yielded myself to Jesus Christ, which I shall have done if I have truly accepted Him as yielding Himself for me, then the yielding of self draws after it, necessarily, and without a question, a new relation between me and all that I have and all that I can do. Capacities, faculties, means, opportunities, powers of brain and heart and mind, and everything else—they all belong to Him. As in old times a nobleman came and put his hands between the King's hands, and kneeling before him surrendered his lands, and all his property, to the over-lord, and got them back again for his own, so we shall do, in the measure in which we have accepted Christ as our Saviour and our Guide. And so, because I am His, I shall feel that I am His steward to administer what He gives me, but not for myself, but for man and for God.

Then there follows another thing, and that is, that Christian giving, not of money only, but of money in a very eminent degree, is only right and truly Christian when you give yourself with your gift. A great many of us put our money into the plate, and no part of ourselves goes with it, except a little twinge of unwillingness to part with it. This is how they fling bones to dogs. That

is not how you have to give your money and your efforts to God and God's cause. Farmers nowadays sow their seed-corn out of a machine with a number of little conical receptacles at the back of it and a small hole in the bottom of each, and as the thing goes bumping along over the furrows, out they fall. That drill does as well as, and better than, the hand of the sower scattering the seed, but it does not do near as well in the Christian agriculture in sowing the seed of the Kingdom. Machine-work will not do there; we have to have the sower's hand, and the sower's heart with his hand, as he scatters the seed. Brethren! apply the lesson to yourselves, and let your sympathies and your prayers and your wishes to help go along with your gifts, if you intend them to be of any good.

And there is another thing, and that is that, somehow or other, if not in the individual gifts, at all events in their aggregate, there must be present the fact of sacrifice. "I will not offer unto the Lord burnt offerings of that which doth cost me nothing," said the old king. And we do not give as we ought, unless our gifts involve some measure of sacrifice. From many a subscription list some of the biggest donations would disappear, like the top-writing in one of those old manuscripts where the Gospel has been half-erased and written over with some foolish legend, which vanishes when the detergent liquid is applied to the parchment, if that thought were brought to bear upon it. God asks how much is kept, not how much is given.

Now, dear friends, these are all threadbare, elementary, "A.B.C." truths. Are they the alphabet

of our stewardship and administration of our possessions?

3. One last suggestion I would make on this text is that it brings before us the possible blessing and possible grave results of right or wrong Christian giving.

"Will he be pleased with it? Or will he accept thy person?" Will the governor think the hobbling creature, blind of an eye, and infected with some sickness, to be a beautiful addition to his flock? Will it help your case with him? No!

It is New Testament teaching that our faithfulness in the administration of earthly possessions of all sorts has a bearing on our spiritual life. Remember our Lord's triple illustration of this principle, when He speaks about faithfulness "in that which is least," leading on to the possession of that which is the greatest; when He speaks of faithfulness in regard to "the unrighteous Mammon" leading on to being intrusted with the true riches; when He speaks of faithfulness in our administration of that which is another's—alien to ourselves, and which may pass into the possession of a thousand more—leading on to our firmer hold, and our deeper and fuller possession of the riches, which, in the deepest sense of the word, are our own. One very important element in the development and advance of the religious life is our right use of these earthly things. I have seen many a case in which a man was far better when he was a poor man than he was when a rich one, in which slowly, stealthily, certainly, the love of wealth has closed round a man like an iron band round a sapling, and has hindered the growth of his Christian character, and robbed him of the best things. And, God be thanked! one has seen cases, too, in which, by their Christian use of outward possessions, men have weakened the dominion of self upon themselves, have learned the subordinate value of the wealth that can be counted and detached from its possessor, and have grown in the grace and knowledge of the Lord and Saviour Jesus Christ. Dear friends, God has given all of us something in charge, the faithful use of which is a potent factor in the growth of our Christian characters.

It is New Testament teaching that our faithful administration of earthly possessions has a bearing on the future. Remember what Jesus Christ said, "That when ye fail they may receive you into everlasting habitations." Remember what His Apostle says, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Let no fear of imperilling the great truth of salvation by faith lead us to forget that the faith which saves manifests its vitality and genuineness, by its effects upon our lives, and that no small part of our lives is concerned with the right acquisition and right use of these perishable outward gifts. And let us take care that we do not earn blessedness, here or hereafter, by gifts while we are living or legacies when we are dead, the administration of money has an important part to play in shaping Christian character which we acquire here settles our hereafter.

Brethren! we all need to revise our scale of giving, especially in regard to missionary operations. And if we will do that at the foot of the Cross, then we shall join the chorus, "Worthy is the Lamb that was slain to receive riches," and we shall come to Him "bringing our silver and our gold with us," rejoicing that He gives us the possibility of sharing His blessedness, "according to the word of the Lord Jesus which He spake, It is more blessed to give than to receive." MACLAREN.

## THE BEST BOOKS ON CHRISTIANITY

A very worldly woman from one of our large cities went to church one Sunday evening and accepted Christ as her Saviour. The pastor visited her home and found that not only was her husband not a Christian, but a very bitter infidel. He was full of contempt at his wife's conversion and said he had no doubt that she would soon get over it.

Six months passed. Then one evening the man called to see the minister.

"I have read all the leading books on the evidence of Christianity," he said, "and I can stand out against their arguments. But for the past six months I have had an open book before me, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong and that there must be something holy and Divine about a religion that would take that woman and change her into the loving, prayerful, singing saint that she is now."

The best books on Christianity are the men and women who live transformed lives in fellowship with Christ.

—Selected.

# WE JOINED THE TEN DOLLAR CLUB

SEVEN YEARS AGO we joined the Ten Dollar Club which was designed to help build new churches. During that interval, seven calls have been made for five churches (two calls having been made for two of the churches). Had it not been for this help from the Ten Dollar Club, it is very doubtful that any one of these churches could have been started or could have developed to its present growth. Hence we believe that this church extension resource has been extremely helpful.

As we look back over this period of time, we don't recall that any of these payments has worked a hardship on us; in fact, we generally made our payments from our tithe funds, without neglecting a single one of our giving needs. Therefore, when we consider the benefit the fund has been to five new churches with so little from each of us, we marvel at what God can do with our gifts, even though small.

Now and then, as we witness the fine development of these five churches and understand something of the blessing they have been to their members and to others in their area, we feel a glow of satisfaction at being a part of God's construction crew. Just to realize that He is willing to use us and our limited resources produces a feeling of gratitude within us.

Knowing that God might have performed this work Himself without our help—but that He did not, we are doubly grateful. He has given all of us compassion for others, generous impulses, the ability to earn money, a desire to be a part of His program for mankind—which He is willing to share with us—and a sense of obligation to do so. This constitutes our Christian stewardship.

Every time a call comes from the Ten Dollar Club, our sense of fulfillment grows: we are happy for those churches our gifts have already helped; we are thankful for the opportunity of giving aid to the new group; we are reminded of the joy our own church is to us; and we are glad to be God's co-workers—we are His partners in business.

There is truly nothing upon which we can spend this amount of money for ourselves from which we reap so much satisfaction and sense of Divine approval. We might describe our feelings thus: If God should allow us to help Him place one of His great planets in the shining heavens, every time we would look upon that star, we would experience a sense of kinship with it and gratitude for the privilege of helping to fix its setting. Even so, as we repeatedly observe the blessings being enjoyed in these new churches and their witness for Him, we are rewarded over and over again.

We are grateful that a number are now sharing in this work, but we wish many more would experience the satisfaction it brings to those who constitute its membership. The number of members is growing, but not nearly so rapidly as it should for the progress of God's program and for the happiness of those who might be His helpers.

A few persons, upon being asked to belong to the Ten Dollar Club, replied that the Club had not contributed to their church, therefore they would not help. Our only reply to such reasoning is this: May God enable us all to realize that in giving to others we are giving to Him, thus bringing blessing to ourselves. ("Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.")

We sincerely appreciate being members of the Ten Dollar Club—being in partnership with God and serving on His construction crew. Do you belong too? Remember —God is willing that we shall help Him, but the greater blessing comes to us in being allowed to help.—(A member)

# THE TEN DOLLAR CLUB

**The current Ten Dollar Club call is for Fairless Hills-Levittown, Pennsylvania. We are anxious for a good response to this call. Many have answered the call by sending their contribution of $10.00 (or more) and we rejoice in the generally good spirit shown by most of the club members.**

**It is worthy of note that one of our members holds 11 memberships and has answered all calls, paying $110.00 each time. Another member has done similarly, paying $110.00 when calls are made. We are aware also that a few members respond regularly, making a sacrifice, because they love the Lord and His work so much. Will you help us gain A THOUSAND MORE MEMBERS?**

Dr. Joseph R. Shultz greets some of his parishioners at the door of the Washington Brethren Church, Washington, D. C.

# Mission Giving Means More Brethren Churches

**DR. J. R. SHULTZ**

**WHERE**

There are people without Christ,
A leader with Christ,
And a Mission Board with cash,

**THERE CAN BE A BRETHREN CHURCH!!**

The Lord spoke through the prophet Ezekiel of **a need then,** and of **the need now.** "And I sought for a man among them that should make of the hedge, and stand in the gap before me for the land . . . " The "gap" today in the Brethren Church is the building of new churches in growing America.

**THERE ARE PEOPLE WITHOUT CHRIST**

Population figures are shattered year by year. Predictions of future growth continue to amaze us. Suggestions that the East Coast of the United States will be one giant city with multi-millions of people are not unusual. America continues to grow.

The multitude of souls—present and future—need the saving Christ. Of the 100 million adults in America today only 12% attend Sunday school—an indication of the real need.

**WHO NEED A LEADER WITH CHRIST**

"How shall they hear without a preacher?" Oh, for leaders to speak the glorious Gospel! Oh, for local churches to rear and send out such leaders! Many, many churches will not accept the truth that the hour is urgent. With little compassion for anyone but themselves they become "DRIFTING SEPULCHERS, MANNED BY FROZEN CREWS."

All of us, Brethren laymen and ministers, need a greater awareness of the living Christ—never thinking of Him as dead or far away, but as ALIVE and VERY NEAR. With this presence of God shall come the realization that **"Missions is a spirit and not a method. A mission pastor is a man filled with the Holy Spirit. A mission church is a church following the leadership of such a man. And a mission sermon is a sermon that provokes a crisis in a person's thinking."**

**AND A MISSION BOARD WITH CASH**

"Giving" is at the heart of the Christian faith. "For God so loved that He GAVE . . . " "For the wages of sin is death; but the GIFT of God is eternal life . . . " Jesus' most forthright words dealt with man's sin, salvation, and stewardship. Five times He spoke about giving to every one time about praying. A real proof of our love of God and our Christian faith is our giving!!

Because "Mission" is placed before "Board" does not give them "Keys to Cities" or free rides in the world. Christ expects Christians to pay their way in the world, just as He did. Thus the Board needs money: cold, hard cash! Without it, they can do nothing.

With it: **THERE CAN BE BRETHREN CHURCHES.**

# WHY I BELIEVE IN HOME MISSIONS

VIRGIL INGRAHAM

A STRIKING PHRASE in the Epistle of John challenges our attention. "He (Christ) is the propitiation for our sins; and NOT FOR OURS ONLY, but also for the sins of the whole world" (I John 2:2). Think of it! Christ died for OUR sins. But not for ours only! Humanity, both far and near, needs to hear this all important message of hope. This is the reason why I believe in home missions.

To have a strong missionary work abroad requires a strong work at home. The home base must be active and growing if it is to supply the finances, provide the prayer support, and furnish the young men and women who will be our missionaries in places where Christ is not known. If the work of missions will go forward, it must be working at home as well as abroad. Concern must be in the hearts of God's people for souls of the lost, coupled with a corresponding willingness to do all within their power to bring them to Christ.

When missions come to mind, we usually think of the multitudes in uncivilized lands who have never heard the Gospel. We view the fields with a certain amount of detachment, considering how little we can do personally in bringing about their salvation. But, what about the multitudes in the field we have right here at home? New communities are springing up all over our land, providing a fertile field "ripe unto harvest." New churches are needed to reach the children and their parents in these areas; workers are needed to give them the Gospel. Again, there are scattered areas where communities are unable to support a full-time minister. Help is needed in providing workers and funds for ministering to their needs. In our home mission field, all have opportunity to be missionaries, for all are called to witness to Christ's saving, satisfying power. True, it is not as exciting as going to a strange land with the Good News, but it is equally important and effective. God has a work for everyone; He needs everyone for doing His work. This is the work we can do best; reaching people who speak our language, who share our common heritage.

In a word, I believe in home missions because this is the way I can share Christ and His salvation. I cannot go to the regions beyond, but I can work, give and witness right here at home. Christ died for our sins, but NOT FOR OURS ONLY.

# ADVANCE IN EVANGELISM

W. CLAYTON BERKSHIRE

EVANGELISM is the heart and soul of home missions and church extension work, which owes its very existence to evangelism. Church extension work, in turn, exists for the purpose of taking Christ and His Gospel to the people living within the borders of the United States of America.

This situation is not understood by some of our people whose expressions give evidence that they believe the purpose of the church extension program to be simply that of increasing the number of Brethren Churches. On the other hand, some of our people fully realize that evangelism is the church's primary business and that it is both the beginning and the end in home missions and church extension work.

It is imperative that we all see the importance of evangelism and the role which it plays in church extension. In a real sense, it is both the parent and the child. The work of evangelism, properly conducted, reaches out into new communities, winning people to Christ and establishing them in organized bodies which, in turn, become the perpetuators of the Gospel—and thus the cycle continues.

Our United States of America is a field of great evangelistic opportunity. The growth of our cities, the emergence of scores of suburbs, the continual development of new industries and the expansion of hundreds of old ones, the quest for areas where the climate is conducive to better health, the resultant shifts in population—all of these and other factors ought to challenge our best efforts to evangelize and to extend the church that it may minister to the spiritual needs of our countrymen wherever they may be.

The seventy-two million unchurched people in the United States need our earnest attention; the 7,000 people who are added to our population daily must be reached. Church authorities have projected a need for 70,000 new churches within the next ten years in order that they may minister to our expanding population.

These things should give us reason to make an "Advance in Evangelism" unequalled in the history of the church. The new frontiers of our nation as well as the old frontiers need to feel the impact of the Gospel of our Lord Jesus Christ. Our faithful witnessing and the establishing of new churches will help to make this possible.

**The Scottsdale Boys' Club (Arizona) where the Papago Park Brethren Church group is currently meeting.**

# Developments at Scottsdale

## H. FRANCIS BERKSHIRE

ON SEPTEMBER 20, 1959, the charter membership of the Papago Park Brethren Church (Scottsdale) was opened. Fifteen baptized believers from Phoenix, Mesa, and Tempe signed the charter. We are looking forward to the day when we can worship in the new church building. At present we are meeting in the Scottsdale Boys' Club.

The Papago Park Brethren Church will be built in a housing development which is densely populated with children. There will be 2200 new houses when the tract is completed. Most of the occupants are young couples. This is very obvious when one drives around the parkway for a while. About half of the houses are built and occupied now. Others will be occupied soon.

According to the statistics from the Scottsdale School District, there were 123 children from Papago Parkway registered for school last year. Between last spring and this fall the number has increased to 428 pupils who will be attending the new Supai Eementary School which is across the street from the church. Families are continuing to move into Papago Parkway. A large market plaza will open some time next month, called Papago Parkway Shopping Center.

During a recent conversation with a school district officer, she stated that they are using the figure of 1.5 as the average number of children per home in the district. She implied that this was **above** the national average. She also offered these statistics which reflect the anticipated growth of the area:

| | |
|---|---|
| 1959-60 | 12,000 high school and elementary pupils |
| 1960-61 | 16,000 |
| 1961-62 | 22,000 |
| 1962-63 | 28,000 |
| 1963-64 | 35,000 |
| 1964-65 | 45,000 |

Through these children we hope to reach the adults and win them to Christ and the Church. The concept of a "community and neighborhood church" has been advanced (meaning that the church is here to minister to the community). Already we are thinking of a vacation Bible school for next summer and possibly after-school or Saturday Bible classes for children.

We have been doing projected planning. The group has developed a building fund; work nights, when juvenile furniture will be made, are being arranged. Plans have been made for the organization of a Woman's Missionary Society and Signal Lights. A weekly newsletter has been printed and mailed to members and friends as well as people whom the pastor has contacted. Publicity in the form of an announcement and invitation to attend the new church is soon to be distributed throughout Papago Parkway. A recently-purchased new Gestetner duplicating machine has helped greatly with publicity. People touring Scottsdale will be directed to the church by the four signs purchased through the denomination.

The people here appreciate the help of the Mission Board, the Ten Dollar Club members, Brethren Youth and other members of the denomination who have made it possible to purchase the land and who are working with our local group to erect the first unit of the church building which will cost approximately $30,000.00. They were especially gratified by the efforts of Brethren Youth who exceeded their goal. You can share in the building of more churches by participating in the Home Mission Offering this month and by becoming members of the Ten Dollar Club.

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BRETHREN HOME MISSION
PROGRAM FOR PROGRESS
REVOLVING FUND

**The Brethren Home Mission Revolving Fund is designed to assist the Brethren Church in expanding its witness by making monies available as loans to qualified, needy Brethren churches.**

**To assist the B.H.M. Revolving Fund, you may make cash contributions to the fund or you may make a loan which will be secured by a promissory note. Life Annuity agreements, bequests, life estate deeds, and life insurance provide additional ways in which you can help this phase of the Missionary Board's work grow.**

Sarasota Brethren Church, Sarasota, Florida.

# SARASOTA CALLS NEW PASTOR

THE SARASOTA BRETHREN CHURCH, working in conjunction with the Missionary Board, has called Reverend J. D. Hamel to become their pastor, beginning the first Sunday in February.

The church at Sarasota has made splendid progress from the time of its organization. The membership has grown both numerically and spiritually. The church has assumed increasing responsibility as a new congregation and carries a full program. Statistics show that the Sarasota Church ranks as one of the highest in per capita giving in our denomination. This is most gratifying, and we praise the Lord for the accomplishments which He has made through the retiring pastor and His people there.

The changing of pastors frequently calls for many adjustments and an added measure of grace on the part of all concerned. This will be true at Sarasota, and we pray that God will grant this grace to the total church membership that they may continue in a united effort for Christ until the new pastor arrives and thereafter as well. W. C. B.

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# Riverside Christian Training School Advances

RIVERSIDE CHRISTIAN TRAINING SCHOOL is devoted to Jesus Christ and His Gospel as the focal point of elementary and secondary education. In this area where well-established church programs and qualified pastors and teachers are rare, where there are very few organized social and spiritual programs for youth, where

**Harold E. Barnett**

**The Gymnasium-classroom building at Lost Creek, Kentucky, has six usable classrooms and a seventh room in which chapel services and the regular services of the church are held.**

low financial standards of living create many moral and social problems, a school like Riverside becomes more and more imperative.

Our first goal is to introduce Christ to each student in the hope that he will invite the Saviour into his heart. We seek to nurture the child in Christian growth five days a week—and for some of the boarding students, seven days. The Bible is taught to each student daily, and Christ is held up as the hope of each life and of the world. Daily devotions of prayer, Bible-reading and a message are basic ingredients of the student's spiritual diet at Riverside.

We have 70 students in grades 1-12, with 9 teachers in all. Grades 1-6 are taught by Mrs. Barnett, in the old building; grades 7-12 are housed in our new high school building, for which we praise God! We have secured more modern texts in many areas, enabling us to improve the academic offerings of Riverside. We are under divine obligation to offer the best kind of education in all areas of elementary and secondary work. We have new equipment for the science and home economics departments. More teachers and course offerings have enabled us to enrich the curriculum.

The school bus, purchased by the Second Brethren Church of Johnstown and by individuals and classes of the Vinco Brethren Church, is fulfilling a great need. The many gifts of clothing, food and money are certainly appreciated. Manual labor by interested brethren here at Riverside encourages us wonderfully. There are many needs which are constantly before us in the work here, but what a privilege it is to be "laborers together with God." Together we shall all see what God can do through a school like Riverside.

Many of the youth are won to Christ and given a sound all-round education here; these, in all probability, would have gone unreached were it not for the church and school here at Lost Creek. Will you share this work and vision with us?

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# Activities at your Krypton Mission Center

**For the year ending October 1, 1959**

## Margaret E. Lowery

**KRYPTON:**

Sunday school and church each Sunday morning
Bible study class each Sunday night
Homemakers' Club—very active and most helpful
4-H Clubs
- 10 boys (Jolly Chefs) with Baking and Bird projects
- 21 boys and girls in local school club working on Forestry, Birds and Safety projects
- 10 girls (16 years or older) known as the Future Homemakers (4-H Club doing Junior Leadership and Baking projects.)
- 20 girls who attend other schools, but live nearby who make up a community club group—projects sewing and baking

Vacation Bible School each summer with approximately 100 enrolled. We meet each Monday, Wednesday, and Friday morning for 2½ hours for 5 weeks.

**LICK BRANCH:**

Bible class meets each Thursday afternoon for older ladies and teachers of a Baptist group.

**NAPFOR:**

Sunday school for children each Saturday afternoon
Vacation Bible School for 5 weeks—3 times a week—sessions 2½ hours each
Fifteen boys and girls in the school carrying 4-H projects in Forestry, Birds and Safety

**DUNRAVEN:**

Sunday school each Sunday afternoon
Vacation Bible School for 5 weeks with three sessions a week
Twenty-seven boys and girls enrolled in 4-H Forestry, Birds and Safety projects

**MEADOW BRANCH:**

Vacation Bible School for 5 weeks with three sessions each week
Twenty-one boys and girls enrolled in 4-H Forestry, Birds and Safety projects
Program items:
20-30 attend Riverside Camp in June.
Brethren Youth rallies held each October and May.
4-H Clubs prepare and present programs over the Hazard radio station.
4-H Clubs have been very active in county 4-H events. Received $15.00 for having the most outstanding group at one county event last fall.
Held the second community fair in this area last August. We plan to make it an annual event
Nine demonstration teams go to County 4-H Rally;
Four of these were county champions—next to district
One a district champion
Three blue ribbons achieved in the district

**A typical vacation Bible school scene at Krypton, Kentucky.**

# STOCKTON BRETHREN CHURCH MAKES PROGRESS

## ALVIN H. GRUMBLING

THE STOCKTON BRETHREN CHURCH is happy to report again to you through the pages of the **Evangelist** our blessings and progress of the past year. This pastor is beginning his third year on the field and is looking forward to a brighter future in Stockton.

The people here took a large step forward two years ago in calling a pastor and planning with the Missionary Board for the future. They have worked hard and sacrificed, and the Lord will help with the carrying out of future plans.

In the field of finance, membership, and attendance, we have made gains. Financially, the church has doubled its offerings in two years. The first year the offerings increased by about $1,100.00; this past year they have again increased by about $700.00. This is double the amount raised three years ago, and the church is now just meeting its budget. This has not been easy, nor has it been done without pains and problems. Yet the church is looking forward this coming year to increasing its offerings even more.

Along with these financial gains, we have been able to add some sixteen new members to the church, about half of which are young people. Our attendances in Sunday school, morning and evening services have also increased. Our fall loyalty campaign is now in full swing; with it our attendance of Sunday school is averaging around 50; morning church services are reaching 50 plus each week. We hope this continues and becomes even larger.

During the year, the church played host to the district conference and did it splendidly. Also this past summer we were happy to fellowship with some visiting ministers from the East, who added greatly to our services.

Two years ago the church agreed with the Missionary Board in plans to relocate the church. This is the big problem that faces the church now, for it is time to begin taking steps in that direction. We want to be sure that we go in the right direction and that we are guided by God in our decisions. This pastor feels that the proper steps in that direction will help us to grow as we should.

It would be impossible to count all the blessings God has given us, and we trust that He will continue to guide and bless us. We also ask for your prayers on our behalf, for our problems can be solved more easily with your help and our blessings will be sweeter.

Your prayers and support of the Home Mission offering can help our denomination to grow.

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**ADDITIONAL REPORTS from our home mission churches will be found in succeeding issues of the BRETHREN EVANGELIST during November.**

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**In what ways am I responsible for the Home Mission program of my church?**

**Am I as concerned about the salvation of my fellow men in the United States as I ought to be?**

**Do I really know what is involved in establishing new churches in my own country?**

**If every member of the Brethren Church supported the Home Mission program as I do, what would it be like?**

**Can I afford not to be a Ten Dollar Club member?**

**How better can I invest some of my surplus cash than by lending it to the Brethren Home Mission Revolving Fund?**

*"What Does Christ Want Me to Do?"*

# MISSIONARY BOARD GENERAL SECRETARY RETURNING TO ARGENTINA

RESPONDING to a cordial invitation from workers and members of the Brethren Church in Argentina, Reverend W. Clayton Berkshire, general secretary of the Missionary Board, is to make a return visit to Argentina. He will leave New York on November 12 (Eastern Air Lines to Miami; then REAL—Brazilian Airlines) in company with Reverend and Mrs. Nelson Litwiller who are returning to Montevideo, Uruguay, where Reverend Litwiller serves as director of the Mennonite mission in Latin America. They will attend the concluding session of the Mennonite Seminary in Montevideo.

Because of our expanding missionary program in Argentina, the imminent return of the Bylers on furlough, and the approval of another couple for the field—in addition to the Rowseys and Solomons—our missionaries welcome counsel with a representative of the Board in coordinating the work. Having visited the Argentine field two years ago, Reverend Berkshire returns with a helpful understanding of the program being carried on.

While in Argentina the general secretary will accompany Reverend Solomon on a tour of the various areas where Brethren churches and annexes are located. On his trip back to the States, he hopes to stop at the Language School in Costa Rica, where the Solomons received training and where the Curtises plan to enroll next spring. He will return to Ashland about January 1.

## What's Doing in the Churches

### CARLETON, NEBRASKA

We are getting settled here at Carleton, and progressing in the Lord's work. The harvest is nigh, and much there is that needs to be done for the Lord.

We arrived here on August 31. Holding our first service September 6, we were entertained after the service by a basket dinner and a pound shower. The wonderful people here, tried to outdo one another in their generosity, and we found ourselves well stocked with provisions. Many thanks to these loving friends.

The Woman's Missionary Society had cleaned and redecorated the parsonage. It is lovely and we appreciate their thoughtfulness.

The Spirit and fellowship here is great and makes us feel very much at home. May the Lord bless this Church and these people, and may His will be done in all things. We covet your prayers for the work. Praise His Holy Name.

Albert O. Curtright, Pastor.

### FLORA, INDIANA

Rev. Arthur Tinkel, who has been pastor of the Oakville Brethren Church, has accepted the pastorate of the Flora First Brethren Church, and will be moving here soon.

Communion was held October 11th, led by Rev. Dyoll Belote, assisted by Rev. W. T. Lytle, with 92 in attendance.

Homecoming was held October 18th, with Rev. Walter Crosby as afternoon speaker.

Martha Frye, Corr. Sec'y.

### SERGEANTSVILLE, NEW JERSEY

Our Homecoming was held on October 11th, with Dr. Andrew Telford, a writer, lecturer and pastor of Berachah Church of Philadelphia, as our afternoon speaker. Our pastor, Rev. Charles Bader, was the morning speaker. Both services were very well attended.

At baptism services conducted recently by Rev. Woodrow Brant of the Levittown Brethren Church, our pastor, Charles Bader, was baptised into the Brethren Church, and has applied for license to become a Brethren minister.

On Thursday evening, October 15th, services were conducted by Rev. Brant and deacon Emmert R. Wilson, to accept Brother Bader as a member of our church. The members of the church are very happy over the decision of Brother Bader to become a member and a minister of the Brethren Church.

Mrs. Lawrence Emmons, Secretary.

## Wedding Announcement

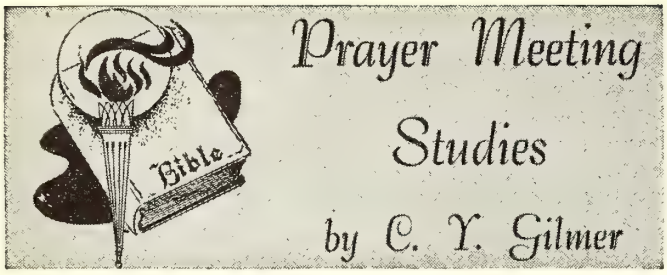
NETERER-MEYERS. Karen Neterer and Barney Meyers were united in marriage at Lancaster, Indiana, on August 22nd. They are at home at 919 Henry St., Huntington, Indiana.

KEPLINGER-FENTON. Ruth Keplinger and James Fenton were united in marriage at the First Brethren Church, on October 3rd. They are at home at 715 Cherry St., Huntington, Indiana.

The ladies of both of these weddings are members of this church, and the gentlemen have expressed their mind to come with them. May every good blessing be on these two lovely couples.

Claud Studebaker, Pastor,
Huntington Brethren Church.

The right kind of religion is like the right kind of health. It makes life worth living.




### LOOK UP AND PRAY

If you are troubled in your heart
  If you are sad today,
And if the world is cold and bleak,
  Look up to God—and pray!

Tell Him your problems, pour them out,
  Before His mighty throne;
You will not be the first to plead;
  You will not be alone!

However futile it may seem
  How much you may despair,
There always is the comfort, and
  The peace that comes with prayer.

If you are not to blame at all,
  He knows that you are true;
And if you are a sheep that strayed—
  He searches now for you!

He is willing to forgive
  The wrongs that you have done;
He is ready to bestow—
  The glory you have won!

—James J. Metcalfe.

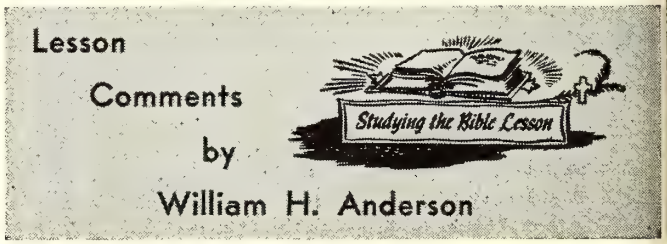
HAVING A GREAT HIGH PRIEST in Christ, we are urged to come to God "boldly" in prayer (Heb. 4:14-16). For the hope we have in Christ we have "a strong consolation," and "an anchor that keeps the soul" (Heb. 6:18, 19). Job believed in talking to God fully about all his needs (Job 23:4). Abraham, though he "were but dust and ashes," drew near and spoke freely to the Lord (Gen. 18:23). Again, we "having an high priest over the house of God," are to "draw near with a true heart in full assurance of faith," because of the meritorious blood applied to our hearts and Christian baptism (Heb. 10:21, 22). We are bold "to enter into the holiest by the blood of Jesus" (v. 19), being sanctified by the blood of Christ for forgiveness (vss. 14, 18).

Our faith is based upon the good promises of God (Rom. 10:17). In the time of reverses God would have us call upon Him (Psalm 50:14, 15). God has a blessing for the poor (Luke 6:20), for those in sorrow (Matt. 5:4), and for the broken hearted (Psalm 51:17). When men in penitence truly call upon God He will hear and deliver them (Psalm 34:6). He loves to be known as a prayer-hearing God (Psalm 65:2), Who will effect deliverance (Psalm 34:19). Not only is our faith based on God's good promises, but He has promises based upon our faith (Mark 9:23; 11:24). The Saviour taught a faith that will remove mountains (Matt. 17:18-21).

God delights to give big answers to prayer (Jer. 33:3) He will even answer prayers before they are prayed (Isa. 65:24)! He reminds us that He can outdo our expectations (Eph. 3:20). He wants us to make our petitions big (Psalm 81:10). Nothing is too difficult for God (Jer. 32:17, 27). Abraham and Sarah were taught this very same lesson (Gen. 18:14). God will hear when we ask in Jesus' name (John 14:13, 14). Be insistent and persistent in prayer (Luke 11:9, 10). God has given us His Son and He will give us His Spirit (Luke 11:13) and will "freely give us all things" (Rom. 8:32). He may not give us exactly what we ask, but He will "give good things to them that ask Him" (Matt. 7:11).

### "Praying and Watching" (Eph. 6:18)

"I am watching for the answers to the prayers which I have made,
I am eagerly expecting all the things for which I prayed.
But I know if they appear not in the forms I thought they would,
It is just that He is planning for me something extra good!
Aye, I'm certain, and I trust Him, He has heard and He will give;
Let me then 'pray without ceasing,' and in 'watching ever live.'"

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**Lesson for November 15, 1959**

### THE COST OF CONVICTIONS

**Lesson: Acts 6:8-15; 7:54-60**

"THERE IS A world of difference between **belief** and **conviction. Belief** is something that you hold. **Conviction** holds you" (H. E. D. Ashford).

**Many hold beliefs, but few are held and controlled by godly convictions. But Stephen was! And it cost him his life!**

### STEPHEN POSSESSED SPIRITUAL QUALITIES WHICH MADE HIM GREAT.

1. **He was a man "full of faith"** (6:5). So few Christians manifest any degree of faith! How wonderful to see a man completely yielded, entirely committed to God! **Faith** was the guiding principle of his life. To such an individual, **nothing** is impossible!

2. **He was a man "full of . . . the Holy Ghost"** (6:5; 7:55).

"A man full of the Spirit is one who is living a normal Christian life . . . Anything less than the fulness of the Spirit for the Christian man is disease of

his spiritual life, a low ebb of vitality. Fulness of the Spirit is not abnormal, but normal Christian life . . . It means that the things of this earth—home, business, profession, and all life, are touched by a hand which is Christ's hand; dealt with by heart and soul and will, under the dominion of the Christ" (G. Campbell Morgan).

3. **He was a man "full of grace and power"** (6:8). The King James version renders this, "full of **faith** and power." More correctly it should be **"grace** and power."

Dr. Morgan suggests that "sweetness and strength" would be a satisfactory translation of these two words: "Sweetness, grace, all that is beautiful and tender and compassionate; and strength, power, all that suggests vigour and determination, dignity and authority."

**Because Stephen possessed great spiritual qualities, therefore, he "did great wonders and miracles among the people"** (6:8).

STEPHEN POSSESSED ELOQUENCE OF SPEECH. "Then there arose certain of the synagogue . . . disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake" (6:9-10). In this man was combined a ready tongue, a keen mind, and a godly spirit. **No wonder his enemies were confounded!**

STEPHEN POSSESSED A RADIANT CHRISTIAN SPIRIT. Because they could not "resist the wisdom and the spirit" by which Stephen spake, his enemies had him arrested. He was charged with speaking "blasphemous words against this holy place, and the law" (6:13). "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (6:15).

**There was a glorious radiance about Stephen which was immediately apparent to all who saw him. It was not simply a shine upon his face. Stephen possessed an inner spiritual glow that manifested itself outwardly.**

After Moses had been on the Mount in the holy Presence of Jehovah, we read that "the skin of Moses' face shone" (Ex. 34:35). **Stephen lived in the Presence of the Lord Jesus Christ until he bore in his countenance the Heavenly Glow of God.**

STEPHEN POSSESSED A FORGIVING SPIRIT. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (7:59-60).

"So they stoned him to death—without even the formality of a sentence of death. They simply dragged him out and put him in the center of a mob of screaming, bloodthirsty fanatics and hurled rocks at him until he was dead. And as he died, they heard from his lips one of the noblest prayers of all time—a prayer second only to the prayer of Jesus on His cross, and closely resembling the words of the Lord . . . It was **not** a prayer for deliverance from death, but an affirmation of trust in God and Christ. It was a prayer for the souls of those who were killing him" (Frank S. Mead).

**"Dare to be a Daniel!" Dare to be a Stephen! Dare to be a Christian! Dare to hold beliefs so firmly that they become convictions which hold us and mold us!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### TEACHER YOU ARE IMPORTANT!

YES, MORE IMPORTANT than any other kind of a teacher. The nation is urging more and more young people to turn to the teaching profession that our boys and girls might receive an adequate education, and yet as we begin to compare, the Sunday school teacher is far more important. Why?

(1) **We have a greater purpose.** The public school helps the pupil to live a better life on this earth; you as a Sunday school teacher help him to find real life in Christ which is for time and eternity.

(2) **We have a greater textbook.** The public school uses textbooks that constantly change; you as a Sunday school teacher have the textbook that is not changing for it is the Word of God, His special message for a lost world.

(3) **We have a greater superintendent.** The public school teacher is responsible to the superintendent, the school board and the principal. We have Christ as our superintendent.

(4) **We have a greater responsibility.** If the teacher in the public school fails and the pupil does not learn the lesson, the pupil need only pay the penalty in this life. If we fail as teachers in the Sunday school, our pupils may be lost eternally.

Realizing the importance of our task, we must make every minute in our class period count for Christ! If we truly realize the importance of our task, we will be more than a "Sunday" teacher. We will never be satisfied with a Sunday ministry alone. The last command of our Lord was, "Go . . . teach." As we realize the meaning of that command we will not be merely "Sunday" teachers, but we will be concerned with the entire lives of our pupils.

Remember, teacher, you are important. For you have the greatest purpose, textbook, superintendent, and responsibility in the world.

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**Go to the National Sunday School Convention——November 11-13, Columbus, Ohio**

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# HOW ABOUT YOUR OFFERINGS?

### HOME MISSION OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

# RETREATING WE WILL GO!

## INDIANA DISTRICT RETREAT

**THE INDIANA DISTRICT YOUTH BOARD Introduces A "B. Y. Winter Retreat"**

PLACE: Camp Mack DATES: December 28, 29, 30

WHO : Students in 9th to 12th grades and college

COST : Only $4.99!

THEME: "Whither Goest Thou?"

PRINCIPLE SPEAKER for the Retreat will be **Rev Virgil Meyer** of Ashland College. Others sharing the leadership will be **Virgil Ingraham, Herbert Gilmer, Mrs Clarence Kindley, Glenn Grumbling, Bright Hanna, Spencer Gentle, and Phil Lersch.**

**PRE-REGISTRATION** will be necessary since the winterized quarters at Camp Mack can only accommodate 50 young people and 10 staff members. Very soon reservation tickets will be sent to every church and must be returned to **Mrs. Clarence Kindley,** 308 N. Walnut, N Manchester, Indiana.

REGISTRATION will begin at 4:00 P. M. on Monday and the Retreat will close at noon on Wednesday. Total expense for food, housing and cooks is $5.50, but the COST TO YOU IS ONLY $4.99 (Youth Board pays the rest.)

PROGRAM includes Bible Study, Singing, Panels, Discussion Groups, Brainstorming, Role Play, Messages and plenty of Recreation. SEND YOUR RESERVATION IN SOON.

# RETREATING WE HAVE GONE!

## PENNSYLVANIA DISTRICT RETREAT

### Serious Moments

REV. JIM NAFF brought a very interesting message to the Keystoners at their Laurel Hill Retreat last September. Not only was the content of his message good, but the way in which it was presented was most unusual. By use of an electrical box (which he constructed) Jim illustrated that the closer we stay to the Cross of Jesus Christ, the brighter the light of our lives shines; and when we move away the light dims.

The picture at the right shows some of the Retreaters listening to the talk and examining the electrically wired box. Rev. Naff is a student at Ashland College and Seminary and is also serving the Brethren Church in Vandergrift, Pennsylvania. He was just one of the several adult workers who made the Pennsylvania Retreat a success.

### Sad Moments

IT MAY HAVE BEEN a sad day in Mudville (or wherever it was) when the "Mighty Casey" struck out, but it was sadder yet in Laurel Hill when the boys had to do the dishes.

Here you see the line-up of willing workers! So that the fellows would not be overworked and suffer ill health, the dish washers were permitted to sit down while performing their task.

Those smiles of good cheer in the picture are (l. to r.) Don Markley, Dave Overdorf, Brian Smith, Bunny Stutzman, Don Mackall, and Mr. Charles Berkshire (soap supplier).

## SOUTHERN INDIANA BRETHREN YOUTH RALLY

November 28th College Corner Brethren Church

TIME: 7:30 C.S.T.
THEME: "Thanksgiving"
SPEAKER: Rev. Herbert Gilmer, pastor
Roann Brethren Church
from Jerry Gable, president
Southern Indiana Brethren Youth

# COMING EVENTS

**LOUISVILLE, OHIO.** Seventy-fifth Anniversary and Homecoming—**Nov. 29**—Dr. E. M. Riddle, Speaker; Rev. L. V. King, Pastor.

**LOREE, INDIANA.** Evangelistic Meetings—**Nov. 29-Dec. 6**—Rev. Charles Oberlin, Evangelist; Rev. Horace Huse, Pastor.

**MEXICO, INDIANA.** Revival Meeting—**Nov. 15-22**—Rev. Floyd Sibert, Pastor-Evangelist.

**VINCO, PENNA.** Revival Meetings—**Nov. 16-19**—Rev. Henry Bates, Pastor-Evangelist.

**NORTH LIBERTY, INDIANA.** Revival Services—**Nov. 9-20**—Rev. H. R. Garland, Evangelist; Rev. W. E. Thomas, Pastor.

**LINWOOD, MARYLAND.** Revival Meeting—**Nov. 8-15**—Rev. Ralph E. Mills, Evangelist; Rev. Bruce C. Shanholtz, Pastor.

**AKRON, OHIO (Firestone Park Brethren).** Ten-Day Meeting—**Nov. 9-18**—Rev. Percy C. Miller, Evangelist; Rev. J. G. Dodds, Pastor.

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 148**

**Needed: 52**

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

### MANUAL OF PROCEDURE INFORMATION

**The present printing of the General Conference MANUAL OF PROCEDURE is now exhausted. Until the new edition is available, there will be no orders filled.**

**Conference Secretary,**
**Clarence A. Stogsdill.**

# The Women's Corner

by Helen Jordan

### ROOTAGE

A COUPLE WENT TO SEE a pastor in a certain town. Years before they had been married in the church although they had never belonged nor attended. Now again they needed the church. Without warning a loved one had been stricken with an incurable disease. In this desperate hour they sensed their need of religious rootage. Of course their friends and relatives had been understanding and helpful but they needed something more... MUCH MORE! They needed the assurance that God was with them . . . that underneath were the everlasting arms. Without spiritual rootage life goes to pieces.

In the parable of the sower our Lord was talking about the importance of rootage in both the natural world and in the human world. Without rootage, said Jesus, there can be no fruitage. Could that be our trouble?

Perhaps we can illustrate the point we are trying to make by using the largest living things on this continent as examples—the giant sequoias. For years these trees were considered the oldest living things in the world but recently they have been forced to surrender their title to the gnarled bristlecone pines of the California White mountains. Since the giant sequoias lack taproots they balance on platforms of shallow fed roots extending out a hundred feet or more. Consequently, when the surrounding ground softens or erodes the giants lean and eventually fall—sometimes on windless nights—BECAUSE THEY HAVE NOT TAPROOTS!

Too many people are going to pieces today because they lack spiritual taproots. Millions seek through psychiatry what they can only find at the altar of the church. All of us need something to hang on to! Let us illustrate this with an incident taken from Cyril Harris' book, "Street of Knives" (story of Aaron Burr). One chapter depicts a faithful follower of Burr's who has just learned of that leader's infamous betrayal of his country. This character is standing on the deck of a flat boat anchored in the Mississippi river . . . he is leaning against the railing, his head in his hands. A young boy came along and noticing this dejected man asks: "Lost something sir?" Looking up the man answers, "Aye, Lad, that I have. See this handrail? I'm leaning on it and so are you. It holds us back when we get too near the edge. It has to be strong and IT HAS TO BE THERE. Men call it GOD. I'M looking for Him."

Our age appears to lack spiritual rootage. Many are running away from the shallowness of the life they make for themselves. If we are to be fruitful, happy, stable people we must have the moral rootage of an adequate religious faith. Without it we cannot live triumphantly. Jesus knew this and said: "and because they have no root, they withered away." Even the giant sequoias go down on windless nights because they have no adequate rootage . . . So, too, man!

—Selected.

Brethren Historical Library
Manchester College
N. Manchester, Ind.

# ITEMS FOR *Prayer and Praise*

**Let Us Pray For—**

- Our home mission and church extension pastors;
- A real response from the communities in which they are working;
- The establishment of strong Brethren churches;
- The erection of adequate church buildings;
- The workers at Lost Creek and Krypton, Kentucky;
- The expanding programs at Lost Creek and Krypton;
- The guidance of the Holy Spirit in locating new churches;
- An understanding of our individual responsibility in winning men for Christ and in helping to establish new churches in the homeland;
- A 20% increase in our Home Mission giving;
- The millions of Americans who do not know the love of God in Christ Jesus;
- An "Advance In Evangelism";
- New recruits for home mission and church extension work.

**Let Us Give Praise For—**

- The leading of the Holy Spirit in our home mission and church extension work;
- The consecration of our home mission and church extension pastors and workers;
- The problems in home missions and church extension which make us more dependent upon the Lord and more determined to carry out His will;
- The innumerable opportunities for church extension work;
- The growing concern on the part of our Brethren people for extending the Gospel in the homeland;
- The members of the Ten Dollar Club who respond cheerfully when the calls are made;
- The increasing response to church extension work as shown by our districts.

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## *Give As The Lord Directs*

**Individual members, church and Sunday school groups, and churches within our Brethren denomination, take a special look at the Home Mission and Church Extension program during the month of November. For most of our churches, SUNDAY, NOVEMBER 22, will be a climax to the planning and giving for this work of evangelism in the homeland.**

**This can be a time of joy and blessing to every church and to the mission work in our own United States, if we give as the Lord directs.**

**There is much to be done, and with the direction of the Holy Spirit; our sincere and faithful stewardship will be blessed by God to the accomplishing of His will.**

**LET US ADVANCE IN EVANGELISM!**

## *Sunday, November 22, 1959*

# The Brethren EVANGELIST

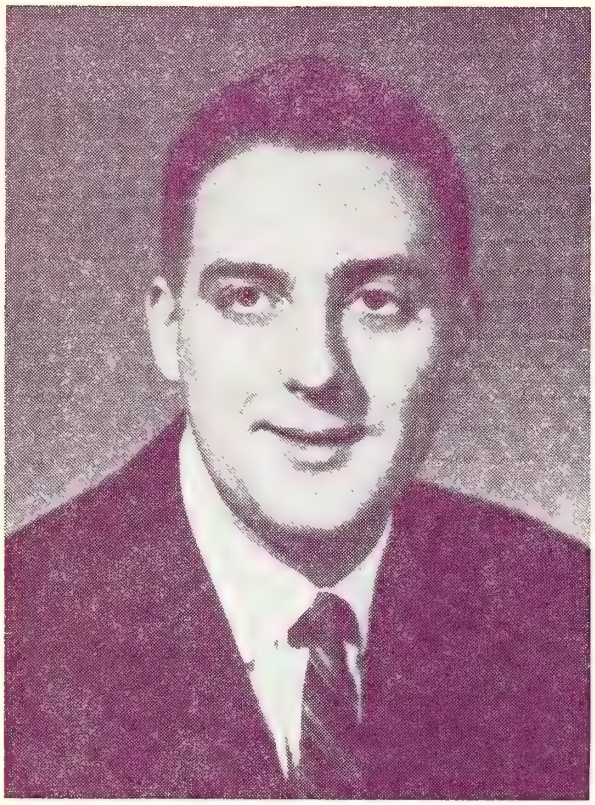
HOLY BIBLE

Official Organ of The Brethren Church

ol. LXXXI November 21, 1959 No. 46

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# MARLIN McCANN is new director of NATIONAL BRETHREN YOUTH



MR. MARLIN McCANN has been chosen by the National Brethren Youth Board to fill the position of National Brethren Youth Director within the next year. This position is being vacated by the resignation of Rev. Phil Lersch, also to be completed by General Conference 1960.

Marlin, age 24, was born in Waterloo, Iowa, and has always lived there with the exception of his college and seminary days at Ashland. He is a member of the Waterloo Brethren Church and has always been active there especially during his teen-age years when the pastors were Rev. Virgil Meyer and Rev. Spencer Gentle. And Marlin acknowledges that Rev. Albert Ronk was also a help to him, even though he was attending college 600 miles away during Brother Ronk's pastorate in Waterloo.

He graduated from West High School in Waterloo in 1953, Ashland College in 1957 with a Bachelor of Arts Degree, and will graduate from Ashland Theological Seminary in June, 1960, with a Bachelor of Divinity Degree.

In college his major was History and his minor, Bible. Some campus organizations to which he belonged were Men's Gospel Team, Band and Chapel Choir. Marlin must hold some kind of a record for length of service in the Chapel Choir; for he has been a member of that group for seven years, and the leading tenor soloist for much

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## *Items of General Interest*

GATEWOOD, W. Va. Revival services were held in the Gatewood church November 1st through 15th, with Brother Robert Madoski as evangelist.

WASHINGTON, D. C. Brother George W. Solomon was the speaker for the Anniversary Dinner program on November 6th, in the Washington church. A color film of the building of the church was also shown that evening.

OAK HILL, W. VA. Brother Robert Madoski notes baptismal services for the evening of November 1st, with 14 being scheduled for the rite.

ST. JAMES, MARYLAND. The St. James Church will host the Union Thanksgiving service the evening of November 25th.

The W. M. S. public service was held on November 3rd.

HAGERSTOWN, MARYLAND. Brother George W. Solomon notes in his parish paper concerning their educational addition: "The new building is near completion. The finish work is being put on inside and the painting

(Continued on Page 13)

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# The Editor's Pulpit

## Thanksgiving Day, 1959

THERE IS GREAT REASON for which to be thankful this Thanksgiving season. As one studies the happenings in the world about us during this past year, one is awed at the tremendous crises which developed, and which seemingly eased off. Add to that the possible dangers we faced which we didn't even know existed, and we realize our help was more than that of man.

We are made mindful of the presence of God in dealing with the affairs of men. As prayers have been made day after day, to God, for peace, so God has answered by restraining evil and evil men. All is not well, though, and there is no use kidding ourselves that we are living in a state of paradise, yet one can imagine what this land would be like were it not for the beneficent goodness of our heavenly Father.

The bare facts reveal that crime is on the increase, delinquency is rising at an alarming rate. Parents will sit down at the Thanksgiving dinner table with their children this year, unaware of the passions and pressures which make of their children at other times, candidates and participants in juvenile crime and sordid activities. There will be more drinking, with accompanying heartaches and headaches, over this Thanksgiving season. Has it not always been so? Yet because of these things, a product of uncontrolled passion and lust, should we be any less grateful for a wonderful land in which to live?

Would it not be better to do something constructive, like making your voice heard on these sinful issues? Would it not be better at this season to resolve that your energies will be more closely aligned with the church and its program of strengthening moral righteousness by seeking to win people to Christ?

Men will always have passion and lust. Even the strongest pillars in the church have their temptations, which if given in to, cause their downfall. The only way to overcome, is to place ourselves in total fellowship with God through Jesus Christ. The only final and effective program of reducing the things which we find not in keeping with the real spirit of Thanksgiving, is by bringing men to Christ for salvation. A changed heart will change the life.

So, as we thank God today for our blessings, let us not forget the ruggedness and determination of our pioneers in this land. For they have set for us a pattern of praise unto God, of righteousness, and of determination to build a better land in which all can dwell in peace. If it is any less such a land today, we are to blame, and must at once determine to right the wrong and build for ourselves, our children and posterity a land of the kind envisioned by the early settlers, developed by their descendants and handed to us on a silver platter. Praise God, yes, but accept the responsibility of proclaiming the gospel of Christ among men. W. S. B.

# *Thanksgiving Meditation*

## Rev. Albert T. Ronk

TEMPUS FUGIT. The kaleidoscopic panorama of the seasons has unfolded before our faces since last we paused to nationally express our thanks. There were the cold gray frosts of winter; the laughter and promise of blossoming spring; the growth and maturing of summer; and the cornucopia of autumn, overflowing with the golden harvest of a munificent providence.

Throughout the year we have seen the tide of our fortunes ebb and flow. At times we have watched the elements of nature with bated breath. In the tempests we have been but a lightning bolt, or a whimsical twist of a tornado from severe loss of property and even life. Flood waters tore through valley and town with a destroyer's force and many wondered if they would be next. Pestilence, as in the form of polio sent the chill of fear up the spines of many, as they clutched their loved ones to their breast when the ambulance bore a neighbor's child away to the hospital.

Fickle weather laid a scourge of drought in various regions and hung over the heads of many localities, like the sword of Damocles. Sometimes the delay of a single day in the coming of rain meant either the flowering or fading of a harvest. For many it did not come. Stockmen in the west watched the water pools and wells go dry. They listened to the lowing cattle, athirst and hungry, as the parching winds carried away the remnants of the provender like chaff.

And yet—when we view nationally our material assets, our granaries are full. We are still a land of plenty, and the hand of Kind Providence has poured upon us as from an exhaustless urn, the riches of our store. For this matchless bounty, Thou Giver of All—we thank thee.

Our pantry is by no means our only concern. We must look to the affairs of state. At one time this nation of ours rested in the security of isolation. By ox-cart, and wagon, and rail we plodded along with a feeling of safety behind two oceans, a friendly people to the north and a weak neighbor on our south. They are barriers no longer. The auto, aircraft and the radio have annihilated space. We are but a few hours from the uttermost parts of the earth. This is rapidly becoming one world, and it is later than we think. Moreover our explorations have taken us much farther afield, as our rockets orbit the earth and the moon, and give us a closer look at the universe. Whether this is good or bad remains to be seen.

The passing year has seen some softening of international tensions. Our adverse world in ideology shows evidence of desiring peaceful coexistence. Hopes are lifting for negotiated differences and maybe we are entering a time of better "get-along-withable-ness," if one may so coin the word.

How can we count our blessings? Too many of us stop when we have used all of our fingers and toes. This land is not only one of plenty and the home of lovers of peace—it is a land of gracious privileges.

Where else in the world is there such zeal to teach their youth? The little red school house was a part of our westward expansion from ocean to ocean. From our country's infancy, the three R's were as important to our fathers, as cornpone and beans. Academies sprang up and grew into colleges even in the wilderness, and as a heritage from their zeal, any boy or girl, whatever the station, can have a college education if they choose. This national trait has paid off a million-fold. In the less than two centuries of our independence, we find ourselves as a nation in the vanguard of world leadership. This is not because we have especially desired it, but because we made ourselves ready for it. We trained our minds and our hands. Our great concern should be to further train our hearts to be trustworthy in every rising crisis.

To say as we have just said, that OUR COUNTRY FINDS ITSELF IN THE VANGUARD OF WORLD LEADERSHIP, neither assumes or avers, that we as a people have reached a state of utopia. Although we have come a long way, we have mountains yet to climb. Our nation was not founded upon the growth of a family into a clan, and a clan into a patriarchy, ordered to meet the needs and demands of a people of common blood. Nor was it formed entirely by people who had the same social, civil and commercial interests. States so formed have throughout history, shifted their boundaries by compromise, promise or conquest. As a result, whenever an envious eye was cast upon some wealth or treasure or territory, a thirst for conflict was born in the

minds of the mighty, and changed boundaries were bought with the price of blood and woe.

Our country was born of a cry for freedom. Diverse peoples from many and varied cultures, all with the common hunger for liberty, united to pool their common need and to crystallize their dreams. This has been a Herculean task. The men and women of the young Republic spread out over a continent with the heat of a new zeal, like lava from a volcano. They felled the forests, tamed the swamps, and scaled the mountains. They mined her treasure, harnessed her water, and cultivated her soil. They settled in far flung districts with soil and climatic differences. Industry and commerce expanded our villages and towns into cities; and each section developed its own resources according to its needs. The regional differences have at times fostered conditions of conflict, but with one exception, we have been able to settle our internal disputes peaceably by compromise. We yet have our problems; social, economic, political. Integration is in progress and with patience and consideration, will reach its happy goal. Rising juvenile and youth delinquency confronts us. We must face it seriously and hope it is but a phase.

We have not yet produced an unshrinkable dollar, or established an ever normal granary. Neither have we learned to conduct political campaigns without smearing and mud-slinging. However, we believe we are making progress, and for this progress we may well be thankful.

This writer is thankful for the privilege of free enterprise. How wonderful the absence of a regimentation which can force one into a distasteful job, and make him a cog in a collective machine. A banker's son can be a banker, but if he chooses, or if his talents lead in another direction, he may become a butcher, a baker or a candlestick maker, without let or hinderance. We doubtless will all agree that it is far better to be good in a chosen occupation than to be mediocre in a forced position.

Ours is a great America. But why is she great? True, she was conceived in adversity, born in the struggle for liberty, and cradled in the arms of sweat and blood, but there are inherent characteristics that contribute no end. We are a hybrid people. Our forefathers were hardy souls who were irked by the persecutions and limitations of their fatherlands. They separated from family and clan to dare the rigors of a new and forbidding land. They came from all over the world. They intermarried, and blended the blood streams and genius of many peoples. The result, Americans. This hybridation doubtless has produced some retrograded stock, but there is evolving a new race with outstanding characteristics. This all dovetails into our basic freedom of enterprise.

According to Mendel's established law of heredity, sons inherit the most dominant genes from the mothers; and daughters, likewise, from their fathers. This fact accounts for the disappointments and grief oft suffered by fathers, because the sons do not choose to follow them in profession or business. This is why the son of an eminent lawyer, or hard driving business tycoon may revel in the dreamy world of music, or art; and care not a whit for ducats or documents. His life is dominated by the genes of heredity from his mother's artistic soul, and his father fails to understand. Father, let your son go, he may be a great musician; or artist; or farmer; or diplomat. Let him be free, and the incentives of freedom will drive him up the ladder of success.

Will you also rejoice with this writer in our freedom of speech? Our way of life guarantees to each of us the privilege of mounting a soap box or a rostrum, and speaking his piece. The only conditions are, that we do not libel our neighbor, dishonor our flag, or incite to riot. Our British friends call it **"blowing off steam."** Dangerous situations have been prevented from developing into revolutions by allowing the malcontent to talk out his grievances from a soap box in the park.

On the other hand, from Street Corner and Forum; from Platform and Pulpit, with their Information, Logic, and Inspiration, comes the crystalizing of our ideas into action. We may not always agree with the speaker, but he helps us to clarify our own thinking and determining our own course.

The "Preacher" of Ecclesiastes once said, OF THE MAKING OF BOOKS THERE IS NO END, and the Apostle John testifies of the "Man of Galilee," and the "many things that He did," that, "If they should all be written every one, I suppose that even the world itself would not contain the books that should be written." Yet, throughout the centuries, man has continued to

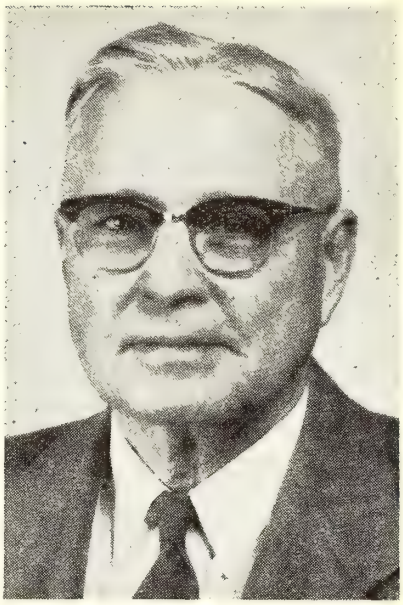
write books, and the end is not yet. As a monument to our free press, our libraries are expanding in huge proportions. The whir of presses are heard twenty-four hours a day, turning out volumes—the fruit of our pens. Magazines in ever increasing supply, and in every imaginable field, clutter our news stands, book stalls, and drug stores. Literature, good, bad and indifferent; black, yellow, and pink; from the highest cultural and spiritual levels, to the lowest and foulest, excluded from our mails, roll off our presses in never-ending stream. This, too, because of our free press, although ofttimes grossly abused.

Then what of our great newspapers? They place on our doorsteps morning and evening the gist of world affairs. The speed of their release is exceeded only by the TV and radio. They expand for us the stories in a way that the broadcasts cannot equal. They have their listening posts all over the world, and minutely examine the details of every occurrence and trend. They are the first to condemn the flagrant evil and applaud the act of virtue. They carry the banner of good crusades; and are alert to stories of human interest and heart. Through the freedom of press, they hold before us the heart throb of the world. Aside from the errors of human judgment, which all flesh is heir to, they do a good job and are an institution of our way of life. For this good, O God, we give Thee grateful thanks.

Of our freedom of religion, perhaps little need be said. That has always been one of the brightest stars in our constellation. There seems to have been less conflict here than in any phase of our life. Increasingly more of our people are thronging our centers of worship, until well over a hundred million Americans are adherents of some faith. This alone is evidence enough, of the soundness of our constitutional guarantee. The paramount need in this field seems to be a raising of the level of individual attainment and personal zeal in our religious lives.

But back to the question of a few moments ago. How can we count our blessings—or rather, Can we count our blessings? The lyrics of an erstwhile popular song advise us to "Count our blessings instead of sheep." My time and space, together with your patience forbid even the smallest attempt. Should we not rather devote ourselves to grateful thoughts of thanksgiving itself.

This is Thanksgiving Week. By Proclamation, our President has set aside for us a legal day for celebration. "Throughout the Colonial days of New England, Thanksgiving was an annual festivity, and during the Revolutionary War, Congress repeatedly recommended the setting apart of a day to be devoted exclusively to thanksgiving and prayer. At the close of the war, upon the adoption of the Constitution, and at other periods in the early history of the nation, National Thanksgivings were recommended and celebrated. A noticeable feature in the connection, is the fact that Thursday, the day always selected by the New England Governors, has been adopted universally throughout the United States as Thanksgiving Day. Prior to the war between the States, the proclamations of Thanksgiving were issued by the governors of the several States. During the Civil War, the National Executive appointed days of thanksgiving, as also of fasting and prayer; and the precedent thus established has been adopted by succeeding administrations since the end of those hostilities." So says the American Encyclopedia Britannica. A Thanksgiving Day and season has become a part of our heritage.



ALBERT T. RONK

That it is well and good to have this National Day, no devout person would deny. That we should pause, in the feverish complexity of these perilous days, to "praise God from whom all blessings flow" is most fitting, and a compliment to the faith of our founding fathers. But may there not be a danger that we grow so accustomed to the bounties of Divine Providence as to accept them as a matter of course; and then once a year when the President proclaims it, the calendars show it in red, and the turkeys tremble with fear, we salve our conscience with a brief Grace at the table?

Thanksgiving is a manifestation of gratitude; and gratitude is not a periodic thing to be trotted out on special days, but is an attitude of personality. It is a sentiment of devotion and has many areas of expression. Gratitude involves more than oral statements—more than just saying THANK YOU. The very quality and tone of voice may even belie the words, and most assuredly the tenor of daily conduct is evidence of sincerity or hypocrisy. Gratitude is the welling up in the breast of a warm and friendly feeling, and an outward glow and spontaneity in behalf of, and toward the source of the emotion.

Moreover, gratitude acknowledges benefits received; and benefits indicate a benefactor. A concept of a benefactor must of necessity engender in each individual a philosophy of the primary source of all benefactions. Do things just happen? Are we the victim of the fates? Does lady luck determine our fortunes? And may we woo her with a rabbit's foot or fingers crossed? Or have we found a firm foundation of faith in the Infinite and Holy God, and acknowledge Him as the primary Benefactor? Those of us who have based our faith on the teachings of Holy Writ most certainly do, as did our fathers from Plymouth Rock to the Pacific.

We are also conscious of the fact, that, there are many secondary sources of good. Although we have the basic

conditions of the good earth—the soil; the sunshine; the living seed, it requires planting and nurture, and reaping to fill our barns. The God of revelations gave us the truth, but it requires human witness to disseminate the truth; and truth yet to be revealed will need trustworthy agents to receive it. All about us are friendly folk who give to us lavishly, but back of their joy of giving lies the spark of generosity inherent in them from the hand of their Creator. As we are thus prompted to give out by the inner urge, and have given a part of ourselves with each gift, may we more and more be impelled to dedicate our whole selves with our expressions of thanksgiving. Thanksgiving joy can only move out when it fulfills itself in bringing joy to others.

This writer has been asked, "How can one best express his feelings of gratitude?" This is a good question, but impossible to answer satisfactorily for every person. There are perhaps as many ways as there are individual experiences. Our emotions have different depths and levels. Some of us are demonstrative and vocal. Some are calm and serene but none less grateful. If we may refer to Biblical lore, at the crossing of the Red Sea, Moses and Miriam burst forth in joyous song; the Psalmist shouts, "Sing unto the Lord with thanksgiving." With joyous abandon the Israelitish women with their timbrels, danced on the sands of the shore, David when King, dances along the highway in thanksgiving for the reclamation of the Ark. Singing and dancing. Others made their offerings of thanksgiving at the gathering of the harvest. Paul the Apostle admonished the Philippians to "Let their requests be made known with thanksgiving." How can we best express our feelings of gratitude? Having each of us acknowledged the manifold benefits received, may we Brethren, fellowship in the meditations of the season? There is so much for gratitude. We trust that as you have read, your minds have raced afield to many areas of well-being. And while we revel in the things of our physical comfort and joy, may we not forget that the greatest thanksgiving should by all means be in the realm of the spiritual. In the midst of human unrest and gripping fears in the world, be it remembered that, although we are in the world, we are not of it. There is a—

Blessed assurance, Jesus is mine!
O what a fore-taste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

With—

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending, bring from above,
Echoes of mercy, whispers of love.

With—

Perfect submission, all is at rest,
I in my Saviour am happy and blest,
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

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**A message delivered by Brother Ronk at a meeting of the Waterloo, Iowa, Rotary Club.**

# Spiritual Meditations

**Rev. Dyoll Belote**

## AND YET THERE IS ROOM

**"And the servant said, Lord, it is done as thou hast commanded, and yet there is room." Luke 14:22.**

"There's a wideness in God's mercy,
Like the wideness of the sea.
There's a kindness in His justice
Which is more than liberty."

"AND YET there is room." In God's kingdom there is always room, and to spare. ROOM for "the poor, and the maimed, and the halt, and the blind," yea for any and all who are willing to come whatever their condition. Countless numbers have come and are still coming, and "yet there is room." The spaciousness of God's plan for the human race excites the wonderment and admiration of humanity; for no one will ever be shut out for lack of room.

There is room in the salvation God offers men. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

There is room in the service to which God calls men. God's challenge is ever sounding out to men, into the ears and hearts of His own. "Why stand ye here all the day idle?" The King's business requireth haste. The need is great, and the time is short, and the laborers are few. There is room for the exercise of the entire list of capabilities of the human race. Here are some of the several features of his program: giving, soul-winning, preaching, teaching, nursing. Each of these fields awaits the complete occupancy of its possibilities. THERE IS JOY AND RICH REWARDS IN OCCUPANCY.

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# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

## FAIRLESS HILLS-LEVITTOWN, PENNSYLVANIA

### W. B. Brant

Joys unspeakable! Blessings untold! Heartaches and sleepless nights! Yes, this would sum up the establishing of a new church, whether in Sarasota, Tucson, Phoenix or Levittown. How God tests his servants can be attested by this servant of our wonderful Lord. I've heard our missionaries tell of the thousands of benighted souls who are going into a Christless eternity, and I have prayed as you have that God would send forth laborers into the fields already white to harvest.

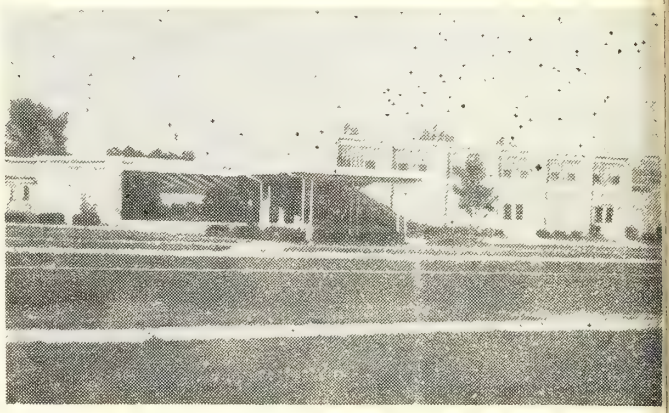
Brethren, fields are white in Levittown and Fairless Hills, where we have a total area population of more than 220,000 souls who will spend eternity somewhere—but where? You, and you, and you, and you are being given the opportunity to "hold the ropes" while we labor for our wonderful Lord and Saviour. HOLD ROPES of prayer, Ten Dollar Club memberships, and help other Levittowns to establish light houses where gospel light can shine forth each Lord's Day—both morning and evening—on Wednesday evenings and through-out the week.

Christ has called all of us to serve! How are we serving? Do we spend one night in prayer? Do we make one sacrifice that others may know Him too? We sing, "Jesus is all the world to me." How wonderful! Do we ever sing, "Till the whole world knows"; "Many are waiting a kind, loving Word"; "Help somebody today"? YOU have a message; let it be heard; help somebody today! WILL YOU HELP??

God has blessed mightily, from 139 Kenwood Drive, North, the Phil Nolte Home, to the Fairless Hills Community Center, to the Fairless View Elementary School, to . . . ??? Your prayers, Ten Dollar Club memberships and other evidences of concern will tell how much further God's work will go.

On January 5, 1958, ten inquiring souls met to worship and praise God and to seek His leading in the establishing of His Church; April 27, 1958, 23 met for the first Sunday school session; September 7, 1958, morning worship services were begun to the glory of God; February 8, 1959, the first pastor arrived on the field. God has blessed with souls being saved. Our Sunday school enrollment is now 84 and the church membership roll has 70 listed. At present there are 3 adults and several children awaiting baptism.

Yes, we are a mission, but we are supporting all of the denominational offerings and we have adopted a junior missionary—Timothy Solomon. Far too long have the hands of our loving Saviour been bound by self-seeking, complacency, indifference and worldliness. LET US LOOSE THE HANDS OF OUR SAVIOUR AND SEND OUT THE BLESSED GOSPEL MESSAGE TO THE ENDS OF THE EARTH . . . that Jesus saves, keeps, and satisfies.



**Fairless View Elementary School, where the Fairless Hills-Levittown, Pennsylvania, Brethren Church group is presently meeting.**

If our Brethren people in America will shoulder the burden that Reverend and Mrs. Glenn Shank left with us in their recent visits in our churches and conferences, not only will the Levittown and Phoenix work be provided for; more than mere buildings will be the result. Souls will be saved for eternity—souls that will form the true body of Christ—souls that CARE and WILL DARE—dare to launch out and give forth the Word of life to the world.

Yes, we are "WORKING FOR TODAY! PLANNING FOR TOMORROW! BUILDING FOR ETERNITY!!!"

Brethren, pray for us, and please pray to the extent that there will be sacrificial support of the total mission program of God's work.

Keep looking up! Watching! Praying! and may I say emphatically, GIVING!

6 Thistle Road
Levittown, Pennsylvania.

## WHAT'S DOING AT NEWARK?

### Thomas A. Shannon

It is now a little more than two months since we arrived on the scene here at Newark. The interest, response, and cooperation have been much greater even than we anticipated. We praise God for this as well as for His leading us to this field of service. The ground work laid by Brother Crick and the Brethren here gives us every indication that, with the help and leading of God, there will be a good Brethren church here in years to come. We pray that we may be used to have some small part in the realization of this hope.

Although we do not have a complete record of the summer months, the following figures represent Septem-

ber averages: Sunday school, 53; morning worship, 35; BYC, 9; Evening service, 25; mid-week, 13. The first two weeks in October average thus: Sunday school, 71; morning worship, 66; BYC, 16; evening worship, 21; mid-week, 15. These averages reflect, in part at least, the good attendances on Promotion Day and Rally Day.

Twenty-two gathered around the Lord's table on Sunday evening, October 4, to partake of communion. Two Sunday school workers' conferences have been held; a third is being scheduled for November 9. The main items considered so far have been the planning of Promotion and Rally days and the smoothing out of some rough spots in the Sunday school hours.

A junior BYC and a junior choir have been started within the past month, and the children are really interested. Probably of greater interest are some of the things we anticipate doing in the future. We hope to reach the juniors also with a Bible club for that age group. We are planning, too, a youth prayer service.

We are carrying on a visitation program and will continue using it on Thursday nights. The visitors meet at the church at 6:30 for one-half hour of instruction and inspiration; then they call in the homes from 7:00 to 9:00. The rewards of this type of program have already been seen by the good attendance on Rally Day.

A leadership training session will be held soon for our Sunday school teachers and assistants. The exact time and date have not been set, but we expect to begin about the first of November. At some time during the winter we will conduct a class for prospective members of the church to acquaint them with the teachings of our denomination. We expect to carry on a continuous, interest-provoking promotion program for the church in this immediate area.

By the time this account appears in the **Evangelist** we plan to have a nursery in operation for the worship hour on Sunday morning.

We have been very much encouraged the past few weeks with several new families coming to share in our services—they are people whose children have attended for some time and who have a real interest in our church; however we still have several urgent needs: We need more adult leadership in the church; and we need more space. If we had space for them, we could begin at least three more classes, and possibly four, immediately.

We have considered bringing one class to the parsonage basement; and a lady who lives just a short distance from the church has suggested that we might use her basement for one class. Of course, such arrangement would involve the inconvenience of going from the church for classes and back.

We praise God for the spiritual rewards thus far, as witnessed in the rededication of a woman on a Sunday morning and the confession of a 28-year-old husband and father just last Sunday. Above all we pray that we may be witnesses for Christ in this community and this city, as we present Him who brings joy, happiness, and meaningfulness to life. We ask for the prayers of the denomination in His work here.

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The fiery furnace is the only safe place for the soul that God wants there.

## NEW BRETHREN YOUTH DIRECTOR

(Continued from Page 2)

of that time. He has also served as the president of his college junior class.

Following his bent toward musical interests and Christian service, Mac was a member of the Brethren Youth Ambassador Quartet for four years. In 1954 the quartet visited churches on a trip that took them to California and back. In 1955 the group visited the Indiana and Ohio Conferences and held week-long meetings in Roann, Ardmore, Smithville, and Lost Creek. In 1956 the Ambassadors held services in churches both east and west to gain interest in their proposed trip to Europe the following summer. In 1957 the trip to Europe was made with wonderful results and spiritual growth being received. All of these experiences have helped prepare Marlin for the work which now lays before him.

On April 21, 1957 he was married to Miss Lila Jean Miller of Smithville, Ohio. She is now completing her third year of teaching grades one and two at the Montgomery School, a part of the Ashland City School System. They presently reside at 833 Grant Street in Ashland. Lila and Marlin are now laying tentative plans for his ordination to the Gospel Ministry some time this Spring —as the time of the completion of his Seminary studies draws near.

Marlin has already received some excellent training for his forthcoming position of Youth Director. Though unplanned by any human agent, his experience with the Ambassador Quartet will be invaluable assistance for the work. He also was elected by the young people to be their National B. Y. President for the term 1955-56. This position also enabled him to serve as a member of the National Youth Board for one year. In addition, for the past year Marlin has been employed by the First Presbyterian Church in Ashland as their Minister to Youth. His work involved the co-ordination of all the youth activities for the Jr.-Hi and Sr.-Hi ages. He has also constantly been willing to help with programs for youth rallies and youth conferences. These experiences have all been very helpful in preparing him for this greater responsibility with the young people of the Brethren Church.

The Youth Director-Elect, Marlin McCann, will begin a part-time work with the Youth Board in January, 1960. Then he will assume his full-time responsibilities upon graduation from seminary next June. The Youth Board is happy to make this announcement about the new Youth Director. Watch for other notices about the Board's future plans.

# The First Thanksgiving

THE WATER WAS TOO SHALLOW to land the boat. But the harbor was well sheltered, and it looked like the kind of landing place they were seeking.

"Bring her alongside that rock!" said Captain Miles Standish.

The tiny boat, its mast split in three places, turned its side to the grey December sea and drifted up against the great boulder. The intrepid Standish stepped over the gunwhale and planted his foot on the New England granite.

The boulder was—Plymouth Rock.

For the Pilgrims, it was "the end of the beginning." Behind lay persecution, exile—and the momentous decision to seek religious freedom in the uncharted New World. Ahead lay hardship, death—and immortality.

It was four days before Christmas when Standish and his small group of men went ashore at Plymouth. They returned to the Mayflower, anchored off Provincetown, with the good news

that a site for the new settlement had been found.

On December 26th the Mayflower, braving high wintry winds, made a successful passage into Plymouth Harbor.

The Mayflower had set out for America on September 16, 1620, with 102 passengers. On November 19th, land was sighted. A few days later the Pilgrims met in the cabin of the ship and drew up the famous "Mayflower Compact", establishing themselves as a civic body under a government of law. It is one of the great documents in mankind's search for freedom.

The Pilgrims' first winter is a tragic—and precious—page in American history. In **The Story of the Pilgrims,*** the group's sufferings are described. "Before the winter was over, half the entire band had perished of disease, hunger, and exposure."

The dead were buried on nearby Cole's Hill, and grain was sown over the burial plot to conceal from the Indians how many of the band had died. It was feared that this knowledge might embolden the Indians to make an attack.

Early in March the incredibly cold winter finally began to recede. On March 26th another hopeful event took place when Samoset, grand sachem of the Monhegan Indians, entered the village exclaiming "Welcome!" Through him the Puritans became acquainted with Squanto, and these two Indians played an important role in the history of the Colony.

They told the Pilgrims to plant Indian corn "when the oak-leaves are as big as mouse-ears," and to catch fish to fertilize the soil. Thus the seeds were sown for the first Thanksgiving harvest.

Twenty-one men and "six large boys"—the entire surviving able-bodied male working force of the colony—did the planting. They had no horses or other domestic animals. With heavy hoes they broke the earth, and planted 20 acres of corn. Then they sowed 6 more acres with wheat, rye, barley and peas.

It was a warm and bright summer, and the crops grew and thrived.

When autumn arrived, three log warehouses were filled with provisions. By this time Plymouth Colony also boasted seven dwellings and a combined church and town meeting hall.

Not only did the Pilgrims enjoy a bountiful harvest, but the waters abounded with fish and the woods were filled with deer and wild turkey.

Governor William Bradford and the Plymouth Council deliberated gravely. It was fitting, they thought, to celebrate and give thanks for their good fortune.

The Pilgrims issued a formal invitation to Massasoit, grand sachem of the Pokanoket Indians, to join them in a feast of Thanksgiving. Massasoit arrived with 90 of his followers and stayed for three days! There was a great round of entertainment and feasting.

As with all Thanksgiving Days since that first celebration at Plymouth, it was an occasion that combined gaiety with solemnity. The devout Pilgrims added prayers of thanks to their feasting.

The days of suffering, however, were not yet over. Famine was to come to Plymouth again in succeeding winters. But for the Pilgrims, once they had set foot on Plymouth Rock there was no thought of turning back. They came to build a society of free men in the inhospitable wilderness and this they were determined to do.

In later years, Governor Bradford wrote in his famous **History of Plymouth Plantation:** "Out of small beginnings greater things have been produced. As one small candle may light a thousand, so the light here kindled hath shone onto many."

He, of course, could not know that the light he helped to kindle would one day shine throughout the earth.

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*** OUR COVER PICTURE and pictures on pages three, five and eleven, and the story of our first Thanksgiving, are courtesy of the John Hancock Mutual Life Ins. Co.**

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When bees go to stinging, they quit making honey.

# What's Doing in the Churches

## LOST CREEK, KENTUCKY

We had 156 out for church here at Lost Creek on the 18th of October. The pastor was surprised by a birthday cake and a money gift. Guests were present from Mansfield, Ashland (Garber Memorial) and Dayton churches over the week-end. The Garber folks did some manual labor.

Our attendance at the Rowdy Church is holding up to about 40. I baptised nine there on October 4th.

We had 43 out to our Communion here at Lost Creek on October 4th. Largest for a long time.

The Church Chapel at Haddix, about two miles away, should be completed about Thanksgiving time.

The Goshen Church has contributed about $389.00 for meat for the school here. Greatly appreciated!

Rev. Henry Bates and men from the Vinco, Pennsylvania, Church, came for two days of work the first of October. Their much repair and painting helped greatly.

We have had many visitors, too numerous to mention, who have come to view their work here at Lost Creek. We hope all Brethren will come! We have 72 in grades 1-12 now. Our church services are being held in the new chapel room in the high school building.

Harold E. Barnett.

## AMONG THE CHURCHES

For the past few months the writer has found himself somewhat like unto the apostles of the early church in that "they went everywhere preaching the Word."

On the Lord's Day previous to General conference it was our privilege to bring the morning message to the church at Tiosa, Indiana. Here in this church, fifty-five years ago, we served as pastor and here we baptized our first convert, conducted our first funeral service and officiated at our first Love Feast. The leaders of those days have, for the most part gone ahead of us to their reward, but a wonderful group of their posterity is carrying on in the work of the Lord in a commendable fashion. It was a day of memories and fellowship long to be remembered. A former pastor and his wife, Brother and Sister O. C. Lemert, were in the service. The pastor, Brother Edgar Berkshire was on vacation. The work here seems to be going steadily in the right direction.

Again, on September 27th our schedule found us with the New Salem Church of the Brethren, near Milford, Indiana for two services on the Lord's Day. This was our second visit to this church in the past months. We were greeted by splendid audiences, and all in all, it was a day of blessing in ministering in the Word and in fellowship with the Brethren.

On the following Lord's Day we had been invited to serve as guest speaker in the Teegarden Church. This was their annual Rally-Day and Home-Coming. Again it was a privilege to bring the Word to those to whom we had ministered often in other days as evangelist and pastor. This church is very much on the forward move. On this particular day an offering was received which covered the entire remaining debt on the parsonage with a goodly sum left over. The next move is to enlarge their church building, which, with their growing church and Sunday school, is being needed. This was our first services with their pastor, Brother Hays Logan, and it was a blest experience. He is a busy and much beloved pastor.

Our next visit "Among the Churches" was the occasion of bringing to the brethren here at North Manchester a message on the subject of "Christian Baptism", at an evening worship service. At the close of the message we administered the rite of baptism to a fine young man, a school-teacher, and received him, together with his wife, who is also a school-teacher, into the fellowship of the church. In this same church the following Lord's Day, October 25, we again found ourselves administering the sacred rites at the occasion of their Love Feast. The testimony of all was that it was a most blessed and hallowed occasion. The interest was the very best and the attendance commendable. Here in this place, in the opinion of this writer is a wonderful field, and a wonderful opportunity for a whole-Gospel church. We had also preached for the Brethren here in mid-summer.

And, now, finally. Before these lines are being read we shall have ended this itineracy "Among the Churches", by serving yet another Sunday at both services with the Roann Brethren while the pastor, Brother Gilmer is absent in evangelistic work. In keeping with the suggestion of the late General Conference we shall speak from the theme, "When and How Shall we have Peace?" When shall they beat their swords into plowshares, and When shall they NOT LEARN WAR ANY MORE? We believe that time is soon coming, but it will not be brought about by the efforts of men. It will not be brought by "kings and rulers taking counsel together", (Ps. 2) Indeed a kingdom of universal PEACE and brotherhood is coming, but not until the Prince of Peace shall rule and reign in the hearts and lives of men everywhere. We read that as we draw near the end-time that "ye shall hear of wars and rumors (cold war) of wars," "distress of nations, with perplexity," "men's hearts failing them for fear." "When these things begin to come to pass, THEN LOOK UP . . . FOR YOUR REDEMPTION DRAWETH NIGH". "Even So, Come, Lord Jesus".

Now, we are setting our sails toward the southland, where, the Lord willing, we will spend the winter months. Until then, "May the GOD OF PEACE, Who brought from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will . . . through Jesus Christ: to whom be glory for ever and ever, Amen."

C. C. Grisso,
North Manchester, Indiana.

### ROANN, INDIANA

October has been a busy month. A new class was formed, called the Young Adult Class. Attendance pins were awarded to the children who had attended 49 Sundays out of the Sunday school year. One new member was baptized and received into the church.

On October 16th, friends and members of the church worked together to harvest corn and sow wheat for the Swihart family. Dinner was provided by the women at the church. Approximately 60 joined in the fellowship.

Nineteen young people of our B. Y. C. left October 21st for a camping trip to Brown County, Lost Creek and Krypton, Kentucky, and returned the evening of October 24th.

Mary Haupert, Corr. Sec'y.

### NOTICE TO BRETHREN SUNDAY SCHOOL TEACHERS AND PASTORS

**At General Conference I passed out about 800 forms to pastors who were asked to give them to certain teachers in their Sunday schools. To date, less than half of these research forms have been returned. Either some pastors have not distributed their forms, or some teachers have not sent theirs to me. Probably both are true to varying degrees throughout the Brotherhood. PLEASE, FRIENDS, CO-OPERATE WITH ME IN THIS RESEARCH! It is not much to ask and will be of great value to me. It may even help the Brethren Church in some way. Let's send those forms NOW, please!**

**Harold E. Barnett,**
**Lost Creek, Kentucky.**

## Wedding Announcement

MILLER-HILE. On September 6, 1959, Ann Miller was united in marriage with James Hile at the Smithville, Ohio, Brethren Church. Both of the young people are members of the church. The bride is the daughter of Mr. and Mrs. Dwight Miller of Rt. 1, Smithville, and the groom is the son of Mr. and Mrs. James Hile of Rittman. The couple presently reside in Cincinnati where James is studying embalming and Ann is employed at a local bank. Rev. Donald Rowser officiated at the lovely double-ring ceremony before a large congregation of friends and relatives.

Don Rowser.

# HOW ABOUT YOUR OFFERINGS?

### HOME MISSION OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

is well under way. We hope to be in the building by the first of December."

MT. OLIVE, VIRGINIA. Gideon Representative, Floyd Heath, was speaker in the Mt. Olive church on October 25th.

Brother John F. Locke was guest speaker at the Valley Pike Church of the Brethren Homecoming on October 25th.

CANTON, OHIO (TRINITY). Brother Robert L. Keplinger was radio devotional speaker each morning during a recent week, on "Gems of Devotion" over WHBC.

Baptism and reception of three new members, recently, is reported by Brother Keplinger.

Brother Keplinger notes that while the date is not certain, they hope to get into their new church building sometime during the month of November.

PLEASANT HILL, OHIO. The Senior W. M. S. public service was held on October 25th, with Russell Wolfe as the speaker.

LOUISVILLE, OHIO. The ministers of Louisville held a carry-in dinner and meeting in the Brethren Church of Louisville on the 2nd of November.

Louisville Brethren will be hosts to the Union Thanksgiving service on November 26th.

NEW LEBANON OHIO. Melody Ikenberry, daughter of Mr. and Mrs. Ivan Ikenberry, Church of the Brethren missionaries to Africa, was the W. M. S. public service scheduled speaker on November 15th.

BRYAN, OHIO. The Laymen's public service was scheduled for November 1st.

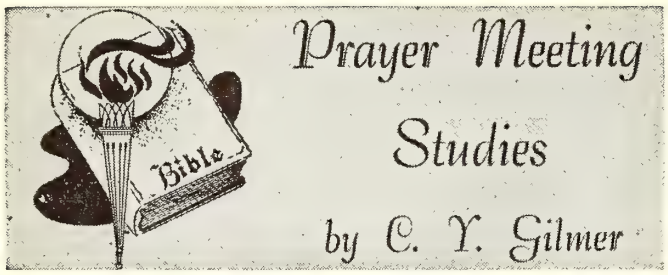
COUNTY LINE, INDIANA. Charles W. King notes that revival services have been in progress in the County Line church from November 8th. They will close on November 22nd. Pastor Charles Perrin was the evangelist, and Mr. and Mrs. Robert L. Eagel, of Bethel College were song-evangelists.

CORINTH, INDIANA. At Homecoming services on October 4th, dedication services for basement lights, new hymnals, and tables, were held.

MUNCIE, INDIANA. Revival services, with Rev. V. D. Geren, as evangelist, were scheduled to be held beginning October 27th.

GOSHEN, INDIANA. Revival services have been in progress in the Goshen church from November 15th through 22nd, with Brother Virgil Ingraham as evangelist.

SPECIAL: Ashland College has announced that the college is the grateful recipient of a gift of new (exterior) lights for Memorial Chapel from Mrs. Arch B. Furry of Ashland. The lights are a memorial to her late husband. The Furrys were former members of the First Brethren Church, Johnstown, Penna. Illuminating the chapel has given a new, improved appearance to the campus.




### NATIONAL BLESSINGS

Great God of nations, now to Thee
Our hymn of gratitude we raise;
With humble heart, and bending knee,
We offer Thee our song of praise.

Thy name we bless, almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod,
This land we fondly call our own.

Here freedom spreads her banner wide,
And casts her soft and hallow'd ray;
Here Thou our fathers' steps didst guide
In safety through their dangerous way.

We praise Thee that the gospel's light
Through all our land its radiance sheds;
Dispels the shades of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;
In danger still our guardian be;
Oh, spread Thy truth's bright precepts here;
Let all the people worship Thee.

—Selected.

THANKSGIVING DAY should be a great glad day (Psalm 118:24). The one thing that all our citizens should do for God that He wants and would be pleased to have them do on that day is to offer the sacrifice of praise and thanksgiving to Him (Psalm 100:1, 2, 4). Thanksgiving and payment of vows is to precede the prayer for deliverance from dilemma (Psalm 50:14, 15). As the people acknowledged to the miracle on Mt. Carmel, "The Lord, He is the God" (1 Kings 18:39). Let God be glorified for what He has done for America (Psalm 86:9)!

When Columbus discovered America he knelt in prayer and dedicated the new world to God (Psalm 85:9). Next to Israel America has had opportunity to show the world what a Christian nation can be like (Prov. 14:28). America was originally settled by Christian people seeking freedom of worship (2 Cor. 3:17). In six thousand years no nation has risen in such wealth and power as our own beloved land (Psalm 85:12). This is not due to natural resources nor the breed of our people but to God's blueprint for demonstrating to the world what Christianity can do under proper circumstances (Psalm 85:1). Our nation was founded on Christian principles expressed in the Declaration of Independence and the Constitution (Psalm 33:12). God has a plan for the nations (Acts 17:26, 27). He has warned them of their destiny if they forget Him (Psalm 9:17). In the millennium, all nations shall worship Him (Psalm 82:8; 86:9).

Too many of our citizens are ungrateful to God and the founders of our nation (Deut. 8:6-14a). We have failed our opportunity as a missionary nation (Rom. 10:14, 15). We are failing the world by the powerlessness of our religious activities (2 Tim. 2:5). We are given to mere formal religion and living (Matt. 15:8). Every generation our boys have to die in wars because of the sins of Americans (Amos 4:10). And, there is no evidence of America turning to God (Rom. 1:18). We insult God with an almost nation-wide profanity (Ex. 20:7). God is insulted by the ascendency of the liquor evil in our fair land (Isa. 28:1-3). There is almost wholesale devotion to four idols to which poor souls are enslaved —a pack of cigarettes, a theatre ticket, a deck of cards and a dance program (2 Tim. 3:1-4). We have no horror for sin (Isa. 30:1). We rob God (Mal. 3:9).

To prevent the great crack-up ahead America must turn to God (Jer. 3:12). The goodness of God should bring wayward America to repentance (Rom. 2:4). A revival must start with us Christians (2 Chron. 7:14).

"Lord of Hosts, be with us yet,
Lest we forget—lest we forget!"

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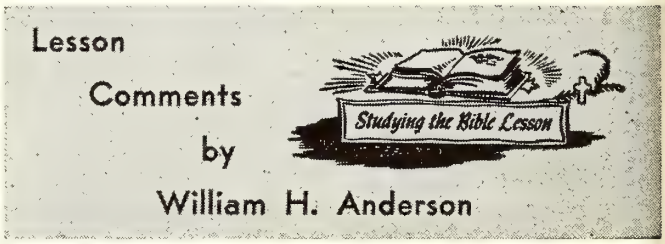


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**Lesson for November 22, 1959**

### ARE YOU AN EVANGELIST?

**Lesson: Acts 8:4-6, 26-38**

CHRISTIANS SHOULD serve Christ and witness for Him because they are firmly convinced that the unsaved are eternally damned. An infidel said:

> "Did I firmly believe, as millions say they do, that religion in this life influences destiny in another, I would cast aside earthly enjoyments as dross and earthly cares as follies. I would esteem one soul gained for Heaven worth a life of suffering. I would strive to look upon souls soon to be everlastingly miserable or happy. I would preach, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul'?"

Philip was concerned about the souls of men!

### PHILIP KNEW HIS RESPONSIBILITY

"At that time there was a great persecution against the church which was at Jerusalem . . . Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them" (8:1, 4-5).

Actually this was the 4th wave of persecution to strike the church:

The 1st—chapter 4:3.

The 2nd—chapter 5:18.

The 3rd—chapter 7:58.

The 4th—chapter 8:1.

This last was the most severe, being directed not only against a few members in the church, but the entire church.

Philip, one of the seven deacons mentioned in chapter six, was among those forced to flee Jerusalem. He chose Samaria as a place of refuge.

**Philip knew his responsibility was to preach the gospel wherever he might be.** Therefore, when he went among the Samaritans, he "preached Christ unto them" (8:5).

The early Christians knew their sole obligation was to exalt the Lord Jesus Christ. We read further about Philip's message in 8:12: "Preaching the things concerning the kingdom of God, and the name of Jesus Christ."

The Apostle Paul had but one message everywhere he went:

1. To the Corinthians he said: "But we preach Christ crucified . . . For I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 1:23; 2:2).

2. To the Galatians he wrote: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (6:14).

3. Among the Ephesians this was his message: "That I should preach among the Gentiles the unsearchable riches of Christ" (3:8).

Although preaching was his chief ministry in Samaria, Philip did other work. He performed "miracles" (8:6-7), and he "baptized" those who "believed" (8:12).

The result? Many "believed," and "there was great joy in that city" (8:8).

**Philip knew it was also his responsibility to be responsive and obedient to God.** "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south . . . And he arose and went" (8:26-27).

The story of the Ethiopian Eunuch is familiar to all. He had a hunger for the spiritual food that satisfies the soul. He was interested in the sacred Scriptures. **But he needed someone who would lead him to the Lord!**

We often fail to see that in most cases God brings salvation **through human instrumentality!** It was R. A. Torrey who said: "There are few converted in this world unless in connection with someone's prayers." **And we would add that there are few converted without the help and encouragement of interested Christian workers!**

This does not nullify the work of God. It simply means that God is pleased to use His faithful servants in the conversion of men. If Philip had not witnessed to the Eunuch, he never would have seen Jesus Christ in Isaiah's prophecy!

### PHILIP KNEW HIS BIBLE

Philip not only knew it was his **responsibility** to be responsive and obedient to God, **but he knew his Bible.**

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (8:35). Philip had no time to consult a commentary for an understanding of Isaiah 53. No time for research and study. He could say, "Thy word have I hid in mine heart" (Psalm 119:11). **He was already well acquainted with the Bible!**

### PHILIP KNEW HIS LORD

Finally, **Philip knew his Lord.** In his exposition of Isaiah's prophecy, he brought into focus the Person of the Lord Jesus Christ. He remembered that the central theme of all that is written "in the law of Moses, and in the prophets, and in the psalms" concerns CHRIST (Luke 24:44).

> "The last thing this story has for us is a revelation of the responsibilities of His own. It may be dismissed in a sentence as to statement! **If Christ is hindered, it is because some Philip is not willing to go!** It may be pondered long and carefully in application!" (Dr. G. Campbell Morgan).

**Lesson for November 29, 1959**

## CONFRONTED BY CHRIST

**Lesson: Acts 9:1-9**

"A GROUP OF ministers were once asking questions of Billy Sunday, who was conducting a revival in their city. They asked about his methods and views, and one man stood up to inquire, 'Mr. Sunday, we understand that your conversions are not permanent.' Billy had the perfect reply for that; he snapped, 'Neither is a bath!'"

How long did the conversion of Saul of Tarsus last? It lasted long enough to get him to heaven—and that's all that matters!

### SAUL'S OPPOSITION TO THE SAINTS

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . . " (9:1). Both chapters 8 and 9 begin with the word "And." Thus we are referred back to the last part of chapter 7 where Stephen was being stoned. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul" (7:58).

**So Saul was present at Stephen's stoning!** But did he take part in it? Did he even approve of what was being done? The first verse of chapter 8 settles the matter: "Saul heartily approved of his (Stephen) being put to death" (Williams).

That isn't all we read about Saul's opposition to the early Christians: "But Saul continued to harass the church, and by going from house to house and dragging off men and women he continued to put them in prison" (8:3—Williams).

Later on, while standing before King Agrippa, Saul recounted some of the deeds he committed against the Christians:

> "I received authority from the high priests and shut behind the prison bars many of God's people. Yes, when they were put to death, I cast my vote against them, and often in all the synagogues I had them punished and tried to force them to use abusive language; in my extreme fury against them I continued to pursue them even into distant towns" (26:10-11-Williams).

### SAUL'S CONVICTION OF SIN

**And yet all this opposition was not really directed against the Saints! Saul was opposing the One whom the Saints served!** Listen to the voice that spoke from heaven: "Saul, Saul, why persecutest thou Me? And

he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest" (9:4-5).

**If men would only realize that they are actually fighting against GOD when they persecute Christians or oppose the church!** Saul did not realize this until he was confronted by the Living Christ on the Damascus Road.

Suddenly Saul realized that all his opposition had been directed against this Jesus of Nazareth who was God. "And he trembling and astonished said, Lord, what wilt Thou have me to do?" (9:6).

"Somewhere on this road came the second most important event in historic Christianity. The first was the resurrection of Jesus, who founded the faith; the second is here, with Saul the Persecutor being transformed into Paul the dynamo of the world-wide conquest by the Christian faith" (Frank S. Mead).

### SAUL'S SUBMISSION TO THE WILL OF GOD

"And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do . . . And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink" (9:6, 8-9).

**Why was Saul stricken blind?** Was it to humble him? Did it take three days for Saul to settle matters with the Lord? Perhaps there is a clue in Acts 13:6: "A certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus." Paul, now a changed man, charged this man with trying "to pervert the right ways of the Lord" (vs. 10). By the power of God, Paul spoke and the man was blind "for a season."

Perhaps Saul's blindness was God's judgment upon him for trying "to pervert the right way of the Lord".

For three days, Saul was apart from men, apart from food and drink, apart for prayer and meditation (vs. 11). **Saul, the proud Pharisee, having been confronted by Christ, finally submitted his all to Him!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### YOUTH NEED GOD

**(The following is the essence of Dr. Henrietta Mears' challenging message to the National Sunday School Convention.)**

DR. HENRIETTA MEARS, for many years Director of Christian Education at Hollywood First Presbyterian Church, and outstanding authority on all phases of Christian Education, began her challenging message on "Youth Needs God" with the statement, "A telegram can be sent around the world in 53.6 seconds, yet it has taken sleepy Christians 2,000 years to send the most important message ever given around the world."

"In our world today, two out of three go to bed hungry; one billion two hundred million are illiterate; only ½ of 1% of the people of Japan know Christ. This is the world in which we are projecting our youth. Shall we give the God of the Bible to our youth? This is the question we are asking ourselves today.

It used to be God was a major in the classroom, now we are feeding our youth on husks. There are 700,000 teachers preparing youth on the "three r's" but the fourth "r" is being left out and 36 million are not touched at all. There are more bar-maids than college girls, and three times as many criminals as students in college. One out of two Hollywood homes end in divorce. God has been repudiated and the shelves filled with Caesar. There is nothing of Christ and He is the greatest name in all history. Sixteen out of seventeen top educators have repudiated God. Most people's conception of God is a sixth or seventh grade understanding. The one who is able to meet this world's needs; the one who gives the most strength, we know little about.

82% of the people who attend church leave it at the Junior High age. We have the responsibility to prepare them for life. Our education has become quantitative, not qualitative. We have taught them how to control airplanes but not how to control their appetites.

Don't say for a moment "I'm only a Sunday School teacher." It is the greatest calling. You must know your subject and understand it thoroughly. Our youth are indeed grateful to us as they go out into the world. Our youth graduate with an AB degree and say, "I can go out and master the world." How foolish to think we can even face the world with two letters of the alphabet behind our names. Add the "C" for Christ and the "D" for Duty, the "E" for Eternal Values. We need "P" for Power too. There is a need for training leadership. This is getting acquainted with the real task. Not to just reach the children, but **all.** This demands leadership of the greatest quality. We must put God back into the training of our youth and our adults. If Christ is in the heart that life is ready to face life.

The real knowledge of the Word of God is only what is lasting and eternal. Nothing can be substituted for God. Men and women don't lose their faith in college; they had no faith to lose. We have failed to teach them the Word of God as we ought to. We must not forget in our work of the Sunday School that we have a purpose to introduce all men, women, boys and girls to our Lord Jesus Christ. Webster was asked, "What is the most important thing that ever passed through your mind?" He answered, "My responsibility to God."

There are five great things a Sunday School has to do to make it a real school:

1. **Teach the Truths!** They must learn to not just "be good." We must teach the value of companionship with God. There is no stopping place. Each department needs attention. There is a need for fellowship, for discussion of the home, the place of God in the home. We must have a place in the church for everybody. We must teach the great doctrines of the Word of God: the essentials. Teaching must be related to life. Don't impose the facts but make them real to the pupil. DIG IN to know the Word yourself. Tape record your own teaching and then listen to it. The Word of God should challenge men and women too.

2. **Graded teaching!** Challenge people to their abilities. Present Christ to the pupil's level of understanding. Pray, plan and prepare to produce growth.

3. **Worship!** We must make them God-conscious. There must be an attitude of worship. Do you train the young people in your Sunday School to worship God? There is need for daily quiet time to learn how to study the Word, how to pray, how to worship, and to really know God. Then the life is transformed. Here is an outline of prayer by Graham Scroggie. Try praying five minutes on each point:

1. Adoration—praise God and contemplate who He is.
2. Confession—ask for cleansing from things in your life which ought not to be there.
3. Petition—ask God for needs to be met.
4. Intercession—pray for Sunday School, workers, families, business.
5. Thanksgiving—Phil. 4:8, "Be careful for nothing but in everything by prayer and supplication, let your requests be made known unto God." If we train our young people we can expect them to be influenced for God and to be an influence for God.

4. **Fellowship:** Christ must be the center. Meet for many occasions in the homes. I call the dining room in our church the "Royal Gorge." People will go where their friends are. "I would rather be on the beach with friends eating a hot dog, with a little bit of sand on it, than all alone at the Waldorf Astoria for a fine dinner. Are we really teaching people what they want and need? They need fellowship. Everybody needs Christ and His fellowship. Christ chose twelve men just to be with Him.

5. **Service:** Your class must offer service. Find a place for each person to do something. The Sunday School is an employment agency: calling, piano, secretarial, cleaning rooms, teaching, doing something. Give people something to do. Saved to Serve. The Sunday School is also a great missionary agency.

The Spiritual growth is often measured by financial obligation. Everything belongs to God. Teach to give. God's **least** is the tithe. You men pay $5.00 for a lady's hat on Saturday night that makes it look like nothing but the same $5.00 the next morning takes on the proportions of a turkish towel. We have a great God. The men and women who give already, wish they had more to give to God. Our Sunday School has failed to teach stewardship. When the giving increases in the church so does the spiritual growth. Give to God and God will give to you if your heart is right. When you have the right Senior partner nine-tenths is always enough.

Let's not be guilty of giving out a few facts of the Word and whittling God down to a pocket-sized edition. Be challenged—Be a challenge. Not just better methods and procedures are needed but a heart revival. You are going to touch another life. What is the harvest? The Holy Spirit must needs pour through your life and lips and take the Word of God and reproduce it in other lives.

"Follow Me," Jesus said, "and I will make you fishers of men".

—from NSSA.

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"If God writes 'Opportunity' on one side of open doors, He writes 'Responsibility' on the other."

## NASSER PROMISES MOSLEM MISSIONARIES FOR U. S.; GIVES $50,000 FOR NEW ISLAMIC CENTER IN DETROIT

An Ohio restaurant owner and a Michigan sheriff recently returned from a visit to Cairo, Egypt, where they had a two-hour interview with President Gamal Abdel Nasser. They told Nasser that Moslems were to be found in 39 states of America and in five provinces of Canada, but that there was a shortage of qualified imams (Arab religious leaders), in this country. Nasser gave the two Americans a $50,000 donation for a new Islamic center in Detroit and promised that within the next month four imams will be sent to the U. S. to instruct and lead American Moslems in their prayers. Three or four more will be sent later on, he said. The two were overjoyed as they returned to America with the news. They are James Kalil, sheriff of Wayne County, Michigan and Casim Olwan, owner of a restaurant in Toledo, Ohio. They are president and past president, respectively, of the Federation of American Moslems. They said there are 80,000 Moslems in the U. S. and Canada but not all of these are "good Moslems" when it comes to a strict observance of their ancient faith.

* * *

Americans are spending approximately twice as much on cigarettes as they contribute to their churches, the U. S. Department of Agriculture reports. The department says that smoking is on the increase and predicted that retail purchases will total nearly six billion dollars this year. Total gifts to U. S. churches are a little more than three billions per year. The department estimates that 58 million Americans are regular smokers—35 million men and 23 million women. They smoke 460 billion cigarettes in a year. Average consumption is 24 cigarettes per day for men smokers and 19 a day for women. At the present time 50 per cent of the male population of the United States 15 years of age and older smokes regularly, and if the present trend continues the figure will rise to 59 per cent by 1965. As for the women 15 and over, 36 per cent smoke today, and it is predicted that by 1965 the proportion will increase to 40 per cent. It is expected that this year, for the first time in history, more than one-third of the cigarettes that are smoked in America will be smoked by women.

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Christianity is much more than a religion. It is the Way of Christ. His Spirit continually leads the Church around a corner and in a new direction, as He did at Antioch, and those who are alert and faithful follow, and God's truth goes marching on.

Donald T. Kauffman in THE GIST OF THE LESSON (Fleming H. Revell Company)

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## HEY MAC!

**"Welcome Aboard."**

**from PHIL**

I hope you have already read the "interrogation report" on our NEW BRETHREN YOUTH DIRECTOR—found elsewhere in this issue of **The Brethren Evangelist.** But in addition to that factual matter, I would like to offer a personal welcome to our new youth leader.

Because of his willingness to be used by God, it has always been a joy to work with **Marlin McCann.** This feeling stems from our days together as members of the **Ambassador Quartet,** along with **Ray Aspinall, Chuck Huff and Rolf Stolpner;** a relationship which took us even to the shores of Europe in the Lord's work. Then, too, Marlin has been willing to assist us often and in numerous ways when carrying out the National Youth Conference program. Also, his co-operation with college and seminary activities could be mentioned.

It's going to be a pleasure to have Marlin begin working part-time during the Spring months; and this experience of moving into the work slowly will be very helpful both to me and to him. I'm sure you agree with me that the Brethren Church is fortunate to have a young man ready to step into this work. And, even though Marlin is a young man he has already received valuable experience for the job. Add to this the right kind of spirit he possesses, and you know Brethren Youth is in good hands.

As soon as you have opportunity to meet Marlin personally, you will want to say with me, "Welcome Aboard, Mac! Hope you enjoy your stay."

## PIC of the WEEK

### Pennsylvania District Conference

The discussion method is always a good approach to be used in any group; but with young people, it is "excellent." These Brethren Youth at the Pennsylvania District Conference last July are enjoying the opportunity of expressing their own ideas on the topic of the day. The picture was taken at the fire hall in **Masontown Pennsylvania.**

Be sure that you allow plenty of opportunity in your B. Y. C. for discussions and sharing of ideas. It is a means of spiritual growth. And once you are a part of the group, be cooperative enough to share the thoughts that you have. They will probably be good ones.

### Southern Indiana Youth Conference

November 28, 1959
College Corner Brethren Church
Seven O'clock, C. S. T.
Theme: "Thanksgiving"
Speaker: **Rev. Herbert Gilmer**
Who Come?—Y'all Come!

### What About Those Ambassadors?

The Ambassador Quartet, which traveled in thirty-eight Brethren Churches last summer, is still being kept busy this fall with many requests for services. The personnel of the B. Y. Quartet is still the same: **Gene Hollinger, Dick Winfield, Jim Sluss, and Gary Bargerhuff.**

Because of their work schedules and the heavy study loads, their trips have had to be confined to services located closely around Ashland. We thought you might be interested in some of their recent activities.

Garber Memorial Brethren Church, Ashland (September 20)
Hayesville Methodist Church (October 11)
Mansfield E. U. B. Church (October 18)
Mansfield Little Washington Congregational Church (October 27)
Brethren College Days, Ashland College (November 13)
Lucas Congregational Church (November 15)
Glenford Brethren Church (November 22)
Park Street Brethren Church, Ashland (December 6)

### Don't Forget

Miami Valley Brethren Youth Rally
December 13, 1959 Gratis Brethren Church

### Support our Church's Annual Theme

Join the Speech Contest Competition

The total church theme for 1959-60 in the Brethren Church is "Brethren Advance in Evangelism." Our B. Y. Speech Contest theme is related, "What I See—When I Lift Up My Eyes." Enter the contest in your local church now! Support the whole church's program!

Little Emma was taking an examination in school; one of the questions asked was this: "Upon what do hibernating animals subsist during the winter?"

Emma thought about that one for a long time; then she wrote on her paper this answer: "On the hope of a coming spring."

Frank S. Mead in TARBEL'S TEACHERS' GUIDE (Fleming H. Revell Company)

# The Women's Corner

by Helen Jordan

### TRUTH

"YE SHALL KNOW the truth, and the truth shall make you free." John 8:32. In John 18:38, Pilate saith, "What is truth?" We may well ask the same question, What is truth? Where do we find it? Do we find it in newspapers, books or magazines? On radio or T.V.?

We sometimes accept proverbs or old sayings as truth, but are they? Think about such examples as the following: "seeing is believing", "let well enough alone", "you can't teach an old dog new tricks", "might makes right", and you will realize that they are not always true.

How about hymns and religious songs? Some are true, but some, especially some of the newer ones, are not based on truth.

Then where should we go to find what things are true? John 14:6 says, "I am the way, the truth, and the life." We must not accept anything as truth until we have weighed it against the truth as found in Jesus' life, or in the Bible.

### THE BIBLE

John Greenleaf Whittier

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

Mrs. Roy Brubaker,
Burlington, Indiana.

# COMING EVENTS

**TEEGARDEN, INDIANA.** Revival Services—**Nov. 23-Dec. 4**—Rev. W. E. Thomas, Evangelist; Rev. Hays K. Logan, Pastor.

**TUCSON, ARIZONA.** A Week of Thanksgiving—**Nov. 22-29**—Professor J. Ray Klingensmith, Speaker; Rev. Vernon D. Grisso, Pastor.

**SMITHVILLE, OHIO.** "Days of Thanksgiving"—**Nov. 22-29**—Professor Charles R. Munson, Speaker; Rev. Don Rowser, Pastor.

**LOUISVILLE, OHIO.** Seventy-fifth Anniversary and Homecoming—**Nov. 29**—Dr. E. M. Riddle, Speaker; Rev. L. V. King, Pastor.

**LOREE, INDIANA.** Evangelistic Meetings—**Nov. 29-Dec. 6**—Rev. Charles Oberlin, Evangelist; Rev. Horace Huse, Pastor.

**NORTHERN INDIANA DISTRICT LAYMEN**
**will meet at the**
**New Paris, Indiana, Brethren Church**
**Monday, December 7th**
**Supper served—6:00 - 7:15 E. S. T.**

**Cards will be sent to the churches and reservations must be returned to Mrs. Chet Smoker, New Paris, Indiana, by December 3rd.**

**George Kerlin, Dist. Sec'y.**

Is Your Church in the News?

Send in your Report Today!

## ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

First Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
Ashland, Ohio.

**SPECIAL NOTICE: Last minute price changes on the part of publishing companies whose materials we list on our own order blanks, has necessitated the hasty reprinting of our blanks for the coming quarter. These are now on their way, and should reach you by the time you receive this paper. We urge you to fill in your blanks immediately and return them at once, in order to avoid tie-up of materials in the coming holiday mail rush.**

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## prayer reminders

### *Bedtime Prayer Reminders*

**Cross Glows in the Dark**

These attractive, appealing Prayer Reminders are popular with children and adults alike. One of Sallman's inspiring portrayals of Christ is featured on each reminder. After a brief exposure to light, the luminous cross glows in the dark for hours. Cross is of finest durable quality, mounted on attractive felt background. Excellent as gifts, awards, and as enclosures in letters and greetings. Children treasure them. Enclosed in a cellophane envelope. Size 2¾x5¾ inches. **Order by Number.** **Price 15 cents each**

**No. T9500**—Head of Christ: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19:14

**No. T9502**—Christ at the Door: "In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6

**No. T9503**—The Good Shepherd: "I am the good shepherd, and know my sheep, and am known of mine."—John 10:14

**No. T9504**—Boy Christ: "God Is Love"

**No. T9512**—Christ My Pilot: "Jesus, Savior, Pilot Me."

No. T9500 No. T9502 No. T9503 No. T9504 No. T9512

### *Easter Luminous Crosses*

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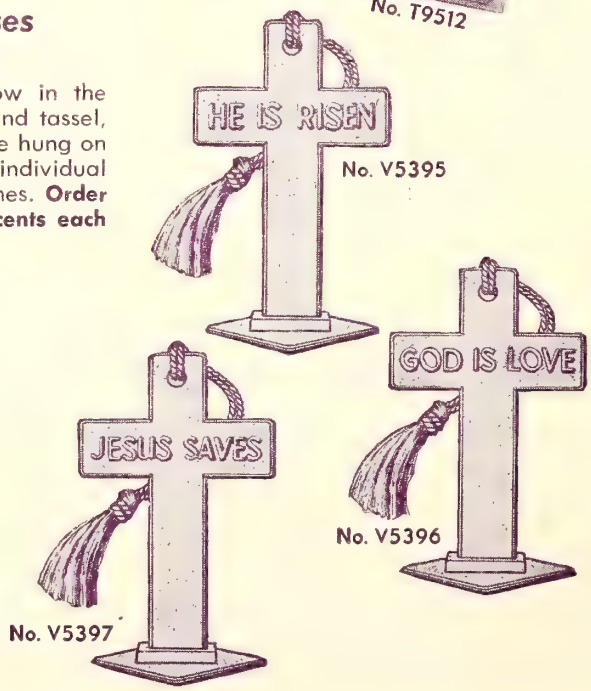
Molded plastic crosses that glow in the dark. Each has a colored cord and tassel, features a motto text, and can be hung on the wall or placed in its own individual base. Over-all size 2½x1½ inches. **Order by Number.** **Price 15 cents each**

**No. V5395**—"He Is Risen"
Purple cord and tassel

**No. V5396**—"God Is Love"
Blue cord and tassel

**No. V5397**—"Jesus Saves"
Red cord and tassel

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

NORTH MANCHESTER, INDIANA

Vol. LXXXI November 28, 1959 No. 47

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

## Items of General Interest

CAMERON, W. VA.-QUIET DELL, PENNA. Brother Cecil Bolton, Jr., was the scheduled speaker for the Union Thanksgiving Service in the Presbyterian Church on November 25th.

Brother Bolton has produced a very fine mimeographed booklet entitled "Brethren Review," in which he lists for the members of the local church those things which were a part of the church's program during the past year. The activities and accomplishments of the church and its auxiliaries are listed.

JOHNSTOWN, PENNA. (THIRD). Brother William H. Anderson, who has been pastor of the Pleasant Hill, Ohio, Brethren Church, has received and has accepted the call of the Third Brethren Church, to be their pastor, beginning in February.

LOUISVILLE, OHIO. Brother King reports the baptism and reception of thirteen new members recently.

WABASH, INDIANA. Ralph E. Miller, Sr., in writing to the Editor, notes that he has recovered sufficiently to do part-time work, and wishes to express his thanks to those who have been remembering him in prayer. Brother Miller has been supplying the pulpit of the College Corner Brethren Church until their new pastor arrives on the field.

Brother Miller says, "I am able to do supply work and would welcome every opportunity to serve as a supply in times of sickness, absence or vacation of the regular pastor, or as interim pastor for those churches that are within driving distance of Wabash. I am not able to accept all the responsibilities of a full-time pastorate."

Brother Miller's address is 1541 Meadow St., Wabash, Indiana. His phone is Wabash, 1317-R.

MEXICO, INDIANA. Revival services were held in the Mexico church from November 15th through 22nd, with pastor Floyd Sibert serving as evangelist. Willard Redmon, of Peru, was song director.

NAPPANEE, INDIANA. Two new members were received by letter recently.

WABASH, INDIANA (COLLEGE CORNER). Brother Glenn Grumbling, who has been pastoring the Milford church, has received and has accepted the call of the College Corner church to serve as pastor. Brother Gru bling will begin his duties at his new charge in the ne future.

WATERLOO, IOWA. The Father and Son banquet w held the evening of November 10th.

MULVANE, KANSAS. A two-week revival meeti is in progress at the Mulvane Brethren Church, fr November 22nd through December 6th. Pastor B Blaine is speaking the first week; the messages the se ond week will be brought by Brother Virgil E. Meyer.

## COMING EVENTS

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**George Kerlin, Dist. Sec'y.**

**PASTOR DESIRED**

**The Oakville, Indiana, Brethren Church will be with out a pastor after January 1, 1960. Any minister wh might be interested in this pastorate is invited to con tact Mrs. Donald Sollars, 3636 Woodway Drive, Muncie Indiana.**

**Donna Sollars.**

**OUR COVER PICTURE. Seventeen Mile Drive, Carmel California. Don Knight photo.**

**THE BRETHREN EVANGELIST**

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# The Editor's Pulpit

## The American Jungle

**(FIRST IN A SERIES)**

WE ONCE READ a story of a group of people who had gone into the Amazon jungle with the intentions of developing a great rubber empire. They took with them the very best which civilization had to offer. A clearing was made, and the finest buildings, patios, gardens and equipment were established. Many were the servants who worked hard to create an easy way of life for the founders. The jungle was driven back, and there was relative peace and prosperity.

But then, corruption in the social pattern stepped in; workmen grew careless, morals, standards and laws were not strictly enforced. Little by little the society of humans receded in their ability to work together. Slowly, but surely, the jungle crept back into the cleared areas. The jungle animals became more bold, and the story closed with the description of crumbling, rotting buildings overrun with jungle growth, the home of wild animals, snakes and birds. Completely, the society of humans, started at such great expense and effort, and which looked so promising, was erased from the jungle. As it had been, so it became.

There is a jungle creeping back into America today. It is the jungle of untamed, undisciplined youth. Educators, ministers, law enforcement agencies, have up to now, made a valiant, patriotic effort to call attention to this growing menace, at the same time trying not to appear pessimistic as to the future. Yet there comes a time when reality, pleasant or unpleasant, must be met face to face. That hour is now!

Americans pass off lightly the fact that the crime rate in our country is ten percent higher this year than last, most of it among young people. The average age of those convicted drops every year. More and more criminal acts are being committed by boys and girls in their early teens, and even in their sub-teen years.

The "gang" is fast becoming the accepted pattern among large groups of city youth. Recent reports from the city of New York, brutal killings and teenage gang warfare, give support to reports we receive. We need to wake up to the fact that the gang spirit is not just for the large cities. Smaller cities are spawning juvenile gangs. Shoplifting, vandalism, hot-rodding cars, etc., are becoming a part of the every-day life of many communities which heretofore had been considered "nice, quiet places to live."

The brightly shining sun, the tree-lined streets, well-kept homes, and food on the table belie the real facts of the creeping jungle in our midst. Yet it is there, and it threatens our very way of life.

Parents who don't know where their children are, or who let them run the streets all hours of the night; parents who do not discipline their children by effective ways, and who do not believe in inhibiting their children, represent the corruption of human society which is permitting this creeping jungle to enter our land. The result is a generation of youth approaching adulthood knowing little but the law of self-preservation and self-delight. They feel no responsibility to the law, to society, to their homes, and least of all, to God.

The first culprit in the long chain of circumstances was the person who first objected to the reading of the Bible in the public schools of our land. We Christians know that the deterrent to doing evil is a reverence and respect for God and a knowledge of what our mis-deeds will lead to. Certainty of punishment for sin comes next in our code of restraint against the free expressions of base drives. Remove these God-given curbs, by denying the reading of the Bible in our schools (and the neglect of it in our homes) and we set up a situation whereby a child can learn how to do things, but does not know which things are right to do and which are not. The natural child always gravitates to doing the evil, as weeds naturally take over a garden if left alone. So, the jungle creeps on. There is a way out, and next week, editorially, we will present some patterns of activity which churches and church people can use to effectively change the present trend.—W. S. B.

# EVANGELISM

by Rev. J. D. Hamel

# A History of Evangelism

CHRISTIANITY began as a great evangelistic movement. In the preaching and teaching of Jesus and in the world-shaking witnessing of the apostles, the church was born full-grown. At Pentecost, we read, "There were added unto them about three thousand souls," and "The Lord added unto them daily such as were being saved." Since then, there has not been a single continent or a single century where some significant evangelistic advance has not occurred.

Our own nation has been signally blessed of the Lord. We have witnessed great waves of revival from the earliest days to the present hour. But these "seasons of refreshing" which lifted our nation to higher planes, did not come uncaused or haphazardly. They came because men apprehended their need of God. And when He becomes real, spiritual values become real, and common life is manifested in spiritual power! Though these awakenings differed widely in character, in methods, and in the conditions from which they sprang, yet basic to them all has been the renewal of the "first love" of Christians, resulting in the conversion of sinners to God.

REVIEW OF HISTORY: A rapid review of these movements in our history will, I think, show this to be true. We are all familiar with the story of the Great Awakening in the 1730's and 40's. At a time of spiritual declension and moral decay, God appeared in mercy and power to men who sought earnestly after Him. Under the labors of the Tennants, fresh out of the revivals in Ireland, and touched by the Pietistic movement in Germany through Theodore Frelinghuysen, the Awakening had its beginnings in New Jersey in 1730. This was followed immediately by the stirring ministry of Jonathan Edwards in Massachusetts, beginning in 1734. But the Great Awakening did not reach its full height until George Whitefield began his many preaching tours in 1740. A co-laborer in the great Wesleyan revivals in England, Whitefield brought a fresh impetus to the evangelism of the early Colonies. As a result of his impassioned preaching, tens of thousands were won to Christ and the churches.

The curtain fell upon this mighty Awakening during the struggle for independence. But the results of this visitation of God continued in the many valuable and permanent contributions to the life of the nation. There was a marked moral reformation in all of Colonial America. The seeds of social reform were sown. The rise of democracy was accelerated. Education was given a new incentive and emphasis. Publication societies had their beginnings in this period.

And evangelical Christianity was firmly established; in fact, the Awakening changed the course of the stream of religion for all of America. Humphrey writes in his **Revival Sketches**, "Though all that could have been desired was not accomplished, the good seed was broadcast over the land; and though we shall find in the next period that many hostile influences checked its growth for nearly half a century, it was so far from being lost . . . that it was to take root and grow and ripen into other harvests, with more wheat, fewer tares, and less chaff."

That period of evangelism came at the turn of the 1800's, and continued well on into the middle of that century. It has been said that the year 1790 ushered in a new era for our young republic. This is especially true with respect to evangelism. Deism had spread rapidly in the United States following the revolutionary war. Dr. Sweet says that, "There were numerous Jacobin clubs and societies of the Illumination throughout the country, directing their energy to the ridicule of Christianity and the bringing in of the Age of Reason."

But remarkable revivals spread to the whole Atlantic seaboard turning the tide against the infidelity of the day. The influence of Timothy Dwight, grandson of Jonathan Edwards and president of Yale, a great intellect with a burning heart, reached into the student life of Yale and other colleges, and through them, out to the churches. It has been estimated that from 1800 to 1840,

four hundred to five hundred churches on an average, annually, were revived and thousands were added unto them as they were converted to the Lord. Of course, the great name of Charles Finney cannot be forgotten in this second Awakening. The severe doctrine of God's sovereignty, emphasized so strongly by Edwards, "came to be held in such a way as to destroy all appreciation of human freedom, resulting in a wide spread paralysis of conscience and will. The people were waiting with folded hands for God to do something." It was then Finney thundered forth the neglected truth of man's accountability. Edwards stressed the sovereignty of God; Finney the accountability of man. He writes, "Instead of telling sinners to use the means of grace and pray for a new heart, we called on them to make themselves a new heart and a new spirit, and pressed the duty of instant surrender to God." For more than thirty years Finney was a flaming evangel, preaching in all the principal cities of the nation and winning thousands of people to Christ.

But once again the curtain of war fell upon a mighty Awakening, an awakening that saw the rise of several new denominations, the stimulation and expansion of public education, the organization of missionary societies, the founding of many new publication houses, and the increase of church membership from only 5% of the population in 1790 to 22.7% in 1860. The war between the states, however, brought the sharpest decline in evangelism ever to be experienced by our American churches. It brought a serious disruption of every phase of church life, and, in particular, the evangelistic advance which was so significant up to its outbreak. When the conflict was over, however, and people had a time to reflect upon its terrible toll, a deep sense of the need of God once again gripped our nation. And "for such a time as this" God raised up D. L. Moody and a succession of outstanding leaders in evangelism, such as J. Wilbur Chapman, R. A. Torrey, Gypsy Smith, Sam Jones, Billy Sunday and Billy Graham.

Throughout this third period in the history of evangelism, 1870 to the outbreak of World War I, a new note was sounded forth, the long-neglected doctrine of the love of God. Edwards emphasized the sovereignty of God; Finney the accountability of man; now the love of God! A nation divided and keenly sensitive to suffering and strife was ripe for such a tender truth. And so, once again, thousands were reached with the "good news" and, once again, evangelism made its advance. The religious life of America was profoundly affected. Whereas, in 1800, only 6.9% of the population were church members; and, in 1850, 15.5%; by 1900, the number had increased to 35.7%, and by 1910, to 43.5%. No one this side of eternity will ever be able to measure the influence of these great tabernacle days! The rising tide of vital religion was used of God to turn millions to God in our country, and to reach many foreign countries through its influence abroad.

But one thing must be observed. These great evangelists, like Moody, did not repeat the message and the method of earlier leaders, like Finney, for example; nor did Finney repeat the message and method of Edwards. Each had a distinctive message which was suited to his own times. And each employed such methods and techniques that produced results for the moment. To be

sure, the cumulative power of each evangelistic advance carried over to the next period, yet there was a constant change. And this, we must learn from the history of evangelism, that there is a change in our time too! While I would not make light of tradition and this sacred history that we have been reviewing, yet we, today, cannot expect to produce Moody's results, or Finney's results, or Edwards' results in Moody's way, or in Finney's way or in Edwards' way. It isn't that we need another Moody, or Finney, or Edwards. What is needed is a true prophet who sees God in our times and in relation to our needs, thus causing others to see Him too!

True evangelism is something vital, not mechanical; it is life, not form; it is essence, not mode; it is spirit, and not method. You cannot fix upon any one way of doing it, for the Holy Spirit is not bound or limited in His outreach for men. And He may settle upon some means or method wholly different from anything ever tried in the past. "The method is only the way in which intellectual, emotional, volitional and spiritual power is manifest." The kinds of evangelism is a sure indication of this.

KINDS OF EVANGELISM: It goes without saying, there was evangelism through fervent preaching. Whitefield's evangelism rested almost wholly upon the possession of a remarkable speaking voice coupled with the power of oratory. Wherever he went people thronged to hear him preach. He thought nothing of preaching three or four times every day. He, himself, stated that the services that seemed to produce the greatest effect were those that began early in the morning, usually at six o'clock. On one occasion, when told that many of his converts were becoming Baptists, he said humorously, "My chickens have turned into ducks." It is said that John Wesley wrote theology, Charles Wesley put it into song, and Whitefield preached it to the masses. He was the most wonderful orator of his age!

There was evangelism through thought. George Fisher says of Jonathan Edwards that he "stands . . . in the front rank of philosophical thinkers and theologians . . . to be associated with Berkeley and Hume as one of the three greatest metaphysical thinkers of the 18th century." His evangelism was the product of one major passion, he thought about God! And he made people think about God. His favorite pulpit utterance was "think." It is no wonder, then, that the combination of his scholarly mind and fervent spirit shook New England like an earthquake.

There was evangelism through education. One of the first things William Tennant did upon coming to our

shores was to build a log house in which he trained his four sons and other young men for the ministry. This "Log College," as it was called in derision, became Princeton.

There was evangelism through reading of the Word of God. When William Robinson, a graduate of the "Log College," first reached Virginia in 1742, he found a strange revival had begun there without a preacher.

A small group of earnest Christians met at the home of Samuel Morris to read the Scriptures, or to read Whitefield's sermons, or to read from Martin Luther. As a result, these "Readers," as they were called, grew in numbers so that it became necessary to erect a house of worship to accommodate them. It became known as "Morris' Reading House." Morris, himself, said, "My dwelling house was at length too small to contain the people, whereupon we determined to build a meeting house for reading."

There was evangelism through camp meetings. The first appearance of the "camp meeting," which became so popular in the period of the westward expansion, was in North Carolina among the Baptists. People traveled fifty to one hundred miles to the place of meeting and set up tents so that they could stay for several days or even weeks. The "camp meeting" played an important role in the evangelization of the west.

There was evangelism through printing. One of the first of the publishing societies, now the Methodist Book Concern, had its beginning in the Great Awakening. Sermons, tracts, and pamphlets were published and distributed, adding new flame to the revival fires that burned!

There was evangelism through music and song. Who can forget the names of Bliss, Sankey, Alexander, and Rodeheaver? Out of the work of these great men has developed the "gospel singer," the music director, and the minister of music as a full-time Christian worker.

There was evangelism through social and political reform, through organization, through personal counselling and prayer, through humor and wit, through denominational leadership. So the story goes! It is impossible to fix upon any one way of doing it. But evangelism abides. It is the most significant word in the vocabulary of the church. It is a dynamic word, filled with heart throbs, sweat, tears, and anguish. No one has ever been able to find an adequate substitute for it. No substitute will ever be found!

WHAT IS EVANGELISM? Research has uncovered more than fifty definitions that have come down to us over the years. Many of these are too brief. And others are too lengthy to be useful. For me, the best and most satisfying definition is one that has been adopted by a number of major denominations. "Evangelism is so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Savior from the guilt and power of sin, to serve Him as Lord in the fellowship of the church, and to follow Him in the vocations of the common life."

This is an excellent statement, for it speaks not only of Christ as Savior, but it speaks of the Christian life lived under His Lordship. Consequently, "Anything the church may do which has as its ultimate end the winning of men and women to Christ and the winning of Christians to deeper commitment is evangelism." Essentially, then, it is more than numbers. It may mean dealing with the lonely woman of Samaria, or what Edward Kimball did when he led D. L. Moody to Christ. It is more than methods. It may be a sawdust trail, a great cathedral, a teacher in a Sunday school classroom, or a minister in his study. It is more than results. It may be a million decisions for Christ, as in the Billy Sunday campaigns, or it may be laboring ten years in India without seeing a convert, as was Carey's experience. In the words of another, "It is the art of allowing oneself to be used as a channel by which the Holy Spirit may communicate Himself to others." There is compassion in it—there must be! There is compulsion in it—the Holy Spirit is its driving force! If these things be lacking, then religious institutions, rituals, customs, and programs may co-exist but with utter helplessness.

The American of our day is a strange paradox! On the one hand, she is tough-minded and materialistic —success is measured in the amount of "things." On the other hand, she is crowding her churches—somehow she manages to worship both Almighty God and the almighty dollar at the same time. A recent poll revealed that 96% of the American people believe in God. Approximately 100 million belong to the churches, with memberships growing at a faster rate than the population. But our churches lack spiritual power though they are full of machinery. There is a "wheel in the middle of a wheel" but the "spirit of the living creatures" is lacking.

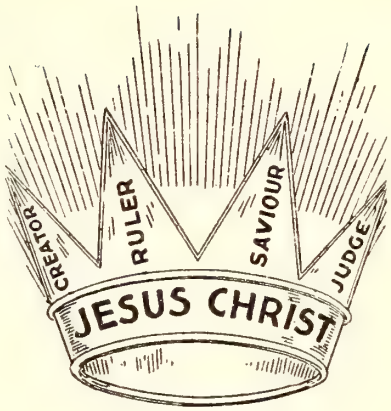
Confronted with the greatest challenge and the greatest opportunity to evangelize the world, we are not responding with the forthrightness, the dedication, and the power that is needed. One thing is certain; religiosity can never be a substitute for evangelism. The greatest sin the church can fall into is "to withhold the true gospel from herself and the world." We must recognize and repudiate all substitutes for the true Biblical evangel, the equating of respectability with Christianity, the shallow kind of evangelism that is interested in getting "decisions" but is unconcerned about Christian nurture and responsibility, the offering of a song instead of a cross, assuming that the goal of the Christian life is peace of mind, the substitution of techniques for compassion, and the attempt to communicate the Gospel by logic rather than by proclamation.

You see, the America and the world that we face is aggressively pagan! And the only answer is for Chris-

tians to match it with the power of spiritual aggression which so marked the history of evangelism. In recent years, the Christian church has suffered at least four major assaults, an attack on the Bible, an assault by atheistic communism, nullifying many of the gains of modern missions; the emergence of the science of psychology, outmoding the Christian concept of man's nature and moral responsibility; and the impact of material science, which seems to conflict with and overthrow spiritual realities. To such attacks, Christians—if we may use that term—have reacted in a number of ways. Some have fallen into the mood of accommodation, and as a result, have lost the vitality of life needed to give direction to our world. Others have retreated into a static orthodoxy, thus losing any claim to influence among the people. A few—I trust we are of that number—have re-examined their faith in the light of the evangelistic task, and are discovering new resources and new hopes in effectively confronting the times.

Evangelism is primarily the work of God. But it does not follow that we have nothing to do in bringing it about. We have! And the history of evangelism teaches us that, according to Alphin Conrad, Th.D., "When the whole church shall rouse to its responsibility and privilege in this matter, then the evangelization of the world will be close at hand."

South Bend, Indiana.




# Spiritual Meditations

**Rev. Dyoll Belote**

## JEALOUS—ZEALOUS

**"I the Lord thy God am a jealous God." Exodus 20:5.**

THE WORDS, "jealous" and "zealous" have a common origin, coming from the same root word. One meaning of the word jealous is to be watchful and zealous in guarding. "I have been very jealous for the Lord God of hosts," said Elijah in I Kings 13:10. What Elijah meant was that he had been zealous for the interests and purposes of God for His chosen people, the Israelites.

Did it ever occur to you that the word **jealous** could have this other and better meaning? Did you ever think that **truth** is jealous. The circle of **truth** includes no speck of falsehood. If such be not true, then is truth not truth. And **right**, too, is jealous; it allows no inclusion of wrong in the circumference of its field. Beside these, purity and honesty are jealous; these will not countenance impurity and dishonesty as rivals.

Some may contend that religion is not exclusive. Listen to this declaration of the Master: "Ye cannot serve God and mammon." God Himself declares that He is a jealous God; He jealously guards truth, and purity and right. He declares that men cannot serve two masters, declaring that they will serve the one and despise the other, or else will cling to the one and despise the other.

God wants full, whole-hearted allegiance. And in bestowing our unadulterated love upon God we must include our fellow men in its circle of influence; it must include love of everything that God has set the seal of His approval upon. But it excludes the love of "other gods," of all that is false, impure, and evil.

## THE CHURCH

The church is never a place, but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul. It is a greater wrong to defame the humblest of God's saints than it would be to fire a cathedral; the former is sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will punish. Never lower the divine ideal that on earth man alone is the habitation of God.

—Selected.

## LOVING AND LIVING

A Christian girl, testifying in a crowded meeting of her love for Christ, was interrupted by a man on the back seat, who said, "That's all right, but how do you behave at home?"

Quick as a flash she responded, "There is my mother sitting just in front of you. Ask her."

The mother arose and said, "She lives at home just as she talks here."

There is something wrong with our profession of love for Christ if it does not make us Christ-like in our homes.

—Selected.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

## ACTIVITIES AT KRYPTON MISSION CENTER

Summary of Vacation Bible School work—1959

**Krypton:**
91 enrolled for the 15 sessions
20 made perfect attendance
60.5 the average attendance
63 made 10 or more sessions
72 made 5 or more sessions
65 made 8 or more sessions

**Napfor:**
24 enrolled for 15 sessions
0 made perfect attendance
9.8 was average attendance
15 made 10 or more sessions
23 made 5 or more sessions
18 made 8 or more sessions

**Dunraven:**
29 enrolled for the 15 sessions
3 made perfect attendance
20.1 was the average attendance
18 made 10 or more sessions
21 made 5 or more sessions
20 made 8 or more sessions

**Meadow Branch:**
16 enrolled for the 15 sessions
6 made perfect attendance
12.6 was average attendance
13 made 10 or more sessions
14 made 5 or more sessions
14 made 8 or more sessions

Total enrollment in the 4 schools was 160.
Total number of sessions in each school was 15.
Total number having perfect attendance was 29.
Total number making 10 or more was 109.

## SHANKS RETURN TO WANDALI

The trip out was quite uneventful and pleasant. The confined quarters on board ship made us anxious for the chance to stretch our legs on land. Since the sea was rough, we were doubly glad to disembark, but none of us was seasick—thanks to the good drugs available for such circumstances!

After leaving the ship at Le Havre, we went by train into Paris. The taxi driver in Paris asked us which airport we were headed for (we were naive enough to think there would be only one airport, but there are seven). We flew from Paris to Amsterdam where we spent the night. Amsterdam is lovely—so clean, colorful, and civilized. Every person we encountered was able to speak perfect English. The next day we left for Kano. The plane stopped for a short time in Zurich and in Rome.

It was good to arrive in Kano and feel almost at home. Jos was even better. We reached Jos on the weekend and were able to attend church at Hillcrest. Dennis and Donna enjoyed seeing all of their friends at school in Jos, but were quite shy about reacquainting themselves. Next year Dennis will be there in school.

We left for the bush early Monday morning with some other missionaries (Sterns) and arrived at Waka that evening. The Sterns went on about 20 miles to spend the night, but we stayed here, as our Wandali Jeep (which Krafts had been using) was here at Waka. That night several students became ill and we took them to Garkida. While we were there the next day, we bought supplies and returned to Waka that evening. Today Doc went to Wandali to uncrate several things—the refrigerator, dishes, pots, pans, bedding, kerosene lights, mosquito nets, etc. He'll return tomorrow (It's a four-hour trip, although only 20 miles). Tomorrow we'll go to Marama to see the missionary who supervised the church work during the past year, and then we'll all go to Wandali.

Finally, we'll be home. And it will be good. We covet your prayers as we begin plans for this new tour. Thanks for all your help during the past year.

Very sincerely,
Doc, Jean, Dennis and Donna.

**TEN DOLLAR CLUB . . . building for Christ.**
**Are you a member?? If not—JOIN TODAY.**

### My Share

**I Promise to assist in the building of new Brethren churches by giving $10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.**

**Signed** .....

**Address** .....

.....

**Church** .....

## U. N. VISITS NIGERIA

### Bob Bischof

. . . There is much excitement around this area now, as the United Nations plebiscite team is out here to take the vote of the people in the U. N. Trusteeship. Mbororo and Gulak are both located in the U. N. Trusteeship area. The people will vote either to unite with Nigeria or to stay under the trusteeship for a little while longer. Mubi is in the trustee territory also.

Work at Gulak is going pretty well. We are beginning to see a few signs of progress. Every Wednesday afternoon about 250 people come to the dispensary for leprosy medicine. We have church services before they get their medicine, and the response has been good. The people seem to appreciate it. At this time they are urged to attend the regular Sunday services. Two weeks ago we had an attendance of 132; the past Sunday, 103. Quite a few of these were people who had attended the Wednesday services . . .

A week ago Friday there was an eclipse. People having heard about it were quite scared. Many of them did not come out of their houses all day. E. Daniel and I went to greet the chief several days before to tell him there was nothing to it to frighten them. We had school as usual and used smoked glasses to show the eclipse to the children, but the superstition is still in force here. Many people said that if anything bit them on that day, they would die; there were other similar fears and superstitions. When the time came close for the eclipse, even my gardener wanted to go home so that he could go into his hut . . .

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God's brightest gems are sometimes sent us wrapped in very dark coverings.

## YOU BE THE JUDGE

"When a boy gets up at four o'clock in the morning to deliver papers, people say he is a go-getter. If the church were to ask that same boy to get up a little early to do the same work for the Lord, they would say, 'That's asking too much of the boy.'

"If a woman spends eight hours away from her home working in a factory or working in her garden, she is called an energetic wife. If, however, she is willing to do the same thing for the Lord, they say, 'Religion has gone to her head.'

"If one ties himself down to make payments of $30.00 each week for some time on an item for personal enjoyment, he pays willingly. But if that person placed that much in the collection plate each week, many people would say he is crazy.

"This is indeed a strange world where first things come last, and last things come first."

—Brainerd Baptist Commission.

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Human power, such as the might of communism, often seems overwhelming, but it is short-lived; God's power often seems absent, but it is eternal. The towers of Babel which men seek to raise to the very heights of heaven are toppled and the Kingdom which destroys all false kingdoms goes on forever.

Donald T. Kauffman in THE GIST OF THE LESSON (Fleming H. Revell Company)

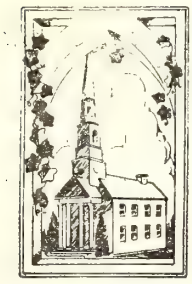
*The Bible tells me how to live right.*

## JUST USE ME

I am the Bible. I am God's wonderful library. I am always and above all the truth.

To the weary pilgrim, I am a good, strong staff. To the one who sits in black gloom I am glorious light. To those who stoop beneath heavy burdens I am sweet rest. To him who has lost his way I am a safe guide. To those who have been hurt by sin I am healing balm. To the discouraged I whisper a glad message of hope. To those who are distressed by the storms of life I am an anchor, sure and steadfast. To those who suffer in lonely solitude I am a cool, soft hand, resting upon a fevered brow.

Oh, child of man, to best defend me, just use me.—Triumphs of Faith.



# What's Doing in the Churches

## PARK STREET, ASHLAND, OHIO STEWARDSHIP SCHOOL

The Park Street Brethren Church in Ashland, Ohio, recently held a Stewardship School. The Stewardship Committee of the church composed of Reverend Clayton Berkshire, Robert Klepser, Mrs. Joseph Tracy, Mrs. Arthur Baer, Reverend Virgil Meyer, and Mrs. Phil Lersch scheduled Sunday, November 1, from 4:00 until 8:00 P. M., full of varied activities enlightening the participants on the vast scope of this subject so vital to every Christian.

A film strip entitled, "Seek Ye First," borrowed from the National Sunday School Board, introduced the subject by pointing out the Christian's responsibility to worship in God's house, pray and read the Bible daily, share time, talents, and possessions with others for God, and even the obligation to share Christian experience with others. Following this challenge on film, the group separated into four different groups led by Dr. Glenn Clayton, Dr. L. E. Lindower, Robert Newcomb, and Elton Whitted, to discuss vital questions pertaining to the trusteeship of this life here on earth. Many worthwhile ideas sprouted from these cell groups and the leaders shared them in the after period with the whole united group.

Fellowship around the supper tables in the church basement provided opportunities to continue the discussion informally as the group fortified themselves with their carry-in supper.

The motion picture, "Split-Level Family," brought the concluding challenge to the evening. The story of the film showed how a family can get caught in the mad pursuit of material possessions and lose sight of eternal values.

All who attended this four-hour school of stewardship felt richly rewarded in their increased understanding of the responsibilities of being Christians. Besides those mentioned above who helped in the planning and participating, Mrs. Larry Weidenhamer, Mrs. Les Young, Mrs. O. B. Harding, Mrs. Paul Burley, and Mrs. Dale Long, helped supervise the nursery during the different hours to enable parents to enjoy the conference.

Mrs. Phil Lersch.

## CERRO GORDO, ILLINOIS

A series of prophetic-evangelistic meetings were held in the Brethren Church at Cerro Gordo during the week of October 18-25, with Rev. A. T. Ronk as evangelist.

Fine weather held out for most of the week. The attendance was good, only being affected somewhat by harvesting, and also by the death of Mrs. Dora McDonald, on October 18th.

Special music was provided by The Okaw Valley Four Quartet from LaPlace, the Southern Harmony Quartet from Arthur, the Ambassador for Christ Mennonite Choir from Arthur, and local talent.

It was a blessing to the pastor and his wife to have Brother Ronk in their home. Plans are already under way to have him next fall for a two or three week evangelistic campaign.

An Electronic Secretary has been installed in the Brethren Church, being sponsored by the churches of the town. It features scripture reading, prayer, and other devotional material. The pastors work on a weekly basis and change the recording each day. The recording runs for one minute and fifteen seconds. It is estimated that over 500 calls a week are received by the machine, which operates day and night. It thereby renders a great spiritual service to the community.

The pastor reports the death of two members recently: Mrs. Lulu Vulgamott on September 24th, and Mrs. Dora McDonald on October 18th.

Duane Sholly, Pastor.

## HIGHLAND, PENNSYLVANIA

It was my privilege to fellowship, during the two weeks, October 19th to November 1st, with the congenial families of the Highland Brethren Church, in a series of evangelistic messages and Bible Studies. The church is situated in the open country, five miles from Marianna, Pennsylvania. The latter is about thirteen miles southeast of Washington, Pennsylvania, some 50 miles from Pittsburgh.

While there were no "visible results," the faithfulness in attendance upon the part of those interested, and the exceptionally fine contributions of their choir and orchestra, led one to conclude the special effort was both welcome and helpful. A choir was on hand for each of the services, with anthems, choruses and responses. Three evenings, an orchestra, with more than a dozen instruments, played. The average attendance for the evenings of the first week was 34, and for the second, 42. The Sunday Worship Service attendance was 69.

The choir of the neighboring Ten Mile Church of the Brethren attended three of the services, and brought special numbers. The Rev. Arthur L. Rummel, of the Church of the Brethren, living at Natrona Heights, 75 miles north of Marianna, is the capable pastor of the joint circuit of Highland and Ten Mile. He, with Mrs. Rummel, goes to the field Friday evenings, cares for the pastoral calling, preaches twice Sunday forenoons, conducts a Bible Study Sunday evenings, and they return to their home Sunday night. Brother Rummel saw the possibility of the two churches being served by one pastor, and is developing the arrangement, seemingly to the satisfaction of all concerned.

The closing Sunday evening service was an unusually happy occasion when a joint Communion was held with

the members of the two churches participating. Fourteen members of the Ten Mile Church and 34 members of the Highland Church were present. Of these, 26 were sisters and 22 were brothers—attesting that these rural BRETHREN consider the church as a matter of concern for the entire family.

That Sunday forenoon, I preached at Highland at 10 o'clock and at Ten mile at 11 o'clock, as the pastor does regularly. According to reliable historical data, the Ten Mile Church was organized in 1759 or 1760! This year, it celebrated its two hundredth anniversary! It is believed to be the oldest Brethren congregation in western Pennsylvania. The present brick meeting house, erected in 1832, replacing two former frame structures which the congregation had outgrown, is said to be the first (brick) church erected west of the Allegheny Mountains—by "the Dunkards!"

The Highland congregation dates from the early 1880's. Older living members hold in loving memory the ministries of such pioneering preachers as Elders J. A. Murray, E. D. Shaver, J. B. Wampler and Henry Wise, to mention only a few.

The Highland Brethren families were gracious in their hospitality and entertainment, and their remuneration of the evangelist was very generous. Since the First Brethren Church of Pittsburgh, last September, was given a new electric organ by the family, as a memorial to Mr. and Mrs. John S. Walker, they offered their former power reed organ to the Highland Church, and Highland Brethren have gladly accepted it.

William S. Crick.

## REVIVAL AT KIMSEY'S RUN, WEST VIRGINIA

It was my privilege to work with the Brethren of the above place in a Revival Meeting during the weeks of October 12 to 25, 1959. Several questions have been asked me of late concerning this church. One of course, is, "Where is it?" I learned during my stay there that it has been designated by different names such as: Vaughans, Holly Hill, and Kimsey's Run, which is the official name as presented to the 1959 Southeastern District Conference, when by petition, the local church in the regular order of procedure, petitioned the Conference for recognition as a duly organized and constituted Congregation, and for delegate representation on the basis of membership.

Conference heard and approved the petition as presented. It was at this conference that I was asked if I would be available for a revival meeting at this church in the fall. My church here granted me the privilege, and we started making plans accordingly.

The Post Office of this church is Lost River, W. Va. The church is about three miles northwest of the beautiful Lost River of Hardy County, West Virginia. A hard surface road leads off Route No. 55 between Baker and Mathias, W. Va., and continues on past the church and a school house. The country is largely agricultural, with beef cattle, sheep and poultry.

The many sheep in the valleys and on the hillsides, made me think of Job's thousands of sheep which whitened the desert. It also made me think of the words of the prophet, "All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." The many cattle and chickens and turkeys made me think of the words of the Lord as spoken through the Psalmist, "Every beast of the forest is mine, and the cattle upon a thousand hills; I know all the fowls of the mountains: and the wild beasts are mine." I never saw so many wild deer. Quite often they did not appear wild, but much too tame. I almost hit one two different evenings returning from church to the home where I was staying.

But there was much more to be seen there than these earthly material scenes and attractions. As in every community, one might be able to see the undesirable as well as the desirable. There are people there with souls to be saved, just as in any other place in the world. And that is the mission of the church and the purpose of revivals. I counted it a privilege to be of service and share with these people the message of Christ . . . His love and saving grace.

We probably did not turn the world upside down, but God did honor the exaltation of His Word. This is the only church that I ever preached at where the attendance exceeded its membership. We started on Monday night with 23, and by Saturday night, we were up to 65. The second week was about the same, except more at the beginning.

In all, the attendance averaged around 40, and the church has a reported membership of 19. Of course, many came from other churches in the community, such as the Mennonites, Church of the Brethren, Methodists. Many attended from our church at Mathias every night. On the first Saturday night, there were 25 from the Mathias church. The Fitzwaters came every night and helped with the music. There were some attended from the Gospel Center, Bergton, Virginia, and from the People's Church, Harrisonburg, Virginia. Special music was brought on the first Saturday night by the above mentioned.

On the last Friday night, the Men's Quartet, representing the Mathias churches, came and sang several beautiful selections. Miss Anne Belle Fitzwater, and her mother, sang one evening. Jane Fitzwater was organist. Special music was furnished by the local church at different times. Miss Anne Belle Fitzwater led the song service the second week. Mr. Lee Miller was song leader the first week. Many of the people from other churches, as well as our own, attended every service. We thank all for their interest and attendance, and their willingness to share their Christian experience with others.

My home for the two weeks was with Mr. and Mrs. Gochenour, of Baker, W. Va. They provided a wonderful home for me. I was invited to many homes in the community for meals, which I enjoyed and appreciated. In all, I called on 77 families during the two weeks. The love gift the church gave me for my services is deeply appreciated.

The Lord blessed the services in many ways, by inspiring people to listen to His Word proclaimed, and by causing them to think. Three people rededicated their lives to the Lord, one of which told me that he had not been to communion for thirty or thirty-five years. He was present for the communion on Saturday night. The attendance was relatively small, eighteen, but it

was an inspiration and a blessing to me as I believe many were brought closer to the Lord. Services closed on Sunday morning.

Bruce C. Shanholtz.

### KIMSEY'S RUN REVIVAL

The Rev. Bruce C. Shanholtz, pastor of the Linwood Maryland, Brethren Church, held a very successful revival meeting, starting on October 12th and continuing to October 25th at the Kimsey's Run Brethren Church, three miles north of Lost River, West Virginia.

We are truly thankful to Brother Shanholtz for his services. We think everyone got a blessing out of this meeting. During the meeting we had three reconsecrations. The spirit of brotherhood has been strengthened.

We are very thankful to our mother church of Mathias for fellowshipping with us during this meeting, and for helping so wonderfully with the music.

A. Lee Miller, Needmore, W. Va.
Sec'y., Kimsey's Run, Brethren Church.

## Wedding Announcement

KRAUS-WOLFE: Tuesday evening, November 3rd, in an informal ceremony in the sanctuary, Carl John Kraus and LaVonna Dora Wolfe, were united in marriage in the presence of members of the immediate families. The bride and her family are active in the work of the First Brethren Church of Pittsburgh. Mr. Kraus just recently signified his acceptance of Christ as his Lord and Savior, and received baptism. May the Lord richly bless this new family.

William S. Crick.

WHITTED-PALMER. Miss Olive Whitted, daughter of Rev. and Mrs. A. E. Whitted, was married to John W. Palmer, son of Mrs. B. F. Palmer and the late Mr. Palmer. The wedding took place in the First Congregational Church, Columbus, Ohio, on October 4th, the Rev. James Cooper, officiating. The couple is at home at 880 E. Broad St., 2B, Columbus, Ohio.

## Laid to Rest

SWIHART. Ira Swihart passed on to glory, Oct. 10th following a lengthy illness. He was a beloved deacon in the Roann Church.

Herbert Gilmer, Pastor.

* * *

MOATS. Eugene Moats, 22, was accidentally killed in a truck accident, Oct. 17th. Survived by his father, stepmother, two half-sisters, one sister, and two brothers. Faithful member of the St. James Brethren Church, and of the Young Peoples' S. S. Class. Funeral services by the pastor. Interment, Williamsport Cemetery.

Freeman Ankrum, Pastor.

* * *

SMITH. Archie Smith departed to be with his Lord whom he faithfully served, on Oct. 5th. Faithful member of the Huntington Church for many years. Rev. C. Y. Gilmer, a former pastor at Huntington, shared in the service.

Claud Studebaker, Pastor.

* * *

McCANTS. Vernice Dell McCants, deacon and member of the Mulvane Brethren Church, passed to his eternal reward, Sept. 10th. Survived by his wife, two step-daughters, and a host of friends. Though a lingering illness prevented his attending church, he was faithful to His Lord. Services by the pastor, Rev. Bob Blaine.

Mrs. Carl Sherman, Corr. Sec'y.

* * *

WILBERGER. Mrs. Maggie Wilberger, widow of Jordon Mohler Wilberger, died Oct. 12, 1959, aged 75 years. Life-long member of the Mt. Olive Church, serving as teacher, deaconess and treasurer. Funeral services in the church by the Pastor. Interment, the church cemetery.

John F. Locke.

* * *

MORRIS. James David Morris died Oct. 4th. Services in charge of the undersigned in the Mt. Olive Brethren Church, with interment in the church cemetery.

John F. Locke.

* * *

DEETS. Mrs. Ward Deets, 70, died at her home in Milledgeville, Ill., Oct. 27th, following an extended illness. Preceded in death by one son; survived by her husband, one daughter and one grandson. Member of the Milledgeville Brethren Church. Funeral services by Rev. Merle Hawbecker, Interim pastor. Burial, Oak Knoll Cemetery.

**BRETHREN ROAD SIGN "COUNT-UP"**
**Ordered: 148**
**Needed: 52**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

"He not only invites us to feast at His table, but He gives us special blessings in His providence—handfuls on purpose of good things, and tender mercies, all of them foretastes of even better things to come."

Charles E. Fuller in RUTH—A LIFE OF LOVE AND LOYALTY (Fleming H. Revell Company)

# Steadfastness of Purpose

**"It came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Luke 9:51).**

WHAT A STRIKING PICTURE we have here! Can we not imagine the scene as the Lord Jesus treads the path that leads straight on to Jerusalem? The shadow of the cross lies right along that road before Him, yet we see Him advance with steady step, with no sigh of vacillation, with the light of high resolve and resolute purpose in His eye and a fixed determination in His heart to go forward, although knowing full well all that it was to cost Him of shame, anguish, pain and suffering.

Cannot we learn a very needed lesson in steadfastness from the example of our blessed Lord and Master? We, too, have our times of exalted vision and high resolve. We see clearly some service to which we are called, some definite work to which we should commit ourselves, but having set out to accomplish our purpose we encounter many adversaries, innumerable obstacles and great difficulties, and the vision gradually fades, our high resolve weakens and we begin to falter and to allow circumstances to draw us away from our line of service.

Is not this all too true with regard to our service in the great cause of the evangelization of the world? God has spoken to us, our emotions have been stirred, our hearts moved and our wills quickened, and we have resolved to do something definite in order to help forward the great work of giving the Gospel to the peoples who are living in darkness. But, have we been steadfast in our purpose? Have we always been obedient to the Heavenly vision? Have we been constant in our efforts?

### Steadfastness in Prayer

We have all heard the call for prayer for foreign missions, and most of us have made up our minds to pray for the work in distant lands. But, have we been constant in our prayers? Have we steadfastly set our hearts to pray? Failure here means a weakening at some point out yonder.

Let us steadfastly set our face to pray!

### Steadfastness in Giving

Perhaps some of us heard the call to give for the work abroad of that which the Lord has entrusted to us. We have caught a vision of our stewardship and we have determined to be faithful in the discharge of our privileges and responsibilities. We have resolutely set out to do our share, but, for one reason or another, our missionary contributions have fallen off. What has our failure at this point meant to the cause?

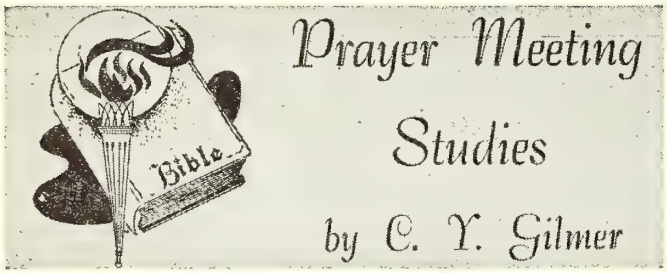
Let us steadfastly set our face to give!

### Steadfastness in Service

Perhaps some have heard the call to service, and have responded. But difficulties have arisen, faith has been put to the test, other avenues of service and other prospects have opened up, and the result has been that resolution has faltered, determination has been undermined and feet have been turned out of the way. Out yonder there are vacant places that ought to be filled. Overburdened workers are bearing the burdens that others ought to share. Generations are dying without ever having heard the Gospel because some have failed in their resolve, and have not steadfastly set their face to go in obedience to His call.

**Let us steadfastly set our face to follow in the footsteps of Him who went all the way to Calvary for us.**

—The Neglected Continent.




# Prayer Meeting Studies

by C. Y. Gilmer

## THE BIBLE SPEAKS TODAY

The Bible speaks today with power unchallenged,
Defying still the might of change and time.
It speaks as it has often through the centuries,
To the deep heart of man, in tones sublime.

THE GREAT RESERVOIR OF GOD'S POWER is His Word, the Bible (Psalm 62:11). If we would be fruitful, let us cherish His Word (Luke 8:11). If we would see hearts changed, let us learn to apply the Word (Jer. 23:29).

Men do not come to Christ (John 5:40) because they are ignorant of their need of Him (Rom. 10:3). They do not give themselves to Christ for salvation because of their pride (Matt. 18:1-6), because of their love for this world (2 Tim. 3:4), and because of the fear of man (Prov. 29:25; Rev. 21:8). But the Word of God has power to convict them of sin (Acts 2:37). Let those who think they are not bad sinners read the first and second commandment, the failure of which would be the first and great sin (Matt. 22:37, 38). The Word has power to regenerate (1 Peter 1:23). If you wish to see some one born again, give him the Word of God (James 1:18). God quickens the sown seed by His Holy Spirit (1 Cor. 3:6). Thus the divine nature springs up in the soul (2 Peter 1:4).

The spoken Word has power to produce faith (Rom. 10:17). Faith is the sequel of the Word sown (Acts 16:30, 31). But Paul did not stop with verse 31 (v. 32). He gave them something definite to believe (Isa. 53:6), something upon which to build their faith (1 Peter 2:24). Saving faith and prevailing prayer comes through God's Word (Mark 11:24). That we may desire what God would have us pray for, we receive instruction from God's Word (Luke 11:13). We may be assured that He would have us endued with His Spirit (Acts 2:39). Then, in confidence we may pray for the infilling of His Spirit (1 John 5:14, 15). The only preparation for this or any other prayer is the study of God's Word (John 15:7). For the cultivation of faith (John 20:31) read the Gospel of John with a surrendered will (John 7:17). To gain victory over the world, the flesh, and the devil utilize 1 John 5:4; Eph. 6:16; Heb. 11:33, 34.

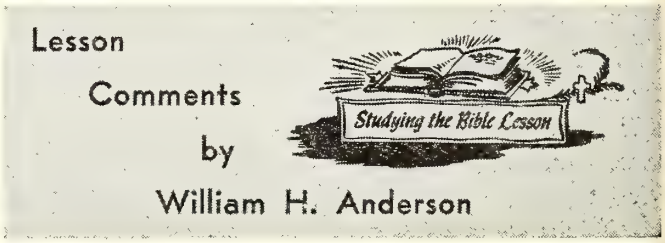
The Word speaks today with power to cleanse the soul (Eph. 5:25, 26). Only a daily and thorough bath in the Word of God will keep the soul and life clean (Psalm 119:9). The Word is the only vitamin for present day spiritual growth (Acts 20:32). To be more than a one-story Christian, follow the plan of 2 Peter 1:5-7. Let us go on to maturity (1 Peter 2:2). We need the power of the Word to give us understanding (Psalm 119:130). This has to come through prayerful study (2 Tim. 3:16, 17). The recipe for matching the Devil's shrewdness is James 3:17.

The Word has power to give assurance of eternal life (1 John 5:13). For this we have to take God's Word (John 3:36). It is only through His Word that God can impart deep peace of heart (Psalm 85:8) that will be the answer to all anxiety (Rom. 8:28). The Bible speaks today with power to give true joy (Jer. 15:16). Jesus spoke the words whereby we might have His joy in full (John 15:11). The Bible speaks today with power to impart patience, comfort, and hope (Rom. 15:4).

We are commended today "to God and the Word of His grace" for protection from false doctrine and sin (Acts 20:29-32). People become the slaves of false cults because they neglect their Bible study (2 Tim. 3:13-15). They do not know enough to save their souls from the perdition of scriptures twisted to their own destruction (2 Peter 3:16). When Jesus met Satan with his cunningly devised twists of scripture it was with the Scriptures as they were properly written (Matt. 4:4, 7, 10). Our delight must be in the untampered law of the Lord (Psalm 1:2, 3) coupled with a life kept free from sin by the self-same Word (Psalm 119:11). We cannot be "filled with the Spirit" without being filled with the Word (Eph. 5:18-22). Let "the Word of Christ dwell in you richly" (Col. 3:16-18).

The Bible speaks. In every ringing sentence
The strong, clear voice of God is plainly heard.
With Heaven's eternal truth each line re-echoes,
The infinite mind still speaking in His Word,
The Bible speaks to all today and always,
Bidding men turn to Christ and trust His way.
Throughout the sacred pages sounds the summons—
God calling, as the Bible speaks today.

—Selected

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**Lesson for December 6, 1959**

## HOW TO HELP NEW CONVERTS

**Lesson: Acts 9:10-20, 26-29**

STEWART H. HOLBROOK has written a fascinating book entitled **Lost Men of American History.** The author tells his purpose in writing the book:

"Many a worthy American has for one reason or another never been given his just due. A majority of them were mavericks, malcontents, unorthodox thinkers—men and women who were going against the wind and the tide. Often they were preposterous. More often they were genuine prophets ahead of their times, perhaps the most lonely sort of people there are. Right or wrong, every last one of them had some influence in forming the character of the American people. It is of them I sing."

How many unsung Heroes of Faith there have been down through the centuries! Men and women whose names are unknown or have been obscured by the sands of time. Yet many of them played an important part in the great program of God.

Ananias, mentioned in the first part of our lesson, is such a man. Nothing is known of him aside from this one brief reference. His name is not recorded with the Heroes of Faith in Hebrews 11. Yet his name is surely written in the Lamb's Book of Life!

Our lesson shows how Ananias was used by God in the conversion of Saul.

**First of all, to help new converts, we must be willing and ready to obey God.** "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord" (9:10).

Why Ananias was chosen, we do not know. There are three observations that could be made:

**1. He was a man who was in the place where God could speak to him.**

**2. He was a man who was in the place where he could hear God speak to him.**

**3. He was a man willing and ready to obey God.**

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" (9:11).

Of course there were questions in the mind of Ananias. Almost everyone had heard of notorious Saul! Ananias was no exception. When he was perfectly sure what the Lord wanted him to do, we read: "And Ananias went his way" (9:17).

The trouble with a great many Christians is this: **they are neither willing nor ready to obey God!** They try to excuse themselves by saying they do not **know** what the Lord wants them to do. The truth is, they are not willing to do what they know they should do. **They are not willing and ready to obey God!**

**Secondly, to help new converts, we must be willing to believe that a man's life can be changed by the power of God.** To see this we turn from Ananias to Barnabas, "son of consolation." Here is another Bible character about whom we know comparatively little.

> "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (9:26-27).

**The disciples found it hard to believe that a man like Saul could possibly change from Persecutor to Preacher!**

How often this is true in our communities! A man who was once a drunkard and a reprobate is converted. But everyone looks upon him with skepticism. "It won't last," they scoffingly say. Or, "he tried to change before." The Christian, however, knows that CHRIST can and **does** change men! "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new" (II Cor. 5:17).

**Finally, to help new converts, we must be willing to do OUR part.** Ananias and Barnabas both played an important role in Saul's life. Each might have been tempted to think his part was unimportant. Both were instruments in the hands of the Master. **Because they did what they could, the power of God transformed Saul of Tarsus into Paul the Apostle..**

Are we helping to change the lives of men whom God has touched?

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### ADVICE TO SUNDAY SCHOOL TEACHERS

IN YOUR PREPARATION, begin in prayer; continue in prayer; end in prayer. All the help that we have in the conversion of the children comes from God. We cannot convert their souls, but God can by the influence of His Spirit.

When we study our lessons, let us go first for illumination to God, that we may impress it on the minds and hearts of those we are teaching, that they may bring forth fruit for salvation; that they may see our earnestness—see that our desire is for their conversion. Let us pray individually for each one of our scholars.

### TOP SUNDAY OBSERVED

TOP SUNDAY is observed each month in the First Brethren Sunday school of Waterloo, Iowa. On the last Sunday in each month the school attempts to top the attendance of every other Sunday in the month. This is an effort to have Rally Day once every month instead of once each year. The Sunday School Council voted to start this in September after Mrs. L. L. RuLon, Sunday School Superintendent, reported that Rev. Edward H. Stady recommended this in the General Conference workshop.

**Note to readers:** If you have been doing something unusual in your Sunday school, write and let us share it with others that we may all profit from it. Write to: Sunday School Board, Ashland College, Ashland, Ohio.

### WELCOME THEM

THE NEW MEMBER should be introduced, not one Sunday but several Sundays to the class as some members may have been absent the first time. Thus the stranger becomes acquainted with all.

The newcomer, the class prospect, is frequently late in coming. If he finds no one on hand to welcome him, he may show "a clean pair of heels." An outside guardian may be appointed for each week (shifting this honor weekly) who stands at the door to welcome this newcomer who has arrived late and to escort him to the class.

At the first fellowship meeting of your class or department which the new member attends, he should be

given special attention in a suitable manner as the guest of honor. Perhaps your guest could tell briefly where he was born, where he has lived, previous church affiliations, special studies and hobbies, and other facts of interest about himself. Just remember that he is your guest and you should want to make him feel welcome.

* * *

"Evangelism in its fullest sense is not an occasional revival meeting, but an aggressive, continuous, ever-widening task, born out of compassion for a lost world."—Anderson.

## TEXAS PASTOR FOUND SECRET OF HELPING DRINKERS; HAS 250 REHABILITATED ALCOHOLICS IN HIS CHURCH

The secret of helping alcoholics is to never give up. That's the advice of a young Dallas, Texas, minister, the Rev. Tom Shipp, who has 250 rehabilitated alcoholics in his congregation of 4,300 at the Lovers Lane Methodist church. He spoke twice during the eight-day National School of Alcohol Studies and Christian Action held in Little Rock, Arkansas, by the Methodist Board of Temperance, Washington, D. C. "Be sincere—an alcoholic can spot a phony in half a minute," Mr. Shipp told the group. "You must also be willing to stay with an alcoholic, seeing him several times a day during the early stages of his recovery. It is then that he needs all the love, help and understanding you can offer."

Perseverance has paid off for Mr. Shipp. Of the more than 1,000 alcoholics he has counseled, some have required 10 years to achieve sobriety. "You can't force an alcoholic to quit drinking," he said. "He has to want to, but you can help him to make the decision. It doesn't do any good to preach to him. He knows what is wrong with him better than you do. He needs a friend, not a judge." He pointed out that churches are gradually abandoning the practice of judging alcoholics instead of assisting them. "But we still are having to live down a great deal of what the church has done in the past." Few ministers have the time necessary to work with alcoholics, Mr. Shipp said. He enlists the aid of rehabilitated alcoholics in his church to "stay with an alcoholic in need, arrange medical and hospital care, and admittance to Alcoholics Anonymous."

* * *

## WASHINGTON NEWSPAPER URGES WORLD OPINION TO COMBAT PROTESTANT PERSECUTION IN SPAIN

The Washington **Post-Times Herald**, daily newspaper in Washington, D. C., recently called for the pressure of world opinion to lift the heavy hand of persecution of Protestants in Spain. The editorial in the **Post** took notice of the recent trial of Pastor Jose Nunez, pastor of the Second Baptist Church, Madrid. He was charged with the offense of breaking into his own church after it had been sealed shut by the police. With the passage of time the seal on the church doors was loosened and torn so the doors were no longer sealed, whereupon the pastor took the liberty of entering his church. He was later arrested and stood trial for entering a church that was closed by the police. "This is typical," the **Post** editorial said, "of the kind of harassment which various Protestant sects have undergone in Spain, where the laws make it difficult for religious dissenters to conduct their own services."

The **Post** pointed out "a wry twist" to the current incident. Since Moscow has opened the doors slightly to the Baptist minority in Russia, the **Post** asked pointedly, "Can it be that the Baptists can operate more freely under Communism than in Franco Spain?" Asserting that "world opinion has played some part in affording a little more protection to minority beliefs in Moscow," the **Post** said, "perhaps it can do the same in Spain—or, for that matter, in any country where religious bigotry leaves its scars."

No indication had been given why the chapel was closed and no explanation had been supplied in response to letters the minister has written. Abrupt and unexplained closings of Protestant chapels are not uncommon. Often they arise from complaints by Roman Catholics that efforts are being made to attract converts. Non-Catholic churches are supposed to confine their activities to caring for existing Protestants.

In the trial, held last October 3, the prosecutor demanded a three-month sentence and a 2,500 peseta ($40) fine. The 38-year-old pastor benefited by an amnesty accorded by Generalissimo Francisco Franco, chief of state, for all prisoners with sentence under two years. The amnesty honors the election of Pope John XXIII. The Civil Court sentenced Pastor Nunez to one month's imprisonment and a 1,000-peseta ($16.40) fine for breaking the seals and for holding religious services.

There are about 3,000 Baptists in Spain and possibly double that number if members of their families are counted. There are about 30,000 Protestants of all denominations. Of the 42 Baptist churches and missions in Spain, there are reportedly only eight that cannot meet in their own buildings because they have been closed by the police.

* * *

## FAMILY SERVICE WORKER BLAMES INCOMPETENT PARENTS FOR JUVENILE DELINQUENCY; CITES "SHOCKING STATISTICS"

Reporting on the first year of operation of the Nassau (Long Island, New York) Family Service Association Executive Director Richard Rogers blamed incompetent parents for juvenile delinquency. "Juvenile delinquency," he says, "is not necessarily bred in the slums. Many children from high-income families are subject to bad example and lack of parental care because of a weak marriage. By helping people solve their family problems, we can destroy the number one cause of juvenile delinquency," he explained.

Mr. Rogers reinforced his charge that torn family ties lead to juvenile delinquency with a list of "shocking

statistics" that show how family discord erupts, often producing the teenage delinquent. His statistics:

In 1958, 2.5 million people were divorced and never remarried.

There were 9.2 divorces per every 1,000 married couples.

The number of separations was nearly as great as the number of divorces last year.

More than half the divorces granted, are to couples with at least one child under 18 years of age. One in nine divorcing couples have at least three children.

Juvenile courts deal with 27 cases for each 1,000 children 10 to 17 years of age. In 1940 the figure was 10.5 cases.

One in every 10 persons has some form of mental or emotional disorder requiring treatment. Psychiatric complications are important factors in 50 to 70 per cent of the medical cases treated by physicians.

About 11,500 children and young people are admitted to public mental hospitals yearly.

About $3 billion is spent annually on the care and treatment of the mentally and emotionally ill.

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## ACCC CHARGES RUSSIAN SECRET POLICE DUPE AMERICANS; CLAIM REDS HAVE PROSTITUTED THE CHURCH FOR OWN ENDS

The Bible and its familiar language has become the handbook of the Russian secret police as they dupe Americans upon whom they lavish their hospitality, delegates to the 18th annual fall convention of the American Council of Christian Churches charged. Declaring that the Reds have prostituted the church for their own revolutionary purposes, a general assembly resolution maintained that no small degree of responsibility for the way in which Americans are misled in Russia is due to the "failure of the State Department properly to appraise the American people of this condition."

Coming under specific fire in the fourth resolution to issue from the assembly meeting at the Tacoma Bible Presbyterian Church, was the one Baptist Church in Moscow which delegates asserted is presented to American tourists as representative of religious freedom in the Soviet Union. However, ACCC spokesmen affirmed, "Religion in Russia is under the complete control of the secret police."

The statement continued: "Joseph Stalin in 1943 placed George G. Karpov, a Major General of the secret police in charge of all religions, and he remains today under Khrushchev, and he is a minister in the Soviet cabinet. He has even opened theological schools and sent his secret agents as students who have become the bishops and leaders of the churches he runs."

Concern was expressed at the reports given by U. S. tourists returned from Russia who see what the resolution terms "only the surface of life as it is in Russia." Debate on the floor mentioned the fact that statements made by Evangelist Billy Graham upon his return from Moscow "did not show an understanding of the situation as it exists" in the Soviet Union and was confusing Christians who have not traveled in the communist country. "What is under the surface and the use which the Reds are making of the church in their propaganda battle is not reported by the visitors to Moscow. In a city of five million people the Reds permit only one Protestant Church and this has become a showcase. "The two men who are running it," the resolution accused, "Alexander Karev and Jacob Zhidkov, are both secret police agents and put on a pious and Biblical show."

Assembly members called for the State Department and other concerned agencies of governments to "make clear to Americans what they must expect to see in Russia and to be realistic about communist propaganda activity." Through information which will expose the subterfuge under the surface hospitality, delegates contended Americans will not be confused by the discrepancies between reports of the true situation in Russia and what appears to visitors to be a way of life and attitude entirely different from the factual accounting of communist methods.

* * *

**GERMANY**—Latest blow aimed at East Germany's churches came early in August when schoolteachers were reportedly ordered by the regime to drop all church activity. Under threat of disciplinary action, teachers were requested to resign from any church position they hold, such as organist, choir leader or elder, by October 1. "It is irreconcilable for a teacher to play the organ on Sundays or perform other church services while teaching scientific socialism in school for the rest of the week," the report said. Communist authorities have long urged strict church-state separation.

* * *

**SPAIN.** The Jewish community in Madrid is planning to open its first synagogue in nearly five centuries. There has not been a synagogue in the Spanish capital city since 1492 when Queen Isabella drove the Jews from Spain. The somewhat rigid official attitude toward the small Jewish minority in Spain was eased in 1953 when a New York rabbi came to Madrid to conduct the first Rosh Hashanah and Yom Kippur services led by an ordained clergyman in Spain since the 15th century. There are about 4,000 Jews in that country.

* * *

**THE PHILIPPINES.** In Manila, the Supreme Court has ruled that Filipino public schools may legally require children to salute the flag. The Jehovah's Witnesses had petitioned for exception for their children, on grounds that saluting the flag is contrary to their religious and conscientious scruples. The court ruled that pledging allegiance is not a religious act but a civic duty to the nation which the flag represents. Witnesses now face the choice of allowing their children to salute or withdrawing them from public schools.

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When the earth is darkest, the stars are brightest. Stars remind us that when we are overwhelmed by clouds of despondency and when our lives are shrouded in nights of fear, then we see most clearly the light of God's truth and the brightness of His all-comprehending love.

Charles L. Allen and Charles L. Wallis
in CANDLE, STAR AND CHRISTMAS TREE
(Fleming H. Revell Company)

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## FIND FINE FELLOWSHIP FROM FAYETTE (county)

Your Youth Director experienced a very fine trip to Oak Hill-Gatewood, West Virginia, the weekend of November 7 and 8. The occasion was the Second Fayette County Brethren Youth Rally and an Oak Hill Youth Clinic.

The Fayette County Brethren Youth organization is composed of the young people from our two churches in that area only. So you see, it was very encouraging to find an attendance of 53 youth at the rally—**from just two churches.**

The usual rally features were planned: recreation, singing, hamburger supper, business session, and evening message. In addition several adults from the community came in to lend their encouraging support to the evening worship service, raising the attendance that night at Gatewood to 83. Another rally is planned for February.

Officers for the Fayette County Brethren Youth are:

President—**Fonda Evans**
Vice-Pres.—**Carol Fox**
Secretary—**Linda Fox**
Treasurer—**Rita Craigo**
Advisors—**Mr. Ed Ingles** (Oak Hill)
**Mr. Stanley Goff** (Gatewood)
**Rev. Robert Madoski** (pastoral)

Interest and attendance were also very good at Oak Hill the next day (Sunday) for Youth Sunday and the evening clinic session. Our hats are off to these folks who, knowing that they are too far away from the regular Southeastern District Youth Rallies, have planned and carried out their own rallies and youth programs.

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CAN YOU EXPLAIN THIS?

A Danish newspaper reported that a television program on bullfighting was taken off the air in Copenhagen because there were so many complaints against showing cruelty to animals. The program was replaced by films of naval battles.

—"Brethren Service News"

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## SPEECH CONTEST SUPPORTS THEME

By action of General Conference last August, the overall theme of the work of the Brethren Church for this coming year is "BRETHREN ADVANCE IN EVANGELISM." The Brethren Youth SPEECH CONTEST THEME was chosen to be in keeping with this general church theme. The contest theme is "WHAT I SEE—WHEN I LIFT UP MY EYES." It is hoped that our young people will be able to assist in emphasizing this theme through the speeches they will present.

ATTENTION HIGH SCHOOL STUDENTS!!! You are the age group that is eligible for participation in the Speech Contest. AND the contests in each local church should be held during these early winter months. **Have you worked on your speech yet?** NOW IS THE HOUR!

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## Those Coming Events

ROANN YOUTH CLINIC — December 5 and 6
**Roann, Indiana**

MIAMI VALLEY RALLY — December 13
**Gratis, Ohio**

INDIANA WINTER RETREAT — December 28, 29, 30
**Camp Mack, Indiana**

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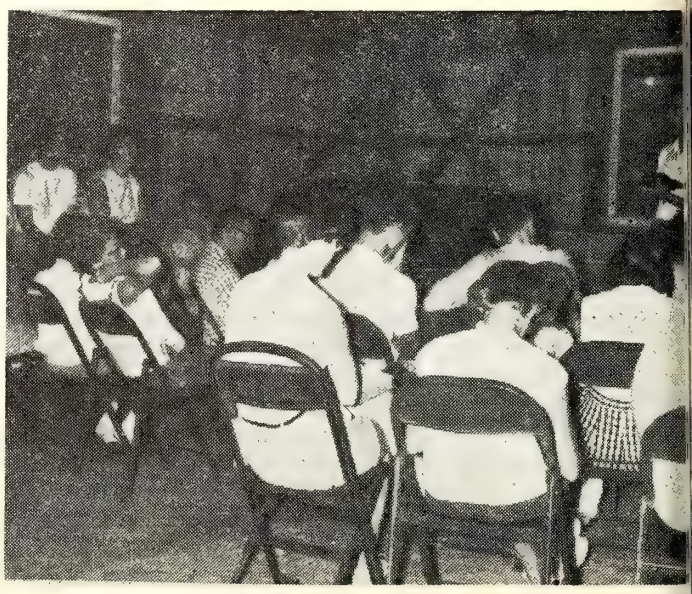
## PIC of the WEEK

### "Southeastern Youth Retreat"

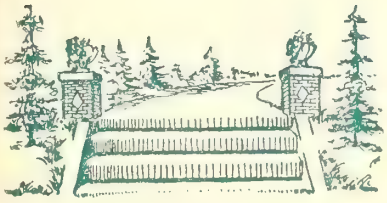
Last September, over Labor Day weekend, the Southeastern District held their Second Youth Retreat. A goodly number of youth and advisors gathered on the grounds of a beautiful camp about ten miles southeast of Hagerstown, Maryland.

Many valuable sessions were conducted, among them the Bible Study led each morning by **Rev. Robert Hoffman** of Maurertown, Virginia (see picture). His study centered on the first chapters of Genesis for the three studies.

Times of spiritual refreshment such as these RETREATS give value to the lives of those who attend. **This reminder should encourage those youth in Indiana to attend the Indiana Winter Retreat at Camp Mack on December 28, 29, 30. See you there?**



# Ashland College News



## COLLEGE OBSERVES PARENTS' DAY NOVEMBER 14

On Saturday, November 14th, parents of freshmen and sophomore students convened on the Ashland College campus for a special Parents' Day Program.

President Glenn L. Clayton said, "Our real purpose in inviting the parents of freshmen and sophomore students is to give them a chance to get to know us personally."

Working on the Parents' Day program were Leslie E. Lindower, Dean of the College, chairman; George M. Guiley, Dean of Students; Mary Alice Dafler, Dean of Women; William Mast, Dean of Men; Harry E. Weidenhamer, Head of the Chemistry Department; Robert Brownson, Director of Athletics; Gloria H. Holmes, Supervisor of Elementary Student Teachers; and students, David Hathaway, President of the Student Council, Rebecca Wertz, Patricia Postema, Kenneth Mundorf and David Dillon.

Registration was held in Founders Hall at 1:45 P. M. Keynote speech of welcome by President Clayton; scholastic aims by Dean Lindower and greetings and remarks by David Hathaway followed in the Opening Session in the Little Theater.

Individual Parent-Faculty conferences to acquaint the parents more intimately with the college program and process of instruction were scheduled for 3:00 P. M.

A question and answer period was planned for 4:30 P. M. with a panel composed of a business office representative, student council representative, dean of students, dean of the college and the president, giving parents an opportunity to know the personnel on the hilltop campus.

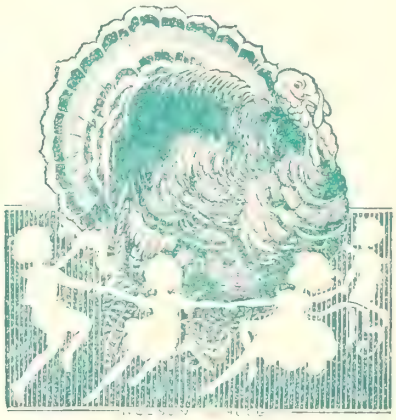
Following a more or less work program in the afternoon, a social get together with dinner in Jacobs Hall was followed by the football game in Redwood Stadium with Ashland playing Manchester. Manchester won the game, 14-12.

# The Women's Corner

by Helen Jordan

THE RECEPTION ROOM in the great hospital was filled to overflowing, the low hum of voices, the only sound. Faces were strained and weariness of body were evident. Here and there a tight little group of two or three, maybe four, sat with heads and hearts bowed in prayer. Seldom did anyone laugh. Just down the corridor was the recovery room where loved ones would be brought from surgery. Hands on the big clock moved slowly and at times, seemed to stop moving. Occasionally a surgeon would come in and call for someone and they would be told how the loved one was. On one occasion we heard the mother of a young son say, "Praise God." Her son would not lose his leg but would recover and be able to run and play again. Surely something for which to praise God! Not all news coming to that room that day was good. A young father lost his limb, but the wife was as grateful as was the mother of the boy. Better life with one limb than to not live. God was good!

How thankful we should be for arms, legs, eyes, ears, strong bodies—thankful enough to say so. Feel down in the dumps? Go and walk the corridor of a big hospital, especially on the orthopedic floor. See children, men, and women in casts of all sorts, in every kind of traction; some without an arm, or leg, and with broken bones. Then thank God for your body, the temple of God, created in His image (Genesis 1:26, 1 Corinthians 3:16).



Thanksgiving!! Yes, not just once a year, but daily should be our practice. We need a place in our hearts and in our lives for gratitude. Paul writes of the fruit of the Spirit: "love, joy, peace, long suffering, gentleness, goodness, faith" (Galatians 5:22). Before the fruit there should be the flower, and that neglected flower is gratitude. If we stop and think of all the reasons why gratitude should blossom in our everyday living, we would be overwhelmed with God's goodness to us. The mercies He shows, the personal gifts that are ours, are basic reasons for gratitude.

We have come to this time when as a nation we are called to keep Thanksgiving. May we as Christians dedicate ourselves wholly and completely to Him who has rewarded us with manifold blessings, declaring ourselves His servants as we sing His praise.

"Praise the Lord, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord" (Psalm 117).—Selected.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## Bible games

### *Bible Dominos*

Seven biblical designs (28 pieces)—the Bible, cross, church, ark, shepherd boy, Wise Men, and Baby Moses. These designs are printed in bright colors and varnished for longer wear. Mounted on heavy, durable cardboard.

Full instructions printed on inside of lid. For boys and girls four to ten years old. No hard-to-keep scores.

**No. T3840 Price $1.25**

### *Bible Picture Lotto*

Entertaining and educational. Provides an excellent way for small players as well as adults to learn about six Bible characters and the events connected with them. Players associate events with characters by matching pictures. The six Bible characters are Moses, Joseph, Jesus, David, Daniel, and Noah. For two to six players. Packed in a two-piece box with a colorful wrap.

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**STAND UP, PASTE UP, HANG UP**

**For Toddlers and Preschool Children**

Fascinating colorful toys that will provide your child with a million dollars' worth of fun. Especially designed for those who like to do and make things.

Large, easy-to-handle pieces for tiny fingers. Let the younger set make their own wall and furniture decorations. Ideal as stand-up figures for a sand table.

Printed in four colors on durable cardboard, die-cut. Each is cellophane wrapped. Size 10¼x13¼ inches. **Order by Number.**

**Four Colorful Sets**

**No. T5660**—Thanks for Food
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**Price 50 cents each**

**No. T5661**

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


WHITE GIFT OFFERING ISSUE

Vol. LXXXI December 5, 1959 No. 48


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# MRS. CHARLENE ROWSER is new Editor of the WOMAN'S OUTLOO

OFFICIALLY BEGINNING her new duties as Editor of the **Woman's Outlook** with the first issue of 1960, Mrs. Charlene Rowser has already become familiar to **Outlook** readers, as she has completed the term of the retiring Editor, Mrs. Clarence Fairbanks, by editing the last two issues of 1959.

MRS. ROWSER, the former Charlene Tracy, the wife of our Smithville, Ohio, pastor, Don Rowser, is welcomed to the family of Brethren Editors now engaged in producing Brethren literature for Brethren people.

MRS. ROWSER is well qualified for her new position of responsibility. She grew up in the Brethren Church, living at Twelve Mile, Indiana, in the shadow of the Corinth Brethren Church. Among her other activities in the church, she was a Sisterhood girl, and served as National Sisterhood Vice-president for one year. After graduation from High School, she received the National Sisterhood scholarship, and entered Ashland College as a pre-seminary student, majoring in Bible and psychology. She graduated from Ashland with the Bachelor of Arts degree in 1953. Since then, she has served as assistant to the Registrar from 1953 through 1955, and for two years afterwards as Recorder of Ashland College.

THE ROWSERS, in October 1958, began their service to the Smithville, Ohio, church, after serving the North Georgetown, Ohio, church for four and one-half years.

The prayers, and best wishes of the Brethren, accompa Mrs. Rowser, as she embarks on her service to t Woman's Missionary Society and the Brethren Church **Outlook** Editor.

* * *

A SPECIAL TRIBUTE:

In this connection, a word of tribute is due the reti ing **Outlook** Editor, Mrs. Helen Fairbanks, who has serv as Editor of the **Outlook** for the past seven years whi her husband was pastor of the Park Street Brethr Church in Ashland.

Likewise, to Brother Fairbanks, in his work as Edit of the Brethren Youth Quarterly for some years. Tl service of these two devoted and talented people in the positions of responsibility in the Brethren Church will l long remembered and appreciated by the Brethren, ar by those with whom they worked.

The Editorial duties of the Brethren Youth Quarterl have been assigned by the Brethren Publication Boar to the Editor of Publications, beginning with the forth coming January—March, 1960 issue.

## COMING EVENTS

**HOWE, INDIANA, Brighton Chapel Brethren.** Dedica tion of new organ—**Dec. 6, 2:00 P. M.**—Rev. George Was covich, Speaker; Rev. John B. Mills, Pastor.

## *Items of General Interest*

VINCO, PENNA. Two new members were received int the church on November 8th, and one new member wa received on the 15th.

ADRIAN, PENNA. (BRUSH VALLEY). The Laymen's public service was a scheduled event of November 29th.

(Continued on Page 19)

THE BRETHREN EVANGELIST

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# The Editor's Pulpit

## Out Of The Jungle

**(Second in a series)**

IN THE RACE for the conquest of space, nations are putting forth every effort to conquer the obstacles which are in the way. Envisioned is a society of people capable of going from one planet to another, and back and forth to earth, with perfect ease. One thing, though, is left out of the picture. That is, what kind of a future civilization are we going to have, if we lose the present day battle of moral survival?

A week ago, we pictured for you what we have termed, "The American Jungle." Hard, cold, factual reality is sometimes pretty hard to take. We may feel that way about the picture as presented. If we are concerned, then we will do something about it.

First of all, (and it won't be easy), GET THE AMERICAN FAMILY BACK TOGETHER AGAIN. Many readers of these words will be painfully aware of the fact that their own family is together far too little of the time—for breakfast, perhaps the evening meal, or when attending church. How to have time for family fellowship in this modern era is often quite a problem. Prizes should be given for the ten best letters on "How we keep our family in fellowship together." The family should be so taught in the things which make for "togetherness" that even when different schedules prevent being together, there is still that feeling of belonging to one another as a family. That begins when the children are small, but can be instilled later, if it was neglected in the early years. It centers in the teachings of God's Word on the worth of an individual, of love one for another, and the bond of fellowship possible between family members with Jesus Christ as Lord and Master of each life.

Teachings of Christian and moral integrity "from little up" will assure that the "family honor" and the Christian witness will be upheld, no matter where particular members of the family may go. This is one big pattern for the solution of the "jungle problems" in our land.

We are well aware that when we talk about getting the American family together, we are including all types of families. The family is a God-ordained organization. To be a successful family, God will have to be at the center of it. Thus, a family which is not God-centered, is little more than a physical and civil organization.

Coping with "untrained, undisciplined youth" at once suggests that perhaps our young people of this category have come from the families in which God is not honored. Let us not be fooled, for so-called church families are sometimes involved too. Perhaps we are inclined to brush off our responsibility by relegating the problems to peace officers, juvenile courts, etc., while we go on as Christians in complacency, confident that "our own family" is not involved nor endangered.

How near this problem comes to the Christian family is best indicated as we realize that our own young people are in school with young people from homes where God is not honored, nor His name upheld. Social pressures are brought to bear on children from Christian homes because they will not participate in some "social activities." Our children must be given moral and spiritual training and backing to strengthen them for such conditions.

The tragic thing is, (and here is where the so-called Christian family is contributing to the moral breakdown), that many church families want their children to be popular, to be in the center of things, and will go to no end to see their children participating in things which generally lead to corruption of morals and lives. God pity us as a nation when God's families join the devil's ways of living.

The Christian family, holding the line against the ways of the world, is the best insurance against the advancing jungle in America. As our pioneers led the way to a new land of freedom, so we as Christians must lead complacent Americans to a new birth of righteousness in a land that is too valuable to lose. Next week, suggestions for coping with a monster which is threatening the moral fiber of our nation. W. S. B.

# SOJOURNERS WITH GOD

THE SINGULAR INSTITUTION of the Jubilee year for the Israelites had more than one purpose. As a social and economical arrangement it tended to prevent the extremes of wealth and poverty. Every fiftieth year the land was to revert to its original owners, the lineal descendants of those who had "come in with the conqueror," Joshua. Debts were to be remitted, slaves emancipated, and so the mountains of wealth and the valleys of poverty were to be somewhat leveled, and the nation carried back to its original framework of a simple agricultural community of small owners, each "sitting under his own vine and fig-tree" and, like Naboth, sturdily holding the paternal acres.

As a ceremonial institution it was the completion of the law of the Sabbath. The seventh day proclaimed the need for weekly rest from labor, and as was the sabbath in the week, so was the seventh year among the years —a time of quiet, when the land lay fallow and much of the ordinary labour was suspended. Nor were these all; when seven weeks of years had passed, came the great Jubilee year, charged with the same blessed message of Rest, and doubtless showing dimly to many wearied and tearful eyes some gleams of a better repose beyond.

Besides these purposes, it was appointed to enforce, and to make the whole fabric of the national wealth consciously rest upon, this thought contained in our text. The reason why the land was not to pass out of the hands of the representatives of those to whom God had originally given it, was that He had not really given it to them at all. It was not theirs to sell—they had only a beneficiary occupation. While they held it, it was still His, and neither they, nor any one to whom they might sell the use of it for a time, were anything more than tenants at will. The land was His, and they were only like a band of wanderers, squatting for a while by permission of the owner, on his estate. Their camp-fires were here today, but tomorrow they would be gone. They were "strangers and sojourners." That may sound sad, but all the sadness goes when we read on—"with Me." They are God's guests, so though they do not own a foot of soil, they need not fear want.

All this is as true for us. We can have no better year-end thoughts than those which were taught by the blast of the silver trumpets that proclaimed liberty to the slaves, and restored to the landless pauper his alienated heritage.

**I. Here is the lesson of God's proprietorship and our stewardship.**

"The land is Mine" was of course true in a special sense of the territory which God gave by promise and miracle, which was kept by obedience, and lost by rebellion. But it is as really true about our possessions, and that not only because of our transient stay here. It would be as true if we were to live in this world for ever. It will be as true in heaven. Length of time makes no difference in this tenure. Undisturbed possession for ever so long does not constitute ownership here. God is possessor of all, by virtue of His very nature, by His creation and preservation of us and of all things. So that when we talk about "mine" and "thine," we are only speaking a half truth. There is a great sovereign "His" behind both. So then let us take that thought with us for use, as we come near the end of another year. What lessons does it give?

It should nurture constant thankfulness. Today looking back over whatever dark, dreary, sunless days, we all have bright ones too. Does any thought of God as the Fountain of all our joys and goods rise in our souls? Have we learned to associate a divine hand and a Father's will with them? Do we congratulate ourselves on our own cleverness, tact, and skill, saying, "mine hand hath done it," or do we hug ourselves on our own good fortune, and burn incense to chance and "circumstances"?—or, sadder still, are we generously grateful to every human friend that helps us, and unthankful only to God—or does the glad thought come, to gild the finest gold of our possessions with new brilliance and worth, and to paint and perfume the whitest lily of our joys with new delightsomeness, "All things come of thee"; "Thou makest us drink of the river of Thy pleasures"?

Blessed are they who, by the magic glass of a thankful heart, see all things in God, and God in all things. To them life is tenfold brighter, as a candle plunged in oxygen flames more intensely than in common air. The darkest night is filled with light, and the loneliest place blazes with angel faces, and the stoniest pillar is soft, to him who sees everywhere the ladder that knits earth with heaven, and to whom all His blessings are as the messengers that descend by it on errands of mercy, whose long shining ranks lead up the eye and the heart to the loving God from whom they come.

Here too is the ground for constant thankful submission. "The Lord gave, and the Lord hath taken away." We have no right to murmur, however we may regret, if

the Landowner takes back a bit of the land which He has let us occupy. It was the condition of our occupation that He should be at liberty to do so whenever He saw that it would be best for us. He does not give us our little patches for His advantage, but for ours, nor does He take them away at His own whim, but "for our profit." We get more than full value for all the work and capital we have expended, and His only reason for ever disturbing us is that we may be driven to claim a better inheritance in Himself than we can find even in the best of His gifts.

So He sometimes gives, that we may be led by our possessions to think lovingly of Him; and He sometimes takes, that we may be led, in the hour of emptiness and loss, to recognize whose hand it was that pulled up the props round which our poor tendrils clung. But the opposite actions have the same purpose, and like the up-and-down stroke of a piston, or the contrary motion of two cogged wheels that play into each other, are meant to impel us in one direction, even to the heart of God who is our home.

God reminds us by our losses and sorrows, of what we are so apt to forget, and what it is such a joy to us to remember—His possession of them all. Blessed be God! He teaches us in that fashion far seldomer than in the other. Let joy teach us the lesson, and we shall the less need "the sternest" teacher "and the best," even sorrow. Better to learn it by gladness than by tears; better to see it written in "laughing flowers" than in desolate gardens and killing frost.

So, too, there should be a constant sense of responsibility in the use of all which we have. All is His, and He has given all to us, for a purpose. So, plainly, we are but stewards, or trustees, and are bound to employ everything, not according to our own inclination or notion of what is right, but according to what, in the exercise of our best and most impartial judgment, we believe to be the owner's will. Trusteeship means that we take directions as to the employment of the property from its owner. It means too that we employ it not for our own satisfaction and well-being alone, though that is included, and is a part of His purpose who "delights in the prosperity of His servants."

Thoughts of others, thoughts of the owner's claims, and of bringing back to Him all that He has given to us, increased by our diligence, must be uppermost in our minds, if we are to live nobly or happily here. "It is required in stewards that a man be found faithful." And this applies to all we have in mind, body, and estate. A thoughtful expenditure and use of all His gifts, on principles drawn from our knowledge of His will, and for objects not terminating with self, is the duty that corresponds to the great fact of God's ownership of all.

If we use His gifts to minister to our own vanity or frivolity, or love of ease, or display; if an "intolerable deal" of all we have is used for ourselves; if our gifts are grudging; if we possess without sense of responsibility, and enjoy without thankfulness, and lose with murmuring; if our hearts are more set on material prosperity than on love and peace, knowledge and purity, noble lives and a Father God; if higher desires and hopes are dying out as we "get on" in the world, and religious occupations which used to be pleasant are stale; then for all our outward Christianity the stern old woe applies, "Your riches are corrupted, and the rust of them shall be a witness against you," and we need the shrill note of the trumpet of Jubilee to be blown in our ears, "The land is Mine."

**"The land shall not be sold for ever: for the land is Mine: for ye are strangers and sojourners with Me."—Lev 25:23.**

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**II. We have the teachings of the transiency of our stay here.**

"Ye are strangers and sojourners"—pilgrims who make a brief halt in a foreign country. The image has in it an allusion to the nomad life of Abraham and his son and grandson, as well as to the desert-wanderings of the people, and suggests the thought, "You are homeless wanderers, not having where to lay your heads, as truly when you have been settled for generations on your ancestral lands, as when you plodded wearily in the wilderness." It is a universal truth, ever acknowledged and forgotten, wholesome though sometimes sad to feel, and preached to even frivolous natures by the change in our calendar which the passing of a year brings.

How vividly this word of our text brings out the contrast between the permanence of the external world and our brief stay in it.

In Israel there would be few vineyards or olivegrounds held by the same man at two, and none at three, successive jubilees. The hoary twisted olives yielded their black berries, say, to Simeon, the son of Joseph, today, as they did fifty years ago to Joseph, the son of Reuben, and as they will do fifty years hence to Judas, the son of Simeon. So it is with us all. There is nothing more pathetic than the thought of how generations come and go, and empires rise and fall, while the scene on which they play their brief parts remains the same.

> "The mountains look on Marathon,
> And Marathon looks on the sea,"

today as they did more than two millenniums ago, only the grass was for a while a little ranker on the plain. Olivet lifts the same outline against the pale morning twilight as when David went up its slope a weeping exile. The pebble that we kick out of our path had thousands of years of existence ere we were born, and may lie there unaltered to all appearance for centuries after we are dead." One generation cometh and another goeth, but the earth abideth for ever."

And how much more lasting our possessions are than their possessors! Where are the strong hands that clutched the rude weapons that lie now quietly ticketed in our museums? How dim and dark the bright brave eyes that once flashed through the bars of these helmets, hanging just a little rusted, over the tombs in Westminster Abbey! Other men will live in our houses, read our books, own our mills, use our furniture, preach in our pulpits, sit in our pews: we are but lodgers in this abiding nature, "like a wayfaring man that turneth aside to tarry for a night," and tomorrow morning vacates his rooms for a new arrival, and goes away unregretted and is forgotten in an hour.

The constant change and progression of life are enforced, too, in this metaphor.

The old threadbare emblem of a journey which is implied in the text suggests how, moment by moment, we

hurry on and how everything is slipping past us, as fields and towns do to a traveller in a train. Only our journey is smooth and noiseless, like the old-fashioned canal boat travelling, where, if you shut your eyes, you could not tell that you were moving. We glide on and never know it, and so gradually and silently is the scene "changed by still degrees," that it is only now and then that men have any vivid consciousness that the "fashion of this world is" ever "in the act of passing," like the canvas of a panorama ever winding and unwinding on its twin rollers with slow, equable motion. It needs an effort of attention and will to discern the movement, and it is worth while to make the effort, for that clear and poignant sense of the constant flux and mutation of all things around us, and of the ebbing away of our own lives, is fundamental to all elevation of thought, to all nobleness of deed, to all worthy conception of duty and of joy.

Everything that is, stands poised, like Fortune, on a rolling ball. The solid earth is a movable sphere, forever spinning on its axis and rushing on its path among the stars. Ever some star is sinking in mist, or dipping below the horizon; ever new constellations are climbing to the zenith. A long, patient discipline is needed to keep fresh in our hearts the sense of this transiency. Let us set ourselves consciously to deepen our convictions of it, and amidst all the illusions of these solid-seeming shows of things, keep firm hold of the assurance that they are but fleeting shadows that sweep across the solemn mountain's side, and that only God and the doing of His will lasts. So shall our life pierce down with its seeking roots to the abiding ground of all Being, and, looking to the "things that are eternal," we shall be able to make what is but for a moment contribute to the everlasting ennobling of our character and enrichment of our life yonder.

Surely, these words, too, tell of the true home.

"Ye are strangers"—because your native land is elsewhere. It is not merely the physical facts of death and change that make us strangers here, but the direction of our desires, and the true affinities of our nature. If by these we belong to heaven and God, then here we shall feel that we have not where to lay our heads, and shall "dwell in tabernacles" because "we look for the city."

What a contrast between the perishable tents of the wilderness and the rock-built mansions of that city. And how short this phase of being must look when seen from above! You remember how long a year, a week, seemed to you when a child—what do the first ten years of your life look like to you now? What must the earthly life of Abel, the first who died, look to him even now, when he contrasts its short twenty or thirty years with the thousands since? and, after thousand and thousands more, how it will dwindle? So to us, if we reach that safe shore, and look back upon the sea that brought us thither, as it stretches to the horizon, miles of billows once so terrible will seem shrunken to a line of white foam.

Cherish, then, constant consciousness of that solemn eternity, and let your eyes be ever directed to it, like a man who sees some great flash of light on the horizon, and is ever turning from his work to look. Use the transient as preparation for the eternal, the fleeting days as those which determine the undying "Day" and its character. Keep your cares and interests in the present rigidly limited to necessary things. Why should travellers burden themselves? The less luggage, the easier marching. The accommodation and equipment in the desert do not matter much. The wise man will say, "Oh, it will do. I shall soon be home." "Ye are strangers and sojourners."

**III. We have here also the teaching of trust.**

Some of us think that such thoughts as the preceding are sad. Why should they be so? They need not be. Our text adds a little word which takes all the sadness out of them. "With Me"; that gives the true notion of our earthly life. We are strangers indeed, passing through a country which is not ours, but whilst we are sojourners, we are "sojourners" with the king of the land. In the antique hospitable times, the chief of the tribe would take the travellers to his own tent, and charge himself with their safety and comfort. So we are God's guests on our travels. He will take care of us. The visitor has no need to trouble himself about the housekeeping, he may safely leave that with the master of the house. If the king has taken us in charge, we may be quite sure that no harm will come to us in his country. So for ourselves and for those we love, and for all the wide interests of church and world, there are peace and strength in the thought that we are the guests of God here, "strangers and sojourners with Him."

Will He invite us to His table and let us hunger? Will he call us to be His guests, and then, like some traitorous Arab sheik, break the laws of hospitality and harm His too-confiding guests? Impossible for evermore. So we are safe, and our bread shall be given us, for we are sojourners with God.

True, we are strangers, and in our constant movement we lose many of the companions of our march, and the track of the caravan may be traced by the graves on either side. But, since we are "with Him," we have companionship even when most solitary, and even in a strange land shall not be lonely. Seek then to cultivate as a joy and strength that consciousness that the Lord of all the land is ever with you. Whoever goes, He abides. Whatever rushes past us like an elusive panorama, He passes not. Whatever and whoever change, He changes never. Where thou goest, He will go. He will be "thy shield at thy right hand," and thy "keeper from all evil." So, looking forward in a little while to the unknown days of another New Year, we may be of good cheer.

So will it be while we live; and if soon we should die—well, the King of this land, where we are strangers, is the King of the other land beyond the sea, where we are at home. So we shall only be the nearer to Him for the change.

Death the separator shall but unite us to the King, whose presence indeed fills this subject-province of His empire with all its good, but who dwells in more resplendent "beauty," and is felt in greater nearness in the other "land that is very far off." Whether here or there, we may have God with us, if we will. With Him for our Host and companion, let us peacefully go on our road, while the life of strangers and sojourners shall last. It will bring us to the fatherland where we shall be at home with the King, and find in Him our "sure dwelling, and quiet restingplace, and peaceful habitation for ever."—Maclaren.

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God sent your peculiar trials to rid you of your peculiar weaknesses.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## ACTIVITIES AT KRYPTON MISSION CENTER

**Summary of Baking lessons:**

No. enrolled in Unit No. 1 (5 lessons required) ..... 60
No. completing Unit No. 1 ..... 50
Total hours spent in teaching Unit No. 1 ..... 16
(each class was 1½ hours long—average of 6 to class)
No. enrolled in Unit No. 3 (10 classes required) ..... 16
No. completing Unit No. 3 (only time to do 5 lessons thus far) ..... 0
Total number of hours spent teaching Unit No. 3 .. 15

**Summary of Sewing lessons:**

No. enrolled in Unit No. 1—First sewing project ... 10
No. completing Unit No. 1 ..... 4
No. enrolled in Unit No. 2—Second sewing project .. 15
No. completing Unit No. 2 ..... 9
No. enrolled in Unit No. 3—Third sewing project ... 12
No. completing Unit No. 3 ..... 7

**Total number of garments made:**

| | |
|---|---|
| Aprons | 19 |
| Skirts | 10 |
| Dresses | 7 |
| Embroidered pillow cases | 7 |

**Awards at Krypton Community Fair:**

6 blue; 10 reds; 3 whites
10 blue
6 blue; 1 not entered
5 blue; 2 red

**Total hours of sewing instruction given** .....108

**Demonstration Teams Trained;**

Krypton Community Fair (all blue ribbons) .... 15
Perry County 4H Rally ..... 9
4 county winners
3 blue ribbons
1 red ribbon
1 white ribbon
District 4H Rally at Quicksand ..... 4
1 District winner in Junior division
3 blue ribbons

In our Forestry project, 3,500 evergreen seedlings were set out.

Krypton Community 4H Club won first place in County 4H parade, September 12. The Krypton High School and Krypton Community Club each won $7.50 for their window display in Hazard, September 10-12. Two girls were named county champions in the junior division of 4H; they will go to the district later.

The entire program centers around the education of the people for more useful living. Bible instruction is given first emphasis; then things pertaining to home improvement and family living.

## AT MBORORO—Water Situation Becomes Encouraging

### C. H. Kraft

. . . We are optimistic about the water situation for the first in a long time. The government well-diggers, who have been working, broke through the hard rock through which water began seeping. The last day they were able to work, they had to bail out about twelve feet of water before they could begin drilling holes for blasting . . .

The well must be more than 70 feet deep. We're going to install the pump and piping for the water system in the hope that we have at last hit what we're after. The government well supervisor advises us to run piping to school and dispensary and to allow any of the few village people living around here to use from the faucets also. Since it is to be open to the public, we will not have to pay for the digging or for the cement casing the government did—just for the piping.

I spent three days in a native village last week getting acquainted a bit and preparing for Meg and the children to live with me there for a while to work on the language and customs of the people. It is about impossible really to know and appreciate these people from the confines of the "little America" of the mission station. Our work will be infinitely more effective if we can spend less time on the stations and more with them. This is what we're trying to do.

In the past couple of weeks the area builder here finished up most of the work on the buildings. The outsides of our house, the second school building and the two remaining store buildings have now been plastered; our house and store painted a nice light blue.

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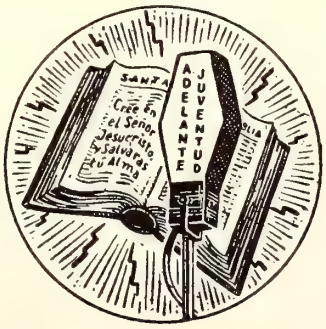


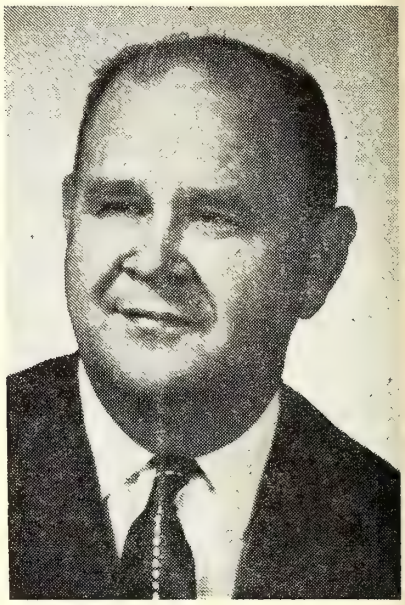

**THANKS for the Radio Program (In Argentina)**

Platicas Cristianas

As I listen in every Sunday to your program, "Platicas Cristianas" through Radio Colonia, I have become very much interested as you have a lovely theme. I

(Continued on Page 15)

# CAMPING - - Nuisance or Necessity?



**WALTER C. WERTZ,** President,
National Brethren Sunday School Board

SOME PEOPLE would consider camping just so much wasted time. I wonder if the same might be said of raising children—"It is just so much wasted time." Surely those who are blest with children do not find everything a bed of rose petals. There are sleepless nights, sickness, clothes and shoes wear out or they outgrow them, mouths to be fed and shelter to be provided. Yet would we say children are a nuisance?

There are many problems connected with our camps. When should camp be held? Where should camp be held —if you have to depend on renting a camp; getting a staff and workers, and getting enough food for the campers to eat. What kind of a program to have; what to do with all who come? These are just a few of the problems. Yet, we would not say camp is a nuisance, any more than you would say your children are a nuisance!

We have often been asked, "Why bother with camp? You could spend your summers doing something else, and you would be away from the 'kids' for a few months." If we are not interested in boys and girls, this would be true, but we feel that we can be serving our Lord Jesus Christ in this way and are helping to mold the lives of our young people. More Christian folk should be willing to spend more time with our youth. They need guidance and leadership and Christian people should be willing to give them this.

Some people in our churches think that the Sunday school that is helping to send boys and girls to camp is just throwing money away, for all the campers go for is the recreation. This is certainly not true in our Brethren camps. All of our Brethen camps are emphasizing the four-fold life as shown in Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man."

Camping may seem foreign to the evangelistic and teaching ministry of the Sunday school, but if used properly, it can be a rich spiritual supplement to the overall Sunday school program.

The Brethren Church has benefited from camps. Many who are now in our Brethren pulpits, on the mission field, or in key positions in our denomination have been campers. It was when attending camp that many gave their lives in full-time Christian service. This is paying dividends today, and we believe this will continue.

It is so good to see when we visit in our camps those who were former campers, now being leaders and directors in our camps. They are throwing out the challenge to many to be followers of Christ.

Last year in our camps there were eighty-nine who gave their life for full-time service. We may not see the results of this right now, as it does take some time for the seed to grow. Rome was not built in a day.

Camping is a must for our Brethren. If we expect our church to grow, we must encourage camps, where Brethren beliefs, and practices are taught and where Brethren young people may meet and fellowship together and grow in the Christian faith.

Perhaps the church has accomplished more with her young people in camp than in any other phase of the program of Christian Education.

On an hour-by-hour comparison basis, a week in camp offers more opportunity for counseling of young people than one year of attendance at Sunday school, and more time for teaching and worship than three months of attendance at Sunday school.

Truly camping is not a nuisance but a very imperative necessity.

# The Importance of the Sunday School

**EDWARD H. STADY,** Pastor,
Quidnessett Baptist Church
1959 General Conference S. S. Speaker

THE IMPORTANCE OF THE SUNDAY SCHOOL in the cause of Jesus Christ and His Church defies calculation, comparison and full evaluation. The Sunday School, the right arm of the church, serves with the church in the greatest business in all the world—the spiritual enterprise of making known the truth of God presented in the Bible for man's redemption and growth in Jesus Christ. No other commodity produces such a result—changed lives—through the impact of the Word of God, effectively taught.

**EVANGELISM**—America is rapidly becoming the unreached nation as far as the gospel of Christ is known and received. Presently, there are 35 million American youth under the age of eighteen who have no affiliation with any Sunday School of any religious faith. In America, 100 million adults are not enrolled in any Sunday School. Presumably, most of these 135 million persons are not born-again. Christ is still commanding "Go and teach" that they may hear and live. No task confronting the Christian can be of any greater importance than the reaching of these millions with the Word of God. "Go out and compel them to come in" is still the command of Christ to His followers.

**EDIFICATION**—Who can measure the importance of so teaching and training believers in Christ that they grow from babes to mature and, therefore, obedient Christians? Too much importance can never be attached to the requirement of the most competent Sunday School staff using the most correlated materials to make possible effective instruction. Thus, these followers of Jesus Christ shall come to know themselves, and also to know the doctrine. "The entrance of thy word giveth light" is always the blessing of growth and understanding that God gives to those who "study to show themselves approved unto God and rightly dividing the Word of truth."

Christians must be builded up in their most holy faith by an ever-increasing knowledge of the Word of God.

**ENLISTMENT** for the Church. The importance of the Sunday School is found in the fact that it is a vital part of the CHURCH of which Jesus Christ is the Head. The Sunday School must never stand in competition with the church, but rather its teaching ministry must complement the total witness of the church. How tragic, that in the light of such intimate relationship, 89% of young people of the Sunday Schools of America having passed the age of 18 are never found in a vital relationship with the Church. The Sunday School must inculcate into the understanding of each pupil the privilege and place of worship as a regular part of the life of the believer.

**EXTENDING** the Word of God to others. We must believe what we teach, that "Faith cometh by hearing and hearing by the Word of God." The importance of the effort of the Sunday School lies in the fact that a large majority of those who become ministers of Jesus Christ and His message to mankind come from the Sunday School, and, indeed, receive their call in the midst of their Sunday School experience. Equally significant is the testimony of missionaries of the influence of Sunday School training upon their minds and hearts in preparing them for their particular service for the Lord. More visitation is done by the local church through the Sunday School emphasis than any other phase of its work, and thus, the Word of God is extended to the local community.

The Sunday School is Most Important. Indeed, it will not be until eternity that the full story is known of the lasting value of this work.

# The Role of the Sunday School in a Mission Church

**REV. WOODROW B. BRANT,** Pastor,
Fairless Hills-Levittown Brethren Church

PEOPLE TODAY are more intelligent, better educated, and, sad to say, have more places to go and more things to do than any other people of history. More people are questioning God's Ways and Methods than ever before. Who are we? What is man, that he dare question the ways of a kind and beneficent Heavenly Father? We sing the chorus that a great Sunday school man, Dr. Clyde Meadows, taught us recently.

"I want God's Way to be my way, as we journey here below;
For there is no other highway that the Child of God should go;
Though the road be dark and rough, if He leads me 'tis enough;
I want God's Way to be my way every day."

It's odd and tragic that most of us say under our breath, "That's O.K. if He's going my way!" How can I fit into God's plan? The very reaction that we are getting every day as we go from door to door, such as: "What can the Church do for me? What will I get out of it? How much time will it require?" These and many other questions must be answered. But how in the world can the Church or Sunday school or any other Christian agency answer these questions and give the right direction to wondering and inquiring souls when they are denying the very instrument that can answer these questions and give the right direction and alone can fill their needs in this materialistic and pleasure-mad age in which we have been caught.

In eight months on a real mission field here at Levittown, Pennsylvania, I am convinced more than ever that God has all the answers. GOD IS ABLE TO MEET EVERY NEED! But God's method has been and still is "a man." And how does this man function? In 2 Cor. 5:17 we read, "Therefore if any man be in Christ he is a new creature. Old things are passed away; behold, all things are new." Now this new man has been given the task of giving out the "Good News" of Salvation. And the instrument that God has given is His Church. THE STRONG RIGHT ARM OF THE CHURCH IS THE SUNDAY SCHOOL. Now we see the role of the Sunday School in a Mission Church, or in any other Church of Jesus Christ—that role is to TEACH THE WORD OF RECONCILIATION.

The Sunday school in all its aspects is especially important in a Mission Church. Church tent meetings and revivals, used so effectively in the past, all too often now run poor competition to the huge worldly collection of TV programs, movies, hobbies, games, amusements, clubs and organizations so available everywhere. But a friendly, well-organized Sunday school with a good active program is a wide open door through which many lost souls are being led to Christ.

Sunday school workers in the successful mission church, being few in number, soon learn to use all the tools God provides. It is usually not a long step from regular Sunday school attendance to church membership, but how can Sunday school attendance be increased and how can regular Sunday school attendance be assured? Many of God's tools are amazingly simple, but they only work if used.

Being called on and re-visited by a group from the Sunday school may produce the feeling of being wanted that is necessary to bring some folks to the Lord's house. Sincere, friendly greetings and a warm handshake are never out of place and go far to make it possible to win friends for Christ. Even having his name remembered can be a turning point in some lost sinner's life.

Often, children, attending Daily Vacation Bible School, later become interested in attending Sunday school, and are ultimately used by the Lord as a means of attracting and winning the parents.

A greeting card, flowers, a phone call, a prayer—really just the knowledge of being thought of and cared about—has had lasting impact on many who would otherwise have continued lonely and lost on the outside.

Once inside the Sunday school, the would-be visitor can be won by Christians effectively using other tools the Lord has provided.

For some, it might be the joyful singing of familiar songs and hymns that sparks a desire to belong.

For others, it could be listening to a dedicated teacher roll back the curtain on a portion of God's Word so the light makes understanding easy and whets the desire to learn more.

Some new friends may be won for the Lord because of a report from the Bischofs, Krafts, or Shanks in

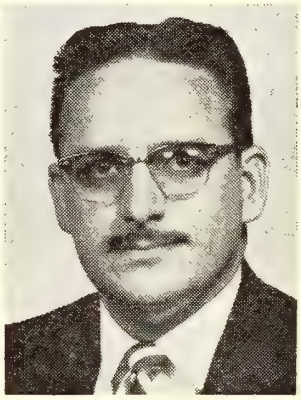
Africa or perhaps the Solomons, Rowseys, or Bylers in Argentina.

Watching a coy seven-year-old star in a Sunday school play or listening to a child's halting recital of the week's scripture verse might touch the heart of another.

And so it goes—the successful Sunday school in a mission church, or in any church, will extend a warm, continuing welcome. In its somewhat informal and friendly atmosphere, folks will be led into an understanding and appreciation of God, His Word, prayer, worship, and Christian fellowship and growth.

Jesus Christ sits at the right hand of God ready to embrace "whosoever will," and the Sunday school stands at the right hand of the mission church, outstretched and reaching, to clasp and draw lost souls into the circle of His wonderful, redeeming love.

# Sunday Schools in Argentine Brethren Churches



**REV. KENNETH SOLOMON,**
Brethren Missionary to the Argentine

IN ORDER that you there in the United States may understand this brief report it will be necessary to first present some background information.

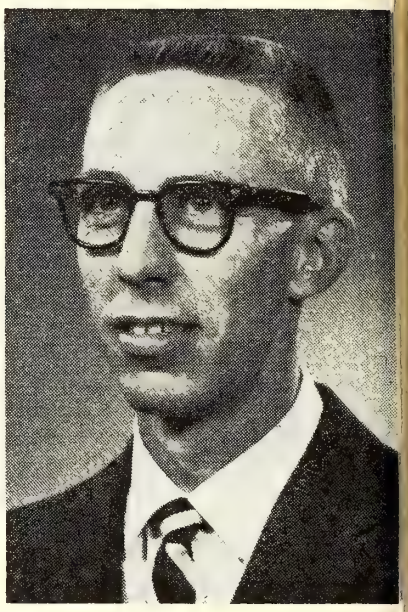
The churches are usually started here by a tent evangelistic meeting and where there are results, a nucleus of believers is formed and a place is found in which the preaching of the Gospel may continue to be preached all year long. In general the converts are not people who by inheritance have received along with their social structure and traditional customs the traditional Sunday school. They, many times, are people who know very little, if any, about Protestant churches and their programs. Therefore, that which is now found in the five churches and five annexes here in Argentina is the result of the instruction or lack of instruction; the emphasis or lack of emphasis, given by the organizer of the converts into a church and the visiting Pastor who first came around possibly once a month. The present lack of active, well organized Sunday schools in our annexes and in some of our churches might indicate a lack of instruction and emphasis on Sunday schools, a failure to realize the value of such, or a lack of leadership—someone to give the challenge and then to lead the way. We hope to soon concentrate on this weakness in some of our churches.

In a few of the larger churches we are happy to report thriving active Sunday schools that, in some cases, triple in attendance over the number of members on the church roll. What thrills us more is the vision and outreach of the Sunday school in these particular churches that are setting the inspiring example for the rest. Not only do they provide a place, materials, teachers, and a time each Sunday for Biblical instruction and inspiration for those who will come when invited, but they also go out during the week and provide in other parts of their city a place, materials, teachers, a set time, and a cordial personal invitation, house to house, to all children who cannot, or will not for some reason or other attend the church on Sunday. The number of such groups and meetings is steadily increasing and the success is thrilling. I had the blessed privilege of sitting in on one such meeting recently in the home of a poor family along the banks of the river Parana in Villa Constitucion. In this humble dwelling provided by this poor family, yet rich in spiritual dedication and missionary vision, the unsearchable riches of God's grace was being taught, preached, read, and sung to between twenty and thirty neighbor children. This, I believe to be that which indicates the life of any Sunday school—her outreach.

This work is the work, in the majority of the cases, of laymen and lay women who have a vision and a concern for those who do not come to the church to hear the Gospel. By opening their homes, giving of their time and talents, providing materials and visiting house to house inviting children, they are fulfilling their divinely given responsibility to witness to their faith that others also might hear to the salvation of their souls. "Faith cometh by hearing and hearing by the Word of God."—Romans 10:17.

In conclusion, I would sum it all by saying that the bright side of the Sunday school work here is growing brighter every day but the dark side remains dark until more come to help carry the leadership burden here so that some of us can concentate time, talents, and study to remedy this existing weakness in some of our churches and our annexes.

# A Layman Looks at the Sunday School



**LEO C. JONES,** General Superintendent,
Park Street Brethren S. S., Ashland, Ohio

"DO YOU BELIEVE IN SUNDAY SCHOOL?" This question was asked during a Recognition Banquet in our local church some time ago. It really isn't as silly as it might first appear. Meditate for a few moments about what you personally have done to aid your Sunday school during the past year.

To serve the Sunday school as a layman is a very great privilege. The challenge of working out various types of programs; the opportunity of working with Departmental Superintendents and teachers; worrying about financial and attendance slumps; watching the students, young and old alike, grow in grace and knowledge; creating time with which to meet in committees;—these are some of the challenges which are a part of that privilege.

It is very easy for any one of us to find faults in our Sunday schools, but what can we do to correct them? Standards for Sunday schools, as such, are difficult to use because of the varying sizes of Sunday schools, or possibly the lack of the basic interest in a total program throughout the denomination.

The feeling that the Sunday school is just for children is not a new one. How do we change that feeling? It is imperative that the adults make the change in feeling. Through their deeper interest and activity in Sunday school, they can change the feeling to a total Sunday school program in their respective church.

In searching for Sunday school workers, it seems that "time" is given most often as the reason for not being able to serve. One must "make time" for those activities which are most important! This lack of time doesn't appear just in Brethren schools, it is a national fault. To be a Christian worker, one must, beyond all doubt, put the work of the Lord first.

The Sunday School Board of the Brethren Church is to be commended on the program of Leadership Training which is underway at this time. The final reward of such a program will not be a diploma or certificate, but the ability to teach with knowledge of correct procedure and curriculum.

Of necessity, the time is rapidly approaching when a teacher must qualify by presenting a certificate or diploma in order to teach a Sunday school class. This is one more product of our advancing educational program. We insist that anyone teaching in the public schools present a diploma or certificate to help prepare our children for this life. Why then must we accept less from a teacher who will be paving the way of eternity? Granted that some have a God-given talent, but why not channel it through a Leadership Training course and be more effective in what we teach?

Let us take a closer look at our denomination through the Leadership Training program. This past year, about seventeen Sunday schools out of a possible one hundred fourteen reported having a successful training program! What kind of progress can we hope to achieve with such small interest in a combined program? Again, may I ask the question "Do YOU believe in Sunday school?"

I hasten to add, don't blame your Superintendent entirely! If you have a Christian Education Director or a Religious Education Committee, let it be known that you think it unfair to your Sunday school and its entire outreach by not being given an opportunity to participate in such a program. For smaller churches in our denomination possibly two or more might have better success if they planned such a school together. Above all, let us stop being individualistic with our Christianity and teaching, and use our abilities and opportunities to be evan-

gelistic, which is the basic purpose of any Sunday school!!

Superintendents, don't be satisfied with the minimum requirements concerning workers' conferences, cabinet meetings or board meetings. The importance of meeting **every** month is two-fold in results. First, your staff and workers feel a unification in knowing the entire program of the Sunday school; and second, they are recognized and appreciated for their service. Let us then, be informative and work together—in our local Sunday schools and throughout the Brotherhood.

Many of our churches have building programs underway. Most of the additions are caused by expanding Sunday schools. This is wonderful proof of meeting the need, but only if we plan ahead ten to twenty years to meet not only the present need but the needs of the future can we continue to make this very demanding outreach.

Recently, I had the privilege of listening to a wonderful sermon concerning "The Importance of Sunday School." One of the major points was that "the Sunday school is the nation's Bible Institute." What a dynamic statement! In most states Bible teaching in the public schools is not permitted. In addition, we are too lax with our family devotions in our homes. With this loss in the study of the Bible, there is only one avenue of teaching available—that is, our Sunday schools.

The White Gift Offering each year is one facet of accomplishing some of the things mentioned previously in this article. The amount of material sent out from our Sunday School Board office is great, not only in size but in usefulness. The members of this board are looking ahead to the future—and rightly so. They, as we, are engaged in an outreach—using as the substance, the Bible. This outreach can be achieved in many different ways but mainly it needs the people—the men, women, and children in the Sunday schools—to unite, work, and share of what God has already given us. May we continue to go forward in the teaching and preaching of His Word.

Again, let me ask—"Do YOU believe in Sunday school?"

# The Necessity of Trained Sunday School Teachers

**REV. CHARLES R. MUNSON,** Professor,
Ashland Theological Seminary

ANY SUNDAY SCHOOL that does not train its teachers is not being honest nor fair with its students. It is not honest because it claims that the Bible is important, but denies this fact by allowing anyone to teach in any manner he sees fit. It is not fair because it hinders God's message, and keeps from man what he needs most—namely to know what the Bible says about God and himself.

Now, of course, this does not minimize the illumination of the Holy Spirit, nor does it minimize the value of the many years of teaching experience of a lot of our teachers. It does mean, however, that these teachers could have been even better servants had they had some training. A training program is essential in every Sunday School no matter how fine and devoted the teachers may be.

A training program is necessary because **we are learning more about the learning process.** Studies through the the years demonstrate to us that the learning process is different for different age groups. A teacher may be using a method which is entirely wrong for a particular class. A training school will soon correct such mistakes. The appalling lack of Biblical knowledge of our adults who have been in Sunday School for years indicates that something is wrong with our teaching program.

In addition to this, a training program is necessary because **we cannot teach what we do not know.** It is truly amazing how many teachers assume a Bible knowledge which just is not there. A review of Bible stories every three or four years is certainly not a knowledge of the Bible story of redemption. The dearth of souls being born into the kingdom in many of our churches may be caused by the fact that our teachers do not know how to bring a person to Christ.

Finally, a training program is necessary because **every soul is important to God.** Every teacher must realize that in his class there are souls which will go either to heaven or hell. The determining factor may be the words of the teacher coming at the crucial moment. No teacher dare toy with his teaching job. He must train and train for his work. We cannot match the public school teacher, but we can at least train our teachers.

Any Sunday School which wants to can have a training school. The Sunday School Board of the Brethren Church has a well-outlined program which is available to each school. Every community has leaders who could come in to train. The expenditure of a few dollars for such help would be well worth it. Let's stop giving the Lord second best—let's train our teachers.

# CAMPING With the Brethren In 1959

## Camp Report by WADENA and WALTER WERTZ

FOR THE FIRST CAMP on this year's itinerary we were with the Brethren in Sarasota, Florida. This was the second year for this camp at Siesta Keys. Rev. Lichtenberger, Mrs. Margaret Stackhouse, from the Sarasota Church and the Wertzes made up the teaching staff for the thirteen campers.

Arriving in Sarasota Saturday evening we enjoyed the hospitality of the Lichtenbergers in their lovely home and Sunday worship services in the beautiful Brethren Church. Walter helped with devotions at this service.

This camp, like many of our camps has a unique feature. Instead of a Scavenger Hunt they have a Shell Hunt! The tribe with the largest number of different kind of shells is the winner. The Sand Dollar, one of the most prized by the children, has the following legend:

Written on this little sea shell,
There is a beautiful story
About the birth and death of Jesus
In all its wondrous glory.
His wounds were five,
And if you look closely here,
You'll see four from the nails,
One from a Roman's spear.
There is also the Easter lily,
And in its center a star,
One to remind us of His resurrection
The other of shepherds from afar.
Also during that season,
We speak of Good Will and Peace,
So if you will break open the center
Five doves will you release.
Now turn the dollar over,
And here on the other side,
A reminder of His nativity,
The Poinsettia, sign of the Yuletide,
God gave us this little symbol,
To remind us of His Son,
And to understand His Gospel,
Until our earthly days are done.

It was imperative to rush home and complete preparations for Camp Juniata. Rev. Stogsdill was in charge of one of the largest if not the largest Senior and Young People's camps in Pennsylvania. The weatherman looked with more favor on this camp than in the previous year when it rained every day. Rev. Bates, the newcomer to the Pennsylvania District, was not in camp full time for the first time in more than twenty years. However, he made a special trip to be guest speaker at the beautful Candle-Float service on the Juniata River. Rev. Brant had charge of the largest Junior camp in Pennsylvania on record with 115 campers.

We missed Rev. and Mrs. Keck in our camp after many years of faithful service. News reached us they were being used in the Indiana Camp.

Following two weeks in Juniata we were in Southeast, Camp Pinnacles, with Dr. Joseph Shultz and Rev. George Solomon guiding 82 lively Juniors. It was good to have Rev. and Mrs. Hoffman and the Mark Logans working there also.

This is the second year for this growing camp to have separate Junior and Senior camps. It was a joy to see a counselor step out as a Life Recruit in this Junior camp's lovely Candle-Light service.

One Vesper service is held up on the Pinnacles, a high rocky area, which overlooks the camp. We arrived at camp the evening of this service and enjoyed the echo in the valley of the singing.

Our next camp was the new Ohio camp where it was wonderful to behold what a district with a mind for work could do in a short time. Having seen this site before work was begun, it was truly remarkable to find the old barn converted into a lovely Dining Room with a fireplace and a modern kitchen. The Assembly room and two class rooms are located on the second floor.

The campers were housed in tents while the men occupied the newly constructed cabin. The cooks and staff ladies occupied the old farm house. The new shower rooms were very welcome. Boating and bathing is only a short distance away in the artificial lake which by next year should be quite a pond.

Rev. Keplinger piloted this Pioneer Camp where Senior campers worked faithfully in laying out recreational areas in spare time, under the direction of Rev. Rowser.

Some camps are supplied with free gas, but this camp has its own well. Nothing like cooking with your own gas!

A climb up the hill for Vespers gave a good vantage point to view much of the camp grounds.

The Ohio District is very fortunate in having Mr. and Mrs. Elmer Frank as caretakers.

From the Ohio camp we went to Camp Shipshewana which was in the last of its five camp weeks. We missed the usual welcome of the Bates', but Rev. Austin Gable had out the welcome mat for us! Here was a full house of Juniors. The boys used the new Laymen's building which was in the process of construction last year. Rev. Gable suggested we might like to stay in the Center Chapel cottage, since the Hotel was practically full. The weary travelers gratefully accepted.

The last evening's Candle-Float was held in the tabernacle due to choppy waters on the lake.

We understood from Rev. Swihart, Camp Manager, that Indiana had a total of 422 campers, a record number.

We continued our travel, heading for Kansas, and the Mid-West's initial two-week camping period.

This camp, as a number of others, was privileged to have "Doc" Shank, our missionary on furlough from Africa on their staff.

We enjoyed working with Rev. Holsinger and Rev. and Mrs. Kenneth Howard, who recently established residence in the Fort Scott's newly purchased parsonage.

The Kansas "chiggers" like us emigrants very much. How about it "Doc"?

This group has found a closer swimming pool—only about three miles away, near Wyandotte Lake.

Quite a few of the activities of this camp were rained out, but this fine group of young people readily took part in substitutes as necessitated. They sure relished "Betty's" homemade ice cream on several occasions.

We helped in the camps visited wherever needed, from Morning Watch, teaching, Chapel, Vespers, Campfire—to Wadena assisting with the cooking in Kansas.

Due to conflicting dates it was impossible for us to be in the Central District camp. We regret this very much.

The various district Sunday School Boards or District Camp Committees are to be commended for the splendid work they are doing in the camping program. Also the ever-faithful workers in all of our camps are to be highly commended for their fine service.

Again, we thank you for the opportunity to serve and witness for our Wonderful Lord in our Brethren camps. We shall look forward to seeing many of you again as we visit the camps again next summer.

# HOW ABOUT YOUR OFFERINGS?

### WHITE GIFT OFFERING

**Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:**

**Make checks payable to Henry Bates, Treasurer of the Sunday School Board of the Brethren Church, and address to Rev. Henry Bates, Rt. 1, Mineral Point, Penna.**

**BRETHREN ROAD SIGN "COUNT-UP"**

**Ordered: 148**

**Needed: 52**

THE BRETHREN CHURCH - 1708

FIRST BRETHREN CHURCH
2 Blocks
619 Park Street

←

Remember your Church at Christmas Time!
Give her a BRETHREN ROAD SIGN.
Attractive, durable, attention-getting,
"Useful all year long"—and many more years.

A real bargain: Only $15.00 for a single-face sign;
Only $21.00 for a double-face sign.

Write to the undersigned for order blank.
Remember your Church at Christmas Time!

Rev. Phil Lersch
Ashland College
Ashland, Ohio

## MISSIONARY DEPARTMENT

(Continued from Page 7)

should think it wonderful if everybody would tune in as they would learn to love our Lord.

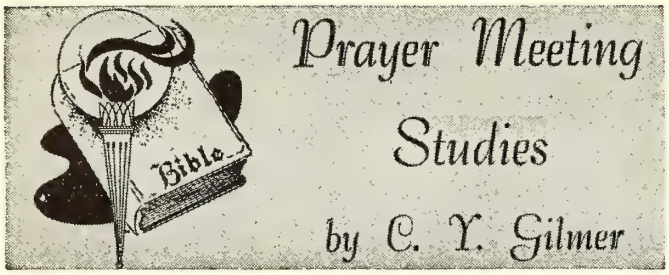
The hymns are also chosen wisely, and when listening to your prayers, I also pray. In that way, I follow along in your work. Will you kindly send me a copy of the New Testament which you offer? I shall be very grateful.

I will continue to pray sincerely that you may have many listeners on your program and wish to receive, God willing, your offer of the New Testament at your earliest convenience.

I send you my regards and pray for all the brethren in the faith, as I consider myself of the flock, since I believe in the Lord Jesus.

Note: Just one question I wish to ask if you will kindly send me your reply by letter. It concerns the Sabbath (Saturday). I have spoken with several persons, and they have told me that those "evangelicals" observe the Sabbath. I wish you to tell me the truth of the matter in your reply. As I'm not the one who has any doubt, you will know what the proper answer is. I don't know where else to inquire on this subject: Is it necessary to observe the Sabbath?

D. R.




### THE PROPHET FORETELLS CHRIST'S BIRTH

**(Isaiah 9:6)**

To us a child of hope is born,
  To us a Son is giv'n;
Him shall the tribes of earth obey—
  Him all the hosts of Heav'n.

His name shall be the Prince of Peace,
  For evermore adored,—
The Wonderful, the Counselor,
  The great and mighty Lord.

His pow'r increasing, still shall spread;
  His reign no end shall know;
Justice shall guard His throne above,
  And peace abound below.

—John Morrison.

THIS REMARKABLE PROPHECY (Isa. 9:6, 7) was addressed to Judah while they were being ruled by a wicked and idolatrous King, Ahaz by name (2 Chron. 28:1). The Lord told Isaiah to speak comfortably to Ahaz, although he and Judah were not deserving of it, while they were threatened sorely by a coalition of Samaria and Syria (Isa. 7:1-7). In the prophet's great message as recorded in Isaiah 7:1—9:7, the prophet promised the virgin-born Immanuel to "the house of David" (Isa. 7:14; Matt. 1:22, 23).

"Unto us a child is born" means "God was manifest in the flesh" (1 Tim 3:16) by the birth of the Child Immanuel. Whereas, "Unto us a Son is given" means that the Son of God had no birth, no beginning or end, for as the Son He is Eternal (John 1:1). Since it was necessary for deity to die for sinners, and God cannot die, Christ became incarnate (John 1:14) that He might "taste death for every man" (Heb. 2:9, 14). As a "Child" Jesus was born (Matt. 1:18), but as a "Son" He was given (John 3:16) to become the world's Saviour and Israel's Messiah.

For His coming kingdom we are to pray daily (Matt. 6:10). Cruelty now reigns over the earth (Psalm 74:20). But in the coming day when "the government shall be upon His shoulder" God's righteousness shall cover the earth (Isa. 11:9). His name, "Jesus" means, "Saviour" (Matt. 1:21). He is the great "I AM" of Scripture (John 8:58). "The Lamb of God" bespeaks His sacrificial work (John 1:29). "Son of God" emphasizes His deity; "Son of man" His humanity. Every one of His many beautiful names has a certain significance. He was "Wonderful" in His creative work (Col. 1:16, 17), His patience and love with His sinning creatures (Rom. 5:8), in His birth (Matt. 1:20), in His life pleasing unto the Father (Matt. 3:17; John 8:29), in His sinless life (Heb. 7:26), in His works (Matt. 4:23), in His words (John 7:46), in His death (Isa. 53:11), in His resurrection (Rev. 1:18), in His ascension (Acts 1:11). He is Wonderful as our High Priest (Heb. 7:25), our Advocate (1 John 2:1). And His name shall be called Wonderful when He shall come in glory to reign (Matt. 25:31).

The godless world that crucified Him (Acts 4:26-28) still rejects Him as Counselor (Psalm 2:2). When He shall sit upon the throne of David He shall judge in righteousness and equity (Isa. 11:2).

"Always, in Spirit, Jesus will stay
While earth is gloomed by sin and fray;
Wonderful Counselor, will remain;
It was to save men from sin, He came;
Joy in our hearts shall stay,
Jesus is here today."

"And His name shall be called . . . the Mighty God, the Everlasting Father" (John 14:9). Christ is the revelation of the Father (John 1:18). The angel heralded Him as the bringer of peace (Luke 2:14). He is the Giver of peace to the redeemed (John 14:27). They have "peace with God" through him (Rom. 5:1). "He is our peace," "the peace of God" (Col. 1:20; Eph. 2:14; Phil. 4:6, 7) And in God's time "the Prince of Peace" will come in glory to establish "peace on earth" (Isa. 2:3, 4; Psalm 9:8-10).

Do we know His Name (Psalm 9:10)?

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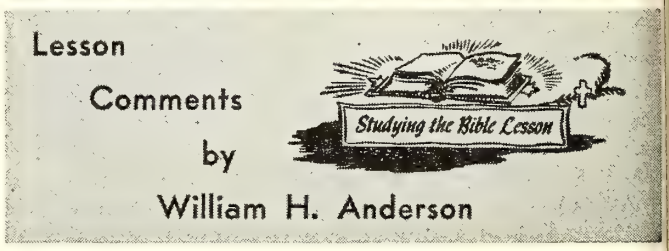


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**Lesson for December 13, 1959**

### NO PARTIALITY WITH GOD

**Lesson: Acts 11:1-18**

"A NORTHERN visitor once came to our Kentucky town and, as usual, fell in love with its equable climate, its friendly people, its unhurried way of life.

'Ah, this is God's country!' he remarked one day.

'Course it is,' agreed his southern host. **'You didn't think God was a Yankee, did you?'"**

Many people in our country cannot imagine how God could love the Jew, the Negro, or anyone other than an American. But "God is no respecter of persons" (Acts 10:34). **He shows no partiality!**

Our lesson reveals how Peter and the other disciples had to be willing to accept the fact that God "is not willing that any should perish."

**IN DEALING WITH THE GENTILES, THE LORD CONFIRMED HIS WILL BY SPEAKING TO BOTH PARTIES CONCERNED.**

The Lord began His work in the heart of Cornelius. This military captain was "a devout man, and one that feared

God with all his house, which gave much alms to the people, and prayed to God alway" (10:2).

The story of Cornelius certainly ought to put to silence those who say moral goodness and sincerity are all that matters. He was devout, God-fearing, and generous. But with God this was not good enough! With all his moral piety and religiosity, Cornelius was not saved!

The Lord instructed Cornelius in a vision to "send men to Joppa, and call for one Simon, whose surname is Peter . . . he shall tell thee what thou oughtest to do" (10:5-6).

Even while the men were on the way to see Peter, the Lord was dealing with him. He likewise had a vision. The message that came to him was this: "What God hath cleansed, that call not thou common" (10:15).

"Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate" (10:17).

**Thus, the Lord was dealing with both Cornelius and Peter. This was confirmation to each party concerned that it was the Lord's Will.**

When the Lord speaks to you to witness to a needy soul, He will prepare the way for you by also speaking to that soul. The same should be true in relation to a church seeking a pastor. If both church and pastor are sensitive to the Lord's Will, they will be drawn to each other, for the Lord will deal with both parties concerned even as He did with Cornelius and Peter.

**IN DEALING WITH THE GENTILES, THE LORD ALSO CONFIRMED HIS WORD BY GIVING THEM THE GIFT OF THE HOLY SPIRIT.**

Following the conversion of Cornelius and his house, Peter went down to Jerusalem. Immediately some of the Jewish Christians "contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (11:2-3).

In order to explain what had happened, Peter recounted the entire episode:

> "And as I began to speak, the Holy Ghost fell on them (the Gentiles), as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (11:15-17).

**Peter was right!** That which had happened was simply the confirmation of the Word of the Lord (1:4-5). Christ had intended the Gospel for ALL men, regardless of race or creed. The very words of the Great Commission prove this: "Go . . . teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

Notice what is said of the Gentiles (Cornelius and his house):

1. They "received the word of God"—11:1.
2. They received "the Holy Ghost"—11:15.
3. They received forgiveness of sins (repentance)—11:18.
4. They received eternal life—11:18.

If the Gentiles were not to be saved, why preach to them? Why teach them? **Thank God, the Gospel is for ALL men! Thank God, He is no respecter of persons!**

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### LET'S DISCUSS THE LESSON

TOO OFTEN teachers of young people and adults do not believe it is possible to have a class discussion on the lesson. So they lecture week after month after year.

Yet these same teachers will discuss the lesson profitably with two or three persons.

Perhaps many of them hesitate for fear the discussion will get out of hand. Or perhaps they are just in a rut. It is easy to lecture each week because they have done it that way for so long.

But it is time for a change—at least occasionally.

Discussion method of teaching is being used successfully in schools and colleges, and this method has proved profitable.

Try a class discussion soon.

Here are some suggestions to help make it effective:

1. Keep the atmosphere informal.
2. Encourage everyone to participate.
3. Clearly define your aim and then keep the discussion moving to that end.
4. Use questions to stimulate discussion.
5. Occasionally call on a member for his opinion.
6. Don't give your own views too soon.
7. Respect everyone's opinion.
8. Don't argue.
9. Keep discussion on the subject.
10. Check everything with the Word.
11. Summarize the points at the close of the session.
12. Be sure to answer all questions or arrange to do it at another time.

—Teaching Tips.

### WHITE GIFT OFFERING

**A major portion of this issue of THE BRETHREN EVANGELIST is given to a presentation of the work and need of the Sunday school program in our denomination. I trust that you will carefully and prayerfully consider the various articles and the proposed finances needed to continue the program of your Sunday School Board.**

**We urge all of you to give your offering through your local church. However, if this is not possible, offerings may be sent to:**

**Rev. Henry Bates**
**Route 1**
**Mineral Point, Pennsylvania.**

It takes a great, grand, beautiful spirit to appreciate a great, grand, beautiful truth.

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## PIC of the WEEK

## Summer Crusading— Linwood, Maryland

ONE BIBLE SCHOOL CLASS in Linwood, Maryland, and its TEACHER, **Miss Mary Rose**, paused in their studies last summer long enough for a quick picture. It does appear, however, as though one fellow did protest to photographic procedures.

**Mary Rose**, one of 17 such SUMMER CRASADERS, traveled from her home in Bryan, Ohio, to Linwood under the direction of National Brethren Youth as a part of our Summer Work program. The Bible School in Linwood was held from June 22 to July 3 (two weeks). Also assisting as a Brethren Youth Summer Crusader was **Sharon Lewis**, of Tiosa, Indiana. In addition to the Linwood work, these girls served elsewhere before and after this particular school; this shows you that the Crusaders do get around in their work to many different localities.

If you are at least a junior in high school and would be interested in giving some of your time next summer in this phase of the Lord's work, write to Brethren Youth for an application blank soon. Plans will soon be formulated for next summer's assignments, so it is not too early to apply for this work. There are very few activities that will bring the spiritual blessings and satisfaction as Summer Crusading. YOU have an opportunity to be the teacher of God's Word to young children. Are you willing to meet the challenge?

B. Y. Summer Work is open to both fellows and girls and applications are welcomed from both. In recognition of your time spent, Brethren Youth awards a $15 per week scholarship for each week you serve. Let us hear from you in the near future. Questions about the program would be welcomed and applications received any time.

## It's Been Done Again

YEP, THAT'S RIGHT!! another issue of the "Brethren Youth Magazine" is rolling off the presses right now. Do you SUBSCRIBE? Will you receive a copy?

Don't miss these special features:

**Panel: "How Can We Hear The Still Small Voice Of God Today?"**
**Meditation: "Christmas Silence"**
**Summer Camping Report**
**Brotherhood & Sisterhood News**
**Bible Class in Nigeria**
**Text of 2nd place speech in contest finals, and Model "T" coming to National Conference.**

You can have these interesting items and many others coming to your mailbox by sending one dollar, with your name and address, to Brethren Youth, Ashland College, Ashland, Ohio.

LOOKING FOR THAT PERFECT GIFT for the church Christmas exchange? Give a year's subscription to the "Brethren Youth Magazine."

**BRETHREN YOUTH COVENANT**

**(Do you have a B. Y. Covenant hanging in your B. Y. C. meeting room? It must be there and you must learn it to meet Goal 12. Order now from National B. Y. Only 25c—prompt delivery.)**

## "CHRISTMAS FOR CHRIST"

ON AUGUST 28, four months before Christmas, executives and sales personnel of the National Distillers Company flew into Los Angeles in Chartered airliners to plan holiday sales strategy.

Other liquor, wine, and beer companies joined the scramble to get their share of the $350 million plus that Americans will spend for alcoholic beverages during the holiday season.

Shortly after Labor Day some stores across the country already were beginning to advertise Christmas goods.

About the same time the General Board of Temperance of the Methodist Church began to plan its 1959 "CHRISTMAS FOR CHRIST" campaign. Its purpose—to combat the growing secularization in the Christmas celebration. Other church organizations joined in the "Christmas For Christ" campaign. Now the campaigns have begun.

Alcohol companies promote their fancy bottles and luxurious packaging as the "ideal" Christmas gift. "Christmas for Christ" suggests alternatives to alcoholic gifts.

Newspapers, radio, magazines, television, and store windows swamp the public with a commercial Christmas,

thrusting the real meaning of Christmas into the background. Attacking this commercialism, Stan Freberg, a Hollywood novelty recording artist, coined the record, "Green Chri$tma$."

"Christmas for Christ" pierces the commercial barrier with the message of the birth of Jesus. Alcohol advertisements saturate the mass media, boasting that this will be the biggest holiday ever for alcohol sales.

"Christmas for Christ" urges Christians to organize all-out campaigns in their communities to make this the biggest spiritual Christmas ever. WILL THE BRETHREN HELP?

—from Contact

## The Women's Corner

by Helen Jordan

### THE ROAD TO BETHLEHEM

How beautiful the shining faith
  Of Magi from afar,
Who followed as a shadowy dream,
  A visionary star!
How lovely as a precious stone
  The swift belief of them,
Who, humble shepherds in a field,
  Gave love, as diadem!

Come, take the road to Bethlehem,
  For on a Christmas night,
Illumined by a host of stars,
  Its holy way is bright . . .
As bright as when an amber star
  Hung poised above His bed,
And Mary bent in joyous awe
  Beside a drowsy head.

Here, by the Babe of Bethlehem,
  Is comfort for the sad;
World-weary hearts, made old in sin,
  Grow young once more, and glad;
And all, both rich and poor, may come
  And find a sure release
From cares that fret, and doubts that prey,
  Through Him, the Prince of Peace.

Oh Wondrous Child of Bethlehem!
  Oh Man of Majesty!
Who lifted high above the star
  The cross of Calvary!
Christ of the lowly manger,
  Christ of Gethsemane,
Bless any heart this Christmas time,
  That takes the road to Thee!

## INTERESTING ITEMS

(Continued from Page 2)

MARIANNA, PENNA. (HIGHLAND). The joint Thanksgiving service of the Highland Brethren and the Church of the Brethren was held on November 22nd, in the Brethren church.

PITTSBURGH, PENNA. Brother William S. Crick reports the reception of two members into the Pittsburgh church on November 8th.

WEST ALEXANDRIA, OHIO. Brother Claude Stogsdill notes that revival meetings, with Rev. V. Geren, of New Jersey, as evangelist, are in progress from November 29th through December 11th.

Brother Stogsdill notes also that the congregation had a "surprise pounding" for the parsonage family after the evening service on November 15th.

HOWE, INDIANA (BRIGHTON CHAPEL). Brighton Chapel held dedication services for their new addition to their church, on November 15th. John Porte was the speaker at the morning service, and Rev. Virgil Ingraham was the afternoon service speaker.

Brother John Mills reports that the Brighton Sunday school is taking on the education support of Maurice Hall, of Lost Creek, Kentucky, as he continues further training for his work as a teacher in Riverside Christian Institute at Lost Creek. He is from the Brighton Chapel church.

SOUTH BEND, INDIANA. Pastor J. D. Hamel was speaker at the Good Will Industries on November 11th.

WATERLOO, IOWA. Brother H. H. Rowsey notes that "Fellowship Sunday is observed the third Sunday of each month. Members makes friendly, fellowship calls in the afternoon on shut-ins, on absentees, and eventually hope to make calls in every home of the congregation."

## Brethren Annual Changes 1959-60

ONCE EACH MONTH, in the **Evangelist**, we plan to make note of the changes taking place in the Brethren Church which will necessitate changes in names and addresses as listed in the current Brethren Annual. We urge you to mark these changes in your copy of the annual, or clip and paste the lists of changes into the back of the annual, as they appear each month.

**GLENN GRUMBLING:** p. 86—change address to Rt. 3, Wabash, Indiana, and listing to: Pastor, College Corner Brethren Church. Also, pp. 80 and 81, change from Milford to College Corner Church.

**SARASOTA, FLORIDA:** Change Secretary, p. 83, to: Mrs. Vern Loney, 3202 Betty Drive, Sarasota, Florida.

Rev. C. A. Stewart is supplying for the Sarasota Church until the arrival of the new pastor, Rev. J. D. Hamel, February 1st.

**LYLE LICHTENBERGER:** new address, p. 88, is: 3314 Salem Ave., Sarasota, Florida.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## Where Your Dollar Goes

This is how each dollar that you give for your White Gift Offering is used by your Sunday School Board.

### Of Each Dollar

ASHLAND COLLEGE AND SEMINARY receives $ .20
This annual appropriation was originally to support the chair of Christian Education. Today it stands as a testimony to your interest in higher education.

BRETHREN SUMMER CAMPS receives $ .49
Twelve hundred young people will be reached for Christ through the financial assistance and coordination given to the nine district camps.

SUNDAY SCHOOL PROMOTION receives $ .18
You benefit through a fine filmstrip library, local and district workshops, General Conference speakers, Sunday School literature—to name a few.

OFFICE OPERATION receives $ .13
This cares for the secretarial wages and operating expense of the Sunday School Board office.

Total $1.00

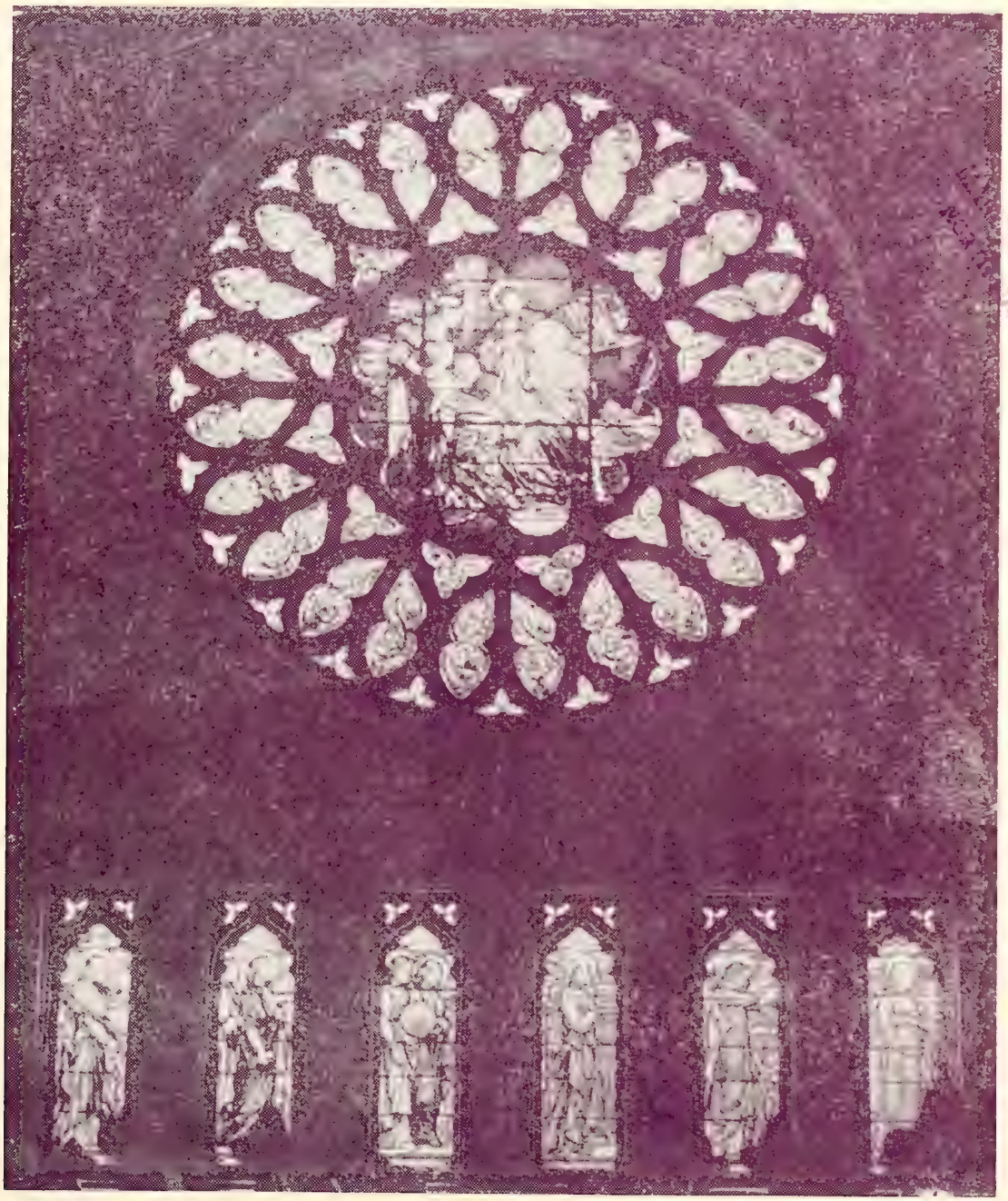
## THE TOTAL NEED FOR 1959 - 1960

| | |
|---|---|
| ASHLAND COLLEGE AND SEMINARY | $ 2,250.00 |
| BRETHREN SUMMER CAMPS | $ 5,500.00 |
| SUNDAY SCHOOL PROMOTION | $ 2,075.00 |
| OFFICE OPERATION | $ 1,500.00 |
| Total | $11,325.00 |

Sunday School Board of the Brethren Church
Ashland College, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church


Vol. LXXXI December 12, 1959 No. 49


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# JOHN W. PORTE begins duties as FIELD SECRETARY

DECEMBER 1, 1959, was the first day of official business on the part of the new Field Secretary of the Brethren Church. However, the one who is now serving in this capacity, John W. Porte, has been conscientiously engaged in preliminary activities since the contract was signed earlier this year. Monday evening, the 30th of November, Mr. Porte met with the Central Planning and Co-ordinating Committee in its regular session, and again on Tuesday morning.

Mr. Porte comes to this new position, which in fact, is a new position altogether, well qualified by virtue of his life-time association with the Brethren Church, and his training and experience in working with people. He has been active in the work of the South Bend, Indiana, Brethren Church, and for the past twenty years, worked in various capacities in the Police Department of South Bend. At the time of retirement from the force on November 24th, he was serving as Inspector/Chief.

Spencer Gentle, secretary of the Central Planning and Co-ordinating Committee, had the following to say upon the announcement of Mr. Porte's acceptance of this new position, following the April meeting of the Committee:

"The CENTRAL PLANNING AND CO-ORDINATING COMMITTEE feels very fortunate in finding a man who is so well qualified for serving as Field Secretary of the General Conference of the Brethren Church. The committee feels that with the background and training which John has that he can truly serve to the best advantage of the Brethren Church.

"We sincerely trust that the churches of the Denomination will fully support this action of the committee, and will truly cooperate with the new Field Secretary in the advancement of the Brethren Church. According to action of General Conference, Mr. Porte's duties will include co-ordination of the work of the various boards and programs of the church; implementation of the program of the church; promotion of the total program of the Brethren Church; and will act as consultant for the local church and boards.

"We pray that the churches will support the action of the General Conference and will pray for Mr. John Porte and for the work that is to be done." **(Brethren Evangelist,** April 25, 1959).

Mr. Porte is now living in Ashland, and will be joine by his family following the ending of school next sprin **His business mailing address is: 524 College Ave., Ash land, Ohio.**

Mr. Porte was especially honored recently by Powe magazine in a feature article on his work with the Sout Bend police department. This three-page article tells ver vividly of the philosophy and attitude of Mr. Porte i his dealing with people in need.

Some weeks ago, a national weekly carried th story of a family which was actually courageou enough to turn off their TV for one full year Definite improvements of family "togetherness," study habits, etc., were noted. Use of the TV i now for them on a limited, selected basis.

**THE BRETHREN EVANGELIST**

Published weekly, except the fourth week in July and the last week in December

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. J. D. Hamel, Evangelism

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# The Editor's Pulpit

## Great Decision Time

**(Third in a series)**

ACROSS THE NATION, this Christmas Season, families will be spending many hours in front of their television sets, watching many beautiful and attention-holding Christmas programs. Sandwiched in between these special programs will be the usual number of blood-and-thunder, low quality westerns, crime, and low-moraled pictures, not fit to be a part of a Christian's home entertainment.

Thoughtful parents will ponder and think as they see their children "glued" to the TV set, wondering about what TV is doing to the moral fiber, attitudes and outlook of their children. And rightly so, for, in the opinion of this scribe, no one thing has done more in the last eight years to set behavior patterns for Americans than the television set.

Television, as a medium of communication, instruction and imparting information, is priceless. Used and abused, as it has been, it has led to the degrading and corrupting of untold numbers of Americans. We see it as a major contributor to the break-down of moral fiber. What moral values can we hope to teach our children when the hero of a television drama stands victorious with smoking guns in each hand? or the big-fisted champion of "right" does away with the "bad guys" by sheer force and brute strength?

We have been writing for the past several weeks on "The American Jungle" of "undisciplined, untrained youth," endeavoring to suggest some ways whereby American parents can help turn the tide in favor of righteousness, and respect for law and decency in our land.

It is our conviction that television (the mis-use of it) has been a major factor in the rise of the American Jungle, for: 1. Lessons in crime, revenge, lawlessness, immorality, are portrayed before impressionable minds of young people. 2. Youth tends to follow the examples of others, and thus gravitate to doing the things they see pictured. 3. The "dream world" of television tends to dull our senses to the realities of life. "Why face reality? Turn on the television and 'lose yourself' in program after program."

One of the greatest sins of television in the home is its mis-use. Count the number of hours your children watch TV, most of those hours unsupervised. More hours than would ever be spent in family "togetherness," practicing of Christian graces in cooperation with each other, or in planning and doing church-centered activities.

The only real answer for the Christian family regarding television, until such a time as the television industry cleans itself up, seems to be to TURN IT OFF, with perhaps a limited watching schedule of the "finer programs," pre-picked and supervised. Christian parents who believe that constant, everyday watching of TV by any and all members of the family, does not have lasting effects, are only kidding themselves. What you see and hear makes a lasting imprint.

Without doubt, television has reached such proportions in the average American household, that turning it off would precipitate a major catastrophe. As one mother remarked: "I wouldn't know what to do with my children if it weren't for television."

Turning off the television will cause the Christian family to depend more upon each other for help, for entertainment and activity. The lessons of Sunday School and Church will not be driven from the mind and heart the moment a child gets home. There will be time for family devotions. How many families are there where the devotions of children are neglected at night because the parents "just must see" the next program following the last one the children are permitted to see that evening? Picture a mother before the television set, sending her children off to bed with the words, "Don't forget to say your prayers before you go to sleep!" Is this "family devotions" a la TV?

Television has its good points—you will see some of them this Christmas Season as you watch with your family—but when it becomes the family obsession, then it leads to the conditions already described. The Christian family will do well to look into what it is doing to both parents and children, and, where necessary, make the great decision—TO TURN IT OFF! W. S. B.

# The Eternity of the Lord Jesus Christ

Rev. A. T. Ronk

IN CONSIDERING the Eternity of Christ, it appears that to develop the theme properly, one needs to take into account the full title, THE LORD JESUS CHRIST. At first glance, it might seem to differ not, whether to deal with the one word alone, Christ, or the three names which appear so often together. Maturing thought will evidence the purpose of treating the appellation used so oft by the writers of the New Testament.

Although the general thought of this message encompasses the ETERNITY of the subject of our study, an understanding of HIS ETERNITY is impossible apart from His NAMES and their significance.

The prophet forecast that HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, MIGHTY GOD, FATHER OF ETERNITY, PRINCE OF PEACE. His name includes these attributes that are, and shall be called in His praise.

To Joseph, the husband of Mary, AN ANGEL OF THE LORD APPEARED IN A DREAM and advised him that, SHE SHALL BRING FORTH A SON; AND THOU SHALT CALL HIS NAME JESUS; FOR IT IS HE THAT SHALL SAVE HIS PEOPLE FROM THEIR SINS. AND, continued the angel quoting from Isaiah, THEY SHALL CALL HIS NAME **IMMANUEL**, which means GOD WITH US.

Here lies the base, the foundation of all our faith in Him and His Eternity. The angel allies the name, Jesus, with the prophetic IMMANUEL. The word, Jesus, means SAVIOUR; IMMANUEL means GOD WITH US. The Saviour then is GOD WITH US. What greater evidence of His Deity is revealed?

This was the message to Joseph because he was the titular head of the House of David and the one who carried the hereditary prerogatives.

It was not enough to apprise the federal head of the Royal House of the birth of the heir, but the Heavens must speak through its official messenger, GABRIEL, to the Virgin to whom the SON would be born. FEAR NOT MARY, FOR THOU HAST FOUND FAVOR WITH GOD. AND BEHOLD THOU SHALT CONCEIVE IN THY WOMB, AND BRING FORTH A SON, AND SHALT CALL HIS NAME **JESUS**. HE SHALL BE GREAT, AND SHALL BE CALLED **SON OF THE MOST HIGH:** AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID. Note, it shall **GIVE** to Him the legality of the sonship of Joseph the husband of His mother; of Joseph the Prince in the House of David but who carried the curse of the line from Coniah; of Joseph who could never be King of Israel, nor pass on to his flesh and blood the throne-rights of the promise to David. But the LORD GOD SHALL **GIVE** TO HIM THE THRONE OF HIS FATHER DAVID: AND HE SHALL REIGN OVER THE HOUSE OF JACOB **FOREVER**; AND OF HIS KINGDOM **THERE SHALL BE NO END.** To the Son of Mary; the SON OF GOD; IMMANUEL; Jesus the SAVIOUR; the INCARNATE DEITY, was **GIVEN** the most extensive prerogatives and responsibilities, and at His birth AN ANGEL OF THE LORD stood by the astonished shepherds of Bethlehem and added to the name Jesus by saying WHO IS CHRIST THE LORD.

This was the name, then, by which Jesus was known in the apostolic times. This is why Peter closed his pentecostal sermon by declaring to the multitude of Jeru-

**A message delivered at the 1959 Central District Conference, in September, at Cerro Gordo, Illinois.**

salem, LET ALL THE HOUSE OF ISRAEL KNOW ASSUREDLY, THAT GOD HATH MADE HIM BOTH LORD AND CHRIST, THIS JESUS WHOM YE CRUCIFIED. This is why Paul, in what was his first written epistle, addressed the letter UNTO THE CHURCH OF THE THESSALONIANS IN **GOD THE FATHER AND THE LORD JESUS CHRIST:** This is why Paul to the Romans referred to THE PROMISE AFORE THROUGH HIS PROPHETS IN THE HOLY SCRIPTURES, CONCERNING HIS SON, WHO WAS BORN OF THE SEED OF DAVID ACCORDING TO THE FLESH, WHO WAS DECLARED TO BE THE SON OF GOD WITH POWER, ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD; EVEN **JESUS CHRIST OUR LORD,** THROUGH WHOM WE RECEIVE GRACE AND APOSTLESHIP, UNTO OBEDIENCE OF FAITH AMONG ALL THE NATIONS, FOR HIS NAME'S SAKE . . .

Thus we have His name. He is Jesus the Saviour. He is Christ the anointed of the Most High, to be Immanuel, God with us. As Immanuel, He is our Wonderful Counsellor in His mediatorial work representing us at the court of the Father. He is Mighty God, although condescended to a humanity of flesh now glorified. He has been made Lord of all, as Peter came to realize on the housetop at Joppa, and declared to Cornelius the first of Gentile believers. Jesus the Christ has been made Lord of all in providential prospect; It becomes the part of every one who will, to make Him Lord of his life. This is the one on whose Eternity we meditate today.

Eternity! What a word! More potently, What a thought! Do we comprehend? Can we comprehend? We are subject to limitations because we are creatures of time; and being creatures, the fruits of time, we cannot comprehend the Eternal, except, ACCORDING TO THE REVELATION OF THE MYSTERY WHICH HATH BEEN KEPT IN SILENCE THROUGH TIMES ETERNAL, but now MADE KNOWN UNTO US, ACCORDING TO HIS GOOD PLEASURE WHICH HE PURPOSED IN HIM . . . TO SUM UP ALL THINGS IN CHRIST.

We are prone to form our concepts of eternity by our experience of time, but eternity as revealed in Scripture is vastly more than a concept of duration. It implies a state or quality of BOUNDLESSNESS, as suggested by Peter, AND THE GOD OF ALL GRACE, WHO CALLED YOU UNTO HIS **ETERNAL GLORY** IN CHRIST, or as Paul said FOR OUR LIGHT AFFLICTION, WHICH IS FOR THE MOMENT, WORKETH FOR US MORE AND MORE EXCEEDINGLY AN **ETERNAL WEIGHT OF GLORY.** That boundlessness carries far beyond the thoughts of time or space. Tennyson in his poem, "CROSSING THE BAR," caught a ray of eternal light when he sang—

"And though from out our bourne of **time** and **place**
The flood may bear me far,
I hope to meet my pilot face to face
When I have crossed the bar."

Time is a creation of God. The universe was created for a set purpose. God only knows the secret, but in the ordering of the universe, it was necessary for Him to order time. And we read in the ancient record, GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT

OF HEAVEN TO DIVIDE THE DAY FROM THE NIGHT: AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS. This was the implementation of His concept of time, and ever and anon, the elements of all creation have moved to the rhythm of the primordial fiat. All creation moves, and as surely moves to an end of purpose, and duration of time.

But what is time? Time is duration measured by successions. Successions are events following each other in a never-ending stream. In order to measure time, God set the rhythm of the spheres. The motions of our planetary system provide us with our time clock giving us days and years which we conveniently divide into hours, minutes, and seconds. Or in our larger concepts we measure time by generations; or centuries; or by eras; or ages, but God measures time by the transpiring of events. He only gives time for the events to occur in the realm of the finite. John on the Isle of Patmos heard the voice from amidst the SEVEN GOLDEN CANDLESTICKS, saying of the Church of Thyatira, AND I **GAVE HER TIME** THAT SHE SHOULD REPENT. God GIVES time.

However, God is not in time but above and beyond time. Some one has said, GOD LOOKS THROUGH TIME AS WE LOOK THROUGH SPACE. And in Amiel's Journal we read that, TIME AND SPACE ARE FRAGMENTS OF THE INFINITE FOR THE USE OF THE FINITE CREATURES.

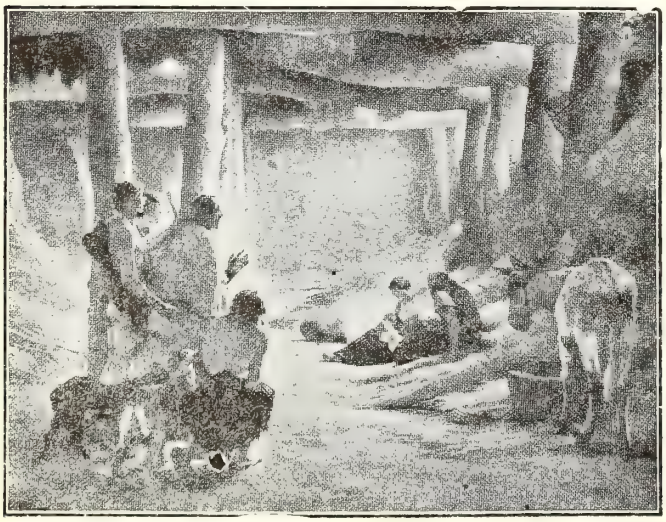
Time is for something to happen; for something to be fulfilled; and God is interested in time only for what transpires. To Him there is no past, present and future of time; To Him, only the Perpetual Eternal Present. He creates time to His purposes and involves Himself in time, and takes part in temporal events in the pursuance of His Divine Plan of the Ages. Says Ireneaus, Bishop of Lyons in the second century of the Christian

era, FOR THIS IS THE PROPERTY OF THE WORKING OF GOD, NOT MERELY TO PROCEED TO THE INFINITE OF THE UNDERSTANDING, OR EVEN TO OVERPASS OUR POWERS OF MIND, REASON AND SPEECH, **TIME AND SPACE**, AND EVERY AGE; BUT ALSO TO GO BEYOND SUBSTANCE, AND FULNESS OR PERFECTION. Time is the soul's essential capital, capital to invest in communion with Him for whose joy and communion we were made.

So God, the Eternal, entered into time when He made man in His image, but made him a creature of time; and when His plans had gone awry, not through His own fault or design but through the failure of man in his godlikeness of free will, He entered deeper into the elements of time, by the Incarnation. The eternal Son became a subject of time when He took on His humanity, and thereby elevated humanity to the sphere of eternity.

Far too often, the Incarnation is thought of, only as the thirty-three years Jesus spent in Palestine from His birth until His ascension. The union of Deity and humanity in Jesus was a union forever. That union is indissoluble and eternal. His body was, and is, flesh and bone, as He said upon His appearance to His disciples in the upper room, SEE MY HANDS AND MY FEET, THAT IT IS I MYSELF: HANDLE ME, AND SEE; FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE BEHOLD ME HAVING . . . AND THEY GAVE HIM A PIECE OF BROILED FISH. AND HE TOOK IT, AND ATE BEFORE THEM. Flesh and bone—not flesh and blood, for His blood had flowed from His pierced side, and as He had said, THIS IS MY BLOOD OF THE COVENANT, WHICH IS POURED OUT FOR MANY UNTO REMISSION OF SINS.

This Eternal Incarnation of the Son, WHO EXISTING IN THE FORM OF GOD, COUNTED NOT THE BEING ON AN EQUALITY WITH GOD A THING TO BE GRASPED, BUT EMPTIED HIMSELF, TAKING THE FORM OF A SERVANT, BEING MADE IN THE LIKENESS OF MEN, AND BEING FOUND IN FASHION AS A MAN, this Incarnation is a mystery deep and wide, FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY. This is the MYSTERY OF HIS WILL, ACCORDING TO HIS GOOD PLEASURE . . . TO SUM UP ALL THINGS IN CHRIST, THE



H. Le Roux

THINGS IN THE HEAVENS, AND THE THINGS UPON THE EARTH.

The Persons of the Godhead have ever been busy in the affairs of Eternity. Of that business and occupation little is revealed. There is a hint in Job of the sons (or angels) of God presenting themselves before Jehovah; And of ANGELS WHO KEPT NOT THEIR FIRST ESTATE, BUT LEFT THEIR PROPER HABITATION; Also, ANGELS BEING SPARED NOT WHEN THEY SINNED BUT CAST DOWN TO HELL; But the whole activity of the Eternal Christ in the Eternal Trinity, may be summed up in the words of Jesus, HITHERTO HATH THE FATHER WORKED AND I WORK. And the end came not when the Incarnate Jesus quit this earth. He left because of expediency. Remaining on the earth in visible presence, He could only minister to a few of humanity at a time. He would send ANOTHER COMFORTER in Spiritual power, with ability and desire to minister to all men at once—a convicter of sinner and a guide of saint.

No, the end came not in the ministry of Jesus when He ascended. His promise was, I GO TO PREPARE A PLACE FOR YOU, and LO I AM WITH YOU ALWAYS.

Jesus not only worked during His sojourn among men, but His work continues. From Hebrews seven we learn that, HE IS ABLE TO SAVE TO THE UTTERMOST, THEM THAT DRAW NEAR UNTO GOD THROUGH HIM, SEEING HE **EVER** LIVETH TO MAKE **INTERCESSION** FOR THEM. Paul very directly said to Timothy, FOR THERE IS ONE GOD, ONE **MEDIATOR** ALSO BETWEEN GOD AND MAN, HIMSELF MAN, CHRIST JESUS . . . John refers to His present work as that of an **ADVOCATE** WITH THE FATHER for those of the household of faith. How busy must He be with all of the souls of men in the feebleness of their faith and obedience; and will continue to be until the Church is complete and the time clock of God strikes the hour to close this dispensation. What said the angels to the disciples gazing into the heavens that had received Him? THIS SAME JESUS WHO WAS RECEIVED UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE BEHELD HIM GOING INTO HEAVEN. **THIS SAME JESUS**, the Eternal Son of God, Incarnate but glorified, will come again. Was this not what He had said at the last supper, I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF?

One day our Lord Jesus Christ will lay aside His mediatorial robes and don His wedding garment in preparation to receive His Bride. The work of dispensational intercession will be finished, the day of grace ended. He will have completed the building of His Church. He will be ready to sit upon His judgment seat where every man's work will be declared; where the works of HAY, WOOD, STUBBLE, GOLD, SILVER, PRECIOUS STONES, WILL BE REVEALED IN FIRE; where IF ANY MAN'S WORK SHALL ABIDE WHICH HE BUILT THEREON, HE SHALL RECEIVE A REWARD.

When shall this be? When the Lord shall call His Bride, the Church, to Him. FOR THIS WE SAY UNTO YOU, BY THE WORD OF THE LORD, THAT WE THAT ARE ALIVE, THAT ARE LEFT UNTO THE COMING OF THE LORD, SHALL IN NO WISE PRECEDE THEM THAT ARE FALLEN ASLEEP. FOR THE

LORD HIMSELF SHALL DESCEND FROM HEAVEN, WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND THE TRUMP OF GOD: AND THE DEAD IN CHRIST SHALL RISE FIRST; THEN WE THAT ARE ALIVE, THAT ARE LEFT, SHALL TOGETHER WITH THEM BE CAUGHT UP IN THE CLOUDS, TO MEET THE LORD IN THE AIR: AND SO SHALL WE EVER BE WITH THE LORD.

The last statement of the above quotation, SO SHALL WE EVER BE WITH THE LORD covers a range of events and experiences lasting through the vast reaches of Eternity, for the Lord Jesus Christ is Eternal, and the "EVER BE WITH THE LORD" is for Eternity.

The judgment seat of Christ will be the preparation for the marriage of Christ and His Bride, and will just precede it, THAT HE MIGHT PRESENT THE CHURCH TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT OR WRINKLE OR ANY SUCH THING, BUT THAT IT SHALL BE HOLY AND WITHOUT BLEMISH.

One is made to wonder what the AWARDS will be. The WELL DONE THOU GOOD AND FAITHFUL SERVANT, ENTER INTO THE JOY OF THY LORD would be enough. Some will hear Him say, THOU HAST BEEN FAITHFUL OVER A VERY LITTLE, HAVE THOU AUTHORITY OVER FIVE, OR TEN CITIES; or, I WILL SET THEE OVER MANY THINGS. Will we then receive a robe, and a crown. We do know that EYE HATH NOT SEEN, NOR EAR HEARD, AND IT HAS NOT ENTERED INTO THE HEART OF MAN, THE THINGS GOD HAS PREPARED FOR THOSE THAT LOVE HIM.

It is enough to know that the MARRIAGE OF THE LAMB IS COME, AND HIS BRIDE HATH MADE HERSELF READY. AND IT WAS GIVEN UNTO HER THAT SHE SHOULD ARRAY HERSELF IN FINE LINEN, BRIGHT AND PURE: FOR THE FINE LINEN IS THE RIGHTEOUS ACTS OF THE SAINTS.

It is very significant that **IT WAS GIVEN** to the Bride to be clothed in fine linen, the FINE LINEN which is the RIGHTEOUS ACTS OF THE SAINTS. It is given. Here is grace. No merit will be recognized then. If there are any sheaves presented at the judgment seat, they will be brought in by the grace of God—Precious sheaves garnered by the grace of God through the Lord Jesus Christ.

Thus the saints are working with Christ through His grace now, and will spend Eternity working with Him in ever-enlarging responsibilities. The marriage supper of the Lamb having taken place, the Bride, the Wife of the Lamb will enter into His reign with Him. For now the wedding garment will be laid aside and the Royal Purple of the Prince of the House of David will be put on. The day of His crowning cometh, for He hath never yet been crowned. He came to His own—to Israel, as the promised Messiah but Israel rejected Him. The only crown He received was one of thorns; The only sceptre, a reed, and instead of a throne, a cross. The Kingdom was at hand because the Prince was present and ready for His realm, but the subjects would have none of Him. Hence, He turned to the wooing of His Bride. She, the Church, is now making herself ready, and the signs of the coming Bridegroom are at hand. The Rapture may be expected at any hour. Then the Judgment Seat; The Heavenly Nuptials; The Marriage Supper; And then, the Royal Procession into the skies. The Groom, The Prince with His Bride, ready for His second advent.

What a day that will be! THEN SHALL APPEAR THE SIGN OF THE SON OF MAN IN HEAVEN: AND THEN SHALL THE TRIBES OF THE EARTH MOURN, AND THEY SHALL SEE THE SON OF MAN **COMING ON THE CLOUDS OF HEAVEN** WITH POWER AND GREAT GLORY. AND EVERY EYE SHALL SEE HIM, AND THEY THAT PIERCED HIM. AND WHEN THE SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE ANGELS WITH HIM, THEN SHALL HE SIT ON THE THRONE OF HIS GLORY: AND BEFORE HIM SHALL BE GATHERED ALL THE NATIONS, AND HE SHALL SEPARATE THEM ONE FROM ANOTHER, AS THE SHEPHERD SEPARATETH THE SHEEP FROM THE GOATS. This will be the judgment of the sheep and goat nations, judged upon the basis of their treatment of His Brethren, the sons of Jacob. That will be a blessed day for those nations that have given asylum to the Jew. What a dark day for all Jew baiters, the Hitlers and his ilk.

But what a day for Israel. Hear the word of Jehovah from the pen of Zechariah. AND I WILL POUR UPON THE HOUSE OF DAVID, AND UPON THE INHABITANTS OF JERUSALEM, THE SPIRIT OF GRACE AND SUPPLICATION; AND THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED; AND THEY SHALL MOURN FOR HIM, AS ONE MOURNETH FOR HIS ONLY SON, AND SHALL BE IN BITTERNESS FOR HIM, AS ONE THAT IS IN BITTERNESS FOR HIS FIRST-BORN. Then Israel will know the truth of Peter's answer to the high council of Jerusalem, when he was charged to preach no more in the name of Jesus. Then with shame they will hear, ringing down through the centuries the words, HIM DID GOD EXALT AT HIS RIGHT HAND TO BE A PRINCE AND A SAVIOUR, TO **GIVE REPENTANCE TO ISRAEL,** AND REMISSION OF SINS. Then will Israel accept and acclaim Him. Then will He be crowned in very truth, KING OF THE JEWS. Then will He set up His Kingdom; Then will begin the thousand years of reign by the son of David, the Son of God.

The conditions of the period of Tribulation preceding the Millennium, and the Kingdom of a thousand years cannot be considered here. Neither the loosing of Satan; his deception of the nations; or the judgment of the Great White Throne. Sufficient unto this moment is the fact, that, HE MUST REIGN, TILL HE HATH PUT ALL HIS ENEMIES UNDER HIS FEET . . . AND WHEN ALL THINGS HAVE BEEN SUBJECTED UNTO HIM, THEN SHALL THE SON ALSO HIMSELF BE SUBJECTED TO HIM THAT DID SUBJECT ALL THINGS UNTO HIM, THAT GOD MAY BE ALL IN ALL.

Beyond that, we know not what the occupation of the Lord Jesus Christ will be, but be this our faith, that, whatever our God in Holy Trinity doeth, He doeth well, and to that we lay our trust.

Cedar Falls, Iowa.

# MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

## TEACHER IMPRESSIONS AT LOST CREEK

### Doran and Nancy Hostettler

In our work, it seems as though you don't really get to know a person until you sing **with** him and pray **for** him. We've had many opportunities to do both here at Riverside, and, in two short months, we have been blessed with many new friendships and unforgettable memories. We both love teaching and we believe we can serve the Lord in the classroom.

It would be impossible to overestimate the value that might be gained if all our friends in the Brethren Church who have never visited here would do so. You will never really understand or appreciate Riverside until you do; and afterwards, it will always be a part of you.

**Mr. and Mrs. Doran Hostettler, teachers at Riverside (A. C. graduates)**

## A JEEP FOR NIGERIA

It is likely that by the time you read this item the Nigerian missionaries will be using the new Jeep which the Missionary Board recently shipped to the field. This adds one more to their fleet of vehicles so necessary to carrying on the work there.

On October 22, a new, bright red, four-wheel drive CJ6 Universal Jeep, with a winch mounted on the front, was delivered to the pier in New York to be loaded for shipment to Nigeria, Africa.

Thanks to Mr. Al Shott, a Christian dealer in Dover, Ohio, we were able to get the Jeep at an excellent price. The Lord truly had a hand in this matter, and it is another evidence of answered prayer.

We are also indebted to Dr. John F. Locke and Dr. Louis Glen Locke, sons of the late Mrs. Turah Locke, whose generous gift made the purchase of the Jeep possible. We dedicate this vehicle to the Lord and pray that it will serve His cause well in a needy land.

## NEWS ITEMS

### Building Plans for Scottsdale Church

Preliminary plans for the Scottsdale Brethren Church have been approved by the Executive Committee of the Missionary Board and forwarded to the architect who is proceeding with the working drawings, hence a new building should soon be taking shape for this newly-organized Brethren church.

Please keep your Ten Dollar Club gifts coming so that there will be funds with which to complete this place of worship. One way in which we may express gratitude for our own churches is by giving that others may enjoy a similar blessing.

### Dale Long Attends Elgin Meeting

Dale Long, from the Missionary Board office, met with the Foreign Mission Commission of the General Brotherhood Board of the Church of the Brethren, at Elgin on November 12 and 13. Because of our joint missionary program in Nigeria, the Brotherhood Board always graciously invites representatives from our Board to meet with them in the interest of world missions.

### Reverend Stewart Supplies at Sarasota

Reverend and Mrs. C. A. Stewart have left Nappanee for approximately 3 months at Sarasota, Florida, where Reverend Stewart will serve the Brethren Church as interim pastor until February 1, 1960.

Reverend Lyle Lichtenberger, minister at Sarasota for the past three years, has resigned, effective November 15, and Reverend J. D. Hamel will assume the pastoral duties on February 1, 1960. Reverend Lichtenberger has given excellent service to the church during these three

years and he leaves many friends who wish him well as he enters a new field of service.

The Sarasota Church and the Missionary Board are grateful to Reverend Stewart for his willingness to pastor this flock until the coming of Reverend Hamel.

**Another Daughter at the Newark Parsonage**

Reverend and Mrs. Thomas Shannon of Newark are announcing the arrival of a brand new daughter, Laurel Annette, on November 13th. The Shannons have been located at Newark since August 1, when Reverend Shannon became pastor of the Brethren Church in that city. Our heartiest congratulations to you—Ruth and Tom!

## HEAR YOUR MISSIONARIES VIA TAPE RECORDING

The following described tape is being made available to churches on a RENTAL BASIS.

**CONTENTS OF TAPE:** (1) 20 minutes of greetings from your Argentine missionaries to General Conference of 1959; (2) 30 minutes of typical radio program: "Adelante Juventud" with an English commentary by Rob Byler over and in place of the Spanish message.

**EQUIPMENT NEEDED:** A **double-track** recording machine must be used. The tape is recorded at a speed of 7½:p.s.

**COST TO CHURCH:** $1.50 rental fee payable at time of placing order **plus** first class postage to return tape which will be 50-75c.

**HOW TO ORDER:** Please fill in the blank below **completely** and mail along with check for $1.50 to the —**Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.**

**ORDER BLANK**

**(Please allow at least two (2) weeks for us to receive this order blank and send tape on date requested.)**

**Date of intended use:**

**1st Choice**_____, **2nd Choice**_____

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**This tape is being rented with the understanding that it will be used properly and returned by first class mail within 24 hours of the date used as indicated on this form.**

**Have you enclosed a check for $1.50?**

# Spiritual Meditations

**Rev. Dyoll Belote**

### CONSCIOUSNESS OF THE DIVINE PRESENCE

**"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Psalm 139:7.**

ONE OF THE MOST TRAGIC failures of life is that of not being able to sense the presence of the unseen, but nonetheless real, presence of God in our lives. Poverty of spirit and hurt to body and mind result when we do not realize and practice the presence of the Divine.

In the early days of Christianity those who named the name of Christ often endured fearful persecution, and hosts of them died for their faith. They were compelled to meet in secret places, in caves or the catacombs. One of these groups harbored a traitor who reported the hour and place of meeting to the civil authorities. When they were gathered, and were in the midst of their worship the soldiers burst in the door of the meeting place, took down the names of the worshippers, and after notifying them to appear in court at a certain hour prepared to depart. Someone in the congregation called out to the officer: "Centurion, you failed to get the name of one of us." "Who?" demanded the centurion. "You failed to take down the name of Christ; He is here in our midst." With scornful manner the soldier turned on his heel, saying at the same time, "Oh, that is different."

His presence with us and our ability to discern that presence will make all the difference in the world in our worship, in our work and in our pleasures. "Place your hand in the nail-scarred hand."

# Laid to Rest

SWIHART. Ira Swihart, 63, member of the Roann First Brethren Church, passed away Oct. 10. Deacon in the church since he was 19, and served the Lord faithfully. Services in charge of the writer, assisted by the Rev. John Mishler.

Herbert Gilmer, Pastor.

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Yes, my child, Christmas is giving, in the name of Christ. But—Christmas is also **receiving!** Is that hard to understand? It shouldn't be. What would you think of the Christmas "spirit" of a friend who wasn't even grateful enough to thank you for a present? If he has the Christmas spirit at all, he will receive it with joy and gratitude and thanks, because of the love which prompted the gift. The Bible says that God so loved this world that He gave His only Son, and that "as many as received him, to them gave he power to become the sons of God . . . " As many as **received** Him! When we understand that receiving is even more important than giving, at Christmas!

Dale Evans Rogers in
CHRISTMAS IS ALWAYS
(Fleming H. Revell Company).

# National Goals Program of The Brethren Church

**Again this year the National Goals Program Committee is attempting to help the local churches to meet the goals as set up by the committee and approved by General Conference by presenting a series of articles dealing with the various sections of the Goals Program. These articles are written by the members of the committee and are aimed at giving some practical suggestions as to how these goals benefit your church and how your church can attain these goals.**

**The first of these articles is herewith printed. Miss Helen Shively, who has been active in Sisterhood and W. M. S. for a number of years, and who is interested in all of the auxilliaries of the Brethren Church, is the writer of this article. Read it carefully—then put its suggestions to work in your church.**

**Henry Bates—Chairman**
**National Goals Program Committee.**

## VII. ACTIVE AUXILIARIES IN LOCAL CHURCH

| | | | |
|---|---|---|---|
| 1. | Woman's Missionary Society affiliated with National W. M. S. | 2 | _____ |
| 2. | Junior and Senior Sisterhood of Mary and Martha | 2 | _____ |
| 3. | Laymen's Organization | 2 | _____ |
| 4. | 50% of men registered with local and National Laymen's Organization | 2 | _____ |
| 5. | Boys' Brotherhood | 2 | _____ |
| 6. | B. Y. C. or C. E. (Sunday Evening youth group) | 2 | _____ |
| 7. | Signal Lights and/or Junior Church | 2 | _____ |
| 8. | A Local Brethren Youth Board and Brethren Youth director in each church | 2 | _____ |

ACTIVE AUXILIARIES are those societies which aid, support, and cooperate with the work of the church. In our denomination we have six groups that should be active in each local church, namely, The Woman's Missionary Society; the Sisterhood of Mary and Martha; The Signal Lights; The Laymen's Organization; The Boys' Brotherhood; and the Brethren Youth. Let us look at the objectives of each group as stated in each constitution. I trust each church will evaluate its own groups in the light of these aims.

* * *

The Woman's Missionary Society is the oldest auxiliary, dating from 1887 when the Sister's Society of Christian Endeavor, later to become the Woman's Missionary Society, was organized. For over seventy years this group has endeavored "To promote Christian culture; To do home and foreign missionary work; To raise funds for enlarging the borders of the church; To disseminate the principles of Christian religion; To advance Christian womanhood."

With these high objectives in mind let us think how a Woman's Missionary Society can help your local church. I will mention two ways; can you think of others?

By instilling a vision and zeal for missions in the women of the congregation the enthusiasm of these ladies can infect all the other members of the church.

Through schools of missions and public services a need and concern for others is shown. We all know that when a church as a whole, as well as the individual members, begins to think in terms of others instead of self, its work and influence is greatly increased and blessed.

How is your Woman's Missionary Society doing?

* * *

Through the efforts of the W. M. S., we have the Sisterhood of Mary and Martha. In 1913, this group became a national organization and adopted a constitution. It is from this constitution that we read these objectives: "To promote a deeper devotion to Christ among the young women of the church; To increase the spirit of sisterhood among the young women; To do missionary and benevolent work and any other tasks they can perform."

Through the S. M. M., the girls are trained in the work of the church and in benevolent giving both in the local church and abroad in the mission field. For many years the girls have rolled bandages for use in the medical

phase of our mission work. From a brochure entitled, "The Brethren Church in Faith and Action," I would like to quote a statement that shows the great value of the S. M. M.: "Most of the women now serving as missionaries in the church have received training in the Sisterhood." Does your local church have the advantage of a Sisterhood of Mary and Martha? If so, are you using this organization to its capabilities?

* * *

The Signal Lights organization is supervised by the Woman's Missionary Society, and its patroness is appointed from that group. The words, "Children's Missionary Society" appears on the title page of its constitution and its aim as stated is "to develop a heart-gripping knowledge of missions that will lead the children into definite service for Christ, our King."

What better place for our young ones to learn the value of missions than in a Junior church. These children are not too small to be thinking about missions and to know some of the pleasures and problems found in the lives of our missionaries.

If your church has a Signal Lights (or Junior Church) organization, your children are learning lessons that they will never forget. The foundations of their Christian lives are stronger for their having been taught such lessons. If your church doesn't have such a group, will you please think about organizing one in the near future?

* * *

The men of the denomination decided they needed an organization, so in 1919 the Laymen's Organization was begun. The constitution of this group reads: "To exalt the name of Jesus Christ above every name; To secure the promotion of a sense of comradeship and unity among the Brethren laity; Increased efficiency and more profound spirituality among the laity and in the missionary and educational activities of the denomination."

In those local churches where a Laymen's Organization is active an increased interest of the men in the work of the church has been very evident. As a group, many tasks are done that help the appearance of the church property as well as strengthening the interest bonds between the men and their church.

How active is your Laymen's Organization?

* * *

As the Woman's Missionary Society sponsored the Sisterhood of Mary and Martha so the Laymen's Organization sponsored the Young Men's and Boys' Brotherhood. "The object of this organization is to promote among the young men and boys of the Brethren Church planned Bible study, missionary zeal, and inspiration to walk in the Spirit and bear the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

This organization tries to help each boy develop a good Christian life. Through their meetings the boys are led to a knowledge and awareness of Christ and His teachings. Also through their projects they are taught the great good that comes from participation in a missionary program. How strong is your Brotherhood organization?

The ideals and attitudes that are given to the youth of our church through the Sisterhood and Brotherhood will be the ideals and attitudes of our future church because they are our future Church.

* * *

In 1946 the General Conference authorized the creation of a Brethren Youth Board and a Brethren Youth Director. In turn the churches were encouraged to establish youth boards and youth directors for their local congregations. Three points listed in the constitution of the National Youth Board are applicable to each local church. They are: "To coordinate all the phases of youth effort in the church; To enlist, stimulate and guide young people in the channels of Christian service; To promote the teaching of missions among the youth and the encouragement to enter missionary service."

In the local church the youth board would advise the youth director who in turn would supervise the activities of a Brethren youth group. A Brethren Youth organization is a splendid one for a church to have, in that the boys and girls meet and work together in worship and play. However this youth group should not take the place of the Sisterhood and Brotherhood groups. Each organization has a definite place in your church and each one has a definite bearing on the formation of the well-rounded Christian lives of the youth in your church. Hence all groups are needed.

In reading the goals as set forth by the General Conference you will see that a section deals with these auxiliary organizations. How does your church rate? If your church is lax in any of these areas now is the time to "put your shoulder to the wheel" and push with all your might so that by conference time next August you will be able to say proudly, "We made the goals."

Helen Shively.

## Beautiful Bible

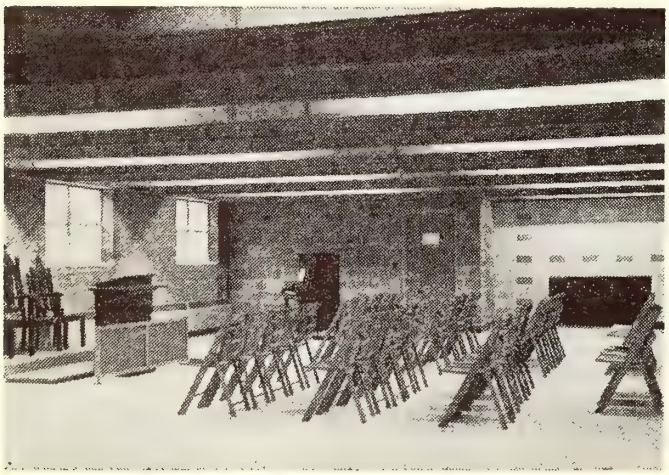
### Clara Fennema

**A Bible to be beautiful**
**Need not be new and trim,**
**Though Bibles all are precious for**
**They speak to us of Him.**
**But those most beautiful to see**
**Have covers that are worn,**
**And pages neatly mended where**
**They have through use been torn.**
**A lovely Bible has tear stains**
**Where sin is pointed out,**
**And tears of joy where grace is found**
**And faith removed all doubt.**
**A Bible is most beautiful**
**When it is worn and old,**
**For through its pages, read so oft'**
**Flow blessings manifold.**

**—The Banner.**

# LOUISVILLE, Ohio, BRETHREN DEDICATE NEW EDUCATIONAL UNIT

OCTOBER 11TH, 1959, was a happy day for the Louisville Brethren Church, for on that day the new educational unit was dedicated. The construction of this $85,000.00 unit was begun last fall. But after the basement unit and basement walls were erected, winter weather set in and no work was done until spring. After work was started again in the spring the Canton laborers went on strike. And for three weeks of nice weather no one showed up on the job. After the strike was settled there was some rainy weather.



**View of the basement, showing fireplace.**

The delays made the day of dedication all the more wonderful, for on that day we saw the fruit of our labors. The building committee was very faithful and met often to give us a building of which we are proud. Glenn Miller made a wonderful Chairman, and the Schwabs were especially helpful, Albert with his experience in buildings at Ashland College and Mrs. Schwab acting as Secretary.

Dr. J. Garber Drushal was the speaker for the two services. The morning service was designated as the Dedication of Life and afternoon as dedication of building. Without solicitation the offering amounted to around $1,400.00. The afternoon service, as well as the dinner, was held in the fellowship building.

The fellowship hall is on the main floor and on a level with the Church auditorium and will be used for larger banquets, rallies and wedding receptions. Three accordion doors separate the room into three class rooms along wtih a large assembly room and will be used by the Junior department of the Sunday School. There is also a large kitchen with ample cupboard space. There are two large halls, one to the East and one to the West, along with cupboard space and a large storage room for tables and chairs. This floor connects with the main auditorium and the old nursery rooms.

The top floor is being used for the Primary department. They have an assembly room and three class rooms large enough to accommodate larger classes if necessary.

Two rooms are being used by two adult classes for the present. One room will seat nearly 50 pupils. The men's rest room is on this floor while the ladies' room is on the main floor. This floor leads into the top floor of the old educational building by a passageway.

The basement is one large room and will be used for all class meetings, youth activities and an assembly room for the Intermediate department of the Sunday School. It also has a large storage room.

The new basement leads into the old basement. The floors of the old basement were recemented and were divided into three class rooms as well as a long hall which leads into the new basement. These class rooms are being used by the Junior High department.

Each Sunday School class now has its own room with the exception of the older mixed group which meets in the main auditorium. There is one room not being used at the present, which will make possible an expansion program for the future.

The building is 62 feet in length. This, with the 50 feet of the old educational unit, gives us a building 112 feet in length. Both these units are of brick construction. The fellowship hall is 45 feet in width and the top and basement floor 30 feet. The building is so constructed that it can easily be joined to a new sanctuary to be erected to the East in the future.

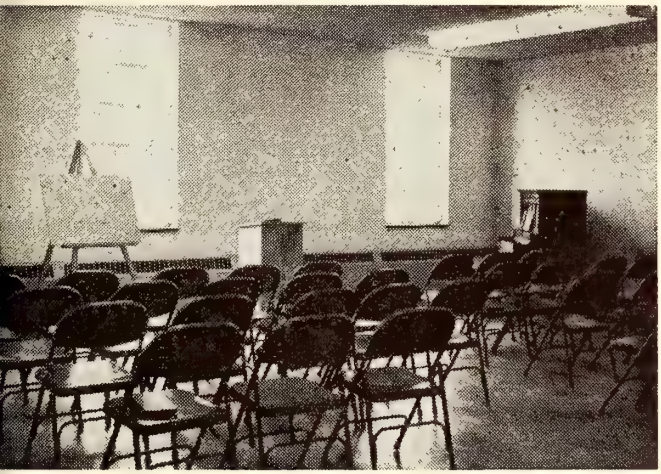
The church has ample space for parking in the five lots it owns. Three of these lots are East of the present parsonage and run to North Nickel Plate Street and one to the West of the Parsonage. When the new sanctuary is erected, the old frame Church auditorium will be torn down, giving ample space for a nice front lawn. The house in front of the new addition and the one on the lot to the East will be rented for the present as well as the one West of the Parsonage.

Pray that the Lord may make us worthy of this fine addition and that soon we may occupy every space, thus hastening the new sanctuary.

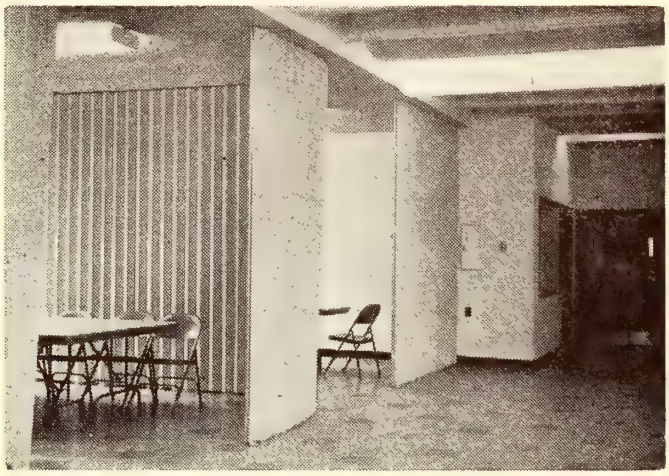
L. V. King, Pastor.

**Building Committee**

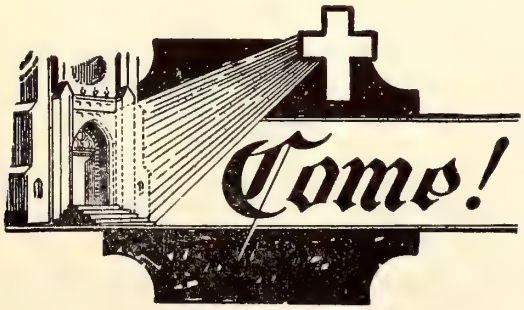
**Standing—Rev. King, Russell Fallot, Lewis Minton, Louis Snyder, Glenn Miller, Wade Johnson and A. E. Schwab. Seated—Mrs. Leo Sainer, Mrs. Ethel Drexler, Mrs. Homer Newhouse and Mrs. A. E. Schwab.**



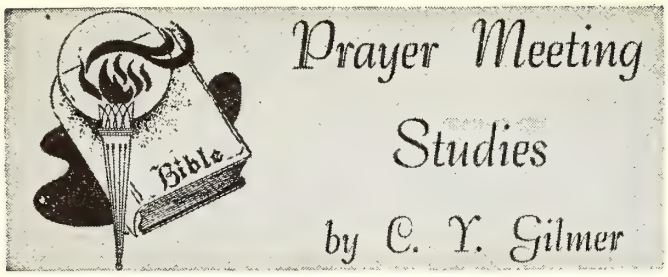
**This picture shows the assembly part of fellowship hall.**



**Fellowship Hall, showing accordion doors in part.**




Attend Church regularly every Sunday of the year




### WHILE THE HEAVENS WITH MELODY RANG

I should like to have heard the glad tidings that night
When the glory of God shown with radiant light
And the heavens with melody rang.
I should liked to have worshiped at that manger bed
To have knelt where the cattle and oxen fed
While the heavens with melody rang.
But to God's chosen few came the message of love
When the Savior came down from His palace above
And the heavens with melody rang.
But again in His plan there shall come a glad day
When the harpers of God in great triumph shall play
Till the heavens with melody ring.
Then the saints of all ages who've followed His star,
The redeemed and victorious shall come from afar
While the heavens with melody sing.
When the ransomed in glory shall sing a new song
We'll hear the great music and join with the throng
Till the heavens with melody ring.

—Mary Stoner Wine.

THE FIRST CHRISTMAS GREETING meant more than a "Merry Christmas" (Luke 2:10). It put an end to fear caused by sin (Gen. 28:17) with the joy of a saving Light (Isa. 9:2; 60:2, 3), and a saving Love (Rom. 5:8).

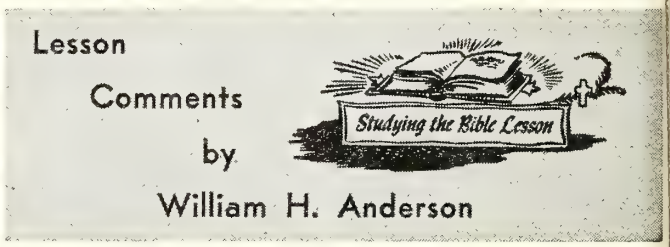
The announced coming of John the Baptist as the forerunner of Christ was a foretelling of an event of "joy and gladness" (Luke 1:14). The visit of Mary after the miraculous conception with her cousin Elizabeth caused Elizabeth to rejoice with loud praise (Luke 1:41-45). Mary herself greatly rejoiced (vs. 46, 47). This joy meant more to these saints than the common mirth of Christmas (Luke 1:76-79). Merriment is short-lived, but the joys related in the first Christmas are the ones that "through all time abide" (Luke 2:28-32). This was because they KNEW the MEANING of the birth of the Saviour (Luke 2:20).

Out of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's city was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousand-fold more sweet
Suddenly sang, Glory to God, and peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet without a word
We started through the fields to find the Christ.

—John Erskine.

The three wise men rejoiced when they saw the sta (Matt. 2:9, 10). Their study of Daniel 9:25 plus wha the scribes of Jerusalem knew as recorded in Micah 5: brought them to their desired destination (Matt. 2:2 The most precious boon for all mankind is the Saviou (Luke 2:11). There may be mirth without the Saviou but there cannot be joy without Him (1 Tim. 1:15). Th shepherds knew that "Christ the Lord" is the Saviou of all (Luke 2:17). This good news is to "all that are afa off" (Acts 2:39) and is intended for all generation (Matt. 28:19, 20). The glad tidings of the Saviour wer prophesied to all of the past generations so that the who believed in Him were saved (Gen. 15:6; Rom. 4:3)

Surely, we should rejoice at Christmas and give thank (2 Cor. 9:15). And, like the wise men, we should giv gifts to Jesus Christ alone at Christmas (Matt. 2:11) This we do by helping the needy in the name of Chris (Matt. 25:40; 1 John 4:20). Christmas should be a national holiday just as the Jews established Purim (Esther 9:28). So Christmastide is a time for honoring the Lord Jesus Christ (1 Cor. 10:31). It is a time fo receiving gifts from God (Rom. 8:32).

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**Lesson for December 20, 1959**

**GOOD NEWS FOR THE WORLD**

**Lesson: Luke 2:8-14; Acts 11:19-26**

FROM THE pages of the **Saturday Review** comes this thought-provoking account:

"Last night John Elzy, watchman at the Grand Eagle Department Store, while making his rounds of the bargain basement, found the body of a man lying under a counter. He was thin to the point of emaciation, apparently in his middle thirties, and was shabbily dressed. His pockets were empty and there was no mark of identification upon his person.

"Store officials believe that he was trampled in the Christmas rush and crawled under the counter for shelter. But they were unable to account for what appeared to be nail wounds in his hands. The police are investigating."

Jesus Christ came into the world over 1,900 years ago. To a troubled, distressed world, His coming was indeed Good News from God. Yet, in less than four years, the world trampled Him under feet!

THE GOOD NEWS FIRST CAME TO LOWLY SHEPHERDS. "And there were in the same country shepherds abiding in the field . . . " (Luke 2:8).

"Not to Herod, not to Caesar, not to the chief priests, but to lowly shepherds watching their flocks by night.

Tradition long had insisted that when the Messiah came His advent would be announced from a watch-tower called Migdol Eder—a tower from which, day and night, shepherds watched certain flocks set aside as temple sacrifices. What a perfect touch for the announcement of the coming of the Sacrificial Lamb of God!" (Frank S. Mead).

**How glad we ought to be that the GOOD NEWS is not restricted to the high and noble, nor to the rich and mighty! Even as God was concerned about the shepherds, so is He concerned about us.**

THE GOOD NEWS WAS HERALDED BY THE ANGEL OF THE LORD. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke 2:9).

The Heavenly Messenger demonstrated the supreme importance of the Good News. The angel's message proved to be "good tidings of great joy."

**Stop to think how devoid of joy and peace the world would be without the Good News which makes Christmas possible!**

THE GOOD NEWS, THOUGH FIRST GIVEN TO THE SHEPHERDS, IS MEANT FOR ALL MEN. "I bring you good tidings of great joy," said the angel, "which shall be to all people" (Luke 2:10).

Good News for all men! Not only for the Jews (as Peter thought); not only for "good" people (as the Pharisees thought); not only for Christian people (as the Church of today often thinks)!

**God intended that the "no-account" Gentiles should have this Good News; and the sinful, despised publicans; as well as the drunkard and the fallen woman who live across the tracks!**

THE GOOD NEWS CONCERNS THE BIRTH OF A SAVIOR, EVEN "CHRIST THE LORD." "For unto you

(Continued on Page 16)

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

Would you like to become a better teacher and thus make this year the greatest in your teaching career? Let me pass along a tip that will help. Do something each day toward getting ready to teach next Lord's Day.

### WOULD YOU BE A BETTER TEACHER??

| IS THIS YOUR PATTERN? | TRY THIS . . . |
|---|---|
| 1. As teacher, you lecture, the pupil listens. | 1. As teacher, you lead, the pupils participate. |
| 2. Your quarterly is very conspicuous as you teach. | 2. The quarterly is at home. Your Bible is the textbook. (An outline is used.) |
| 3. You have much material to cover—no time to make pupil application. | 3. Make the Bible live by pointing out personal application along the way. |
| 4. What the pupil says is not important. He is to be seen and not heard. | 4. What the pupil says is important to him, and therefore to the teacher for it will help the teacher to meet the pupil's needs. |
| 5. Time is short—covering the lesson is all that is important. | 5. Eternity is at stake; therefore we teach to achieve the aim of the lesson. |
| 6. Method is unimportant, just so long as I give the facts. | 6. Variety is the spice of life, and every lesson has its own best method of presentation. Variety of presentation adds zest. |
| 7. I teach because I do not want to let the superintendent down. | 7. The Lord Jesus called me to teach; therefore I will do my best for Him. |
| 8. I am extremely busy with the affairs of life, and can only give a few minutes on Saturday night for preparation. | 8. Teaching Sunday School is my most important task as a Christian; therefore I will prepare daily even though it means sacrifice. |
| 9. I am a business man or a housewife, not a theologian and will never master the whole art of teaching. | 9. I am a Christian, and by the grace of God with Paul I can say, "I can do all things through Christ which strengtheneth me."—Phil. 4:13. |
| 10. I don't have time to call on my pupils. | 10. I call on my pupils to show them I am interested in them and their salvation. |

## Sunday School Lesson Comments

(Continued from Page 15)

is born this day . . . a Savior, which is Christ the Lord" (Luke 2:11).

No wonder it was GOOD NEWS! The world desperately needed a Savior. The Jews thought their most urgent need was for a Political and Military Deliverer. Not so! **Greater and stronger than the Roman yoke of bondage was the Satanic yoke which made them slaves to sin!**

Finally, THE GOOD NEWS IS TO BE PROCLAIMED OVER ALL THE WORLD SO THAT ALL MEN MIGHT HEAR AND BELIEVE.

The early Christians understood this to be the purpose of the Gospel. Upon the persecution of Stephen, the believers were "scattered abroad." "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts 11:20-21).

> "Two-thirds of the people of the earth had no Christmas last year because they knew nothing about it. Although the Christian church has celebrated Christmas for more than 1,800 years—observance beginning in the second century—there still remain vast areas, where not even the name of the Christ Child has yet penetrated. More than one billion people have never heard the Christmas story." **(Community Tidings).**

**The story of Jesus Christ is GOOD NEWS! What are we going to do about it?**

### CHURCHES WARNED BY FIRE INSURANCE GROUP; IT URGES FIRE DRILLS FOR SUNDAY SCHOOLS

From the National Fire Protection Association's headquarters in Boston came the annual warning of the danger of church fires as the heating season began. During the past year church property valued at $18,166,000 was destroyed by fires, the association reported. The loss in dollars was not quite as great as the previous year, but the number of fires was greater—4,200 individual church fires. The worst disaster was the fire which wrecked St. Mary's Roman Catholic Church in Moulton, Maine, causing a loss of $400,000.

In analyzing the blazes in church structures, the first cause cited by the fire protection association was defective heating systems. Incendiaries were listed as the second major cause. Faulty electrical wiring was the third. It urged churches to install sprinkler systems and automatic fire alarms, and to have exit drills during the Sunday school hour.

### NEW WAVE OF INCIDENTS AGAINST RUSSIAN JEWS IN RUSSIA; APOSTATE JEWS LEADING ATTACKS

Soviet provincial newspapers and reports of traveler recently in the Soviet Union indicate that there has bee a sharp increase in Soviet attacks against Judaism an religious Jews. Anti-Semitic violence was reported t have increased. The most striking example of anti-Jewish material in the press was contained in the September 27 issue of **Dnestrovskaya Pravda,** published in Tiraspol, Moldavia. Three articles that occupied more than a page of this issue was devoted to attacks on Jews and Judaism. The major article was presented over the names of three Jews who declared they had renounced Judaism They called it a fraud and accused various religious Jews in that city of being thieves. An unsigned article in the same issue said synagogues in the United States served "the ruling circles of the U. S. A." and termed Judaism "the enemy of the revolution and of socialism.'

The third article asserted that a woman with a Jewish name, Shendel Isiofovna Roitman, had tried to bribe school officials to have her daughter enrolled in a teachers' institute. The paper also carries a cartoon showing Jews practicing deception by means of an alms box. However, the newspaper refers at one point to Premier Khrushchev's mention of the role of Jews in Soviet rocket successes and at another point to many outstanding Jews in the world.

Anti-Semitic violence and propaganda in recent weeks were reported to have been far more extensive than the single reported incident in the Moscow suburb of Malakhovka, where an attempt to burn down a synagogue took place October 4. It is now reported that the woman who died in that incident, Mme. Sarah Gordovskaya, did not die by accident, as first believed, but was strangled and her body thrown into the blaze.

Copies of the anti-Semitic leaflets posted in Malakhovka at that time have now reached this country. These show that they were signed with the initials of an organization calling itself "Kill the Jews and Save Russia." Circulars of similar content are reported to have been distributed in at least three Ukrainian cities, Kharkov, Kiev, and Vinnitsa, on the eve of the New Year. One of the leaflets that has reached this country criticizes the Bolsheviks for having rushed to give the Jews equality.

It is reported that on the eve of the New Year windows in the Great Synagogue of Moscow were broken, and this was repeated several days later. On the holiday itself, in the town of Timiriazevski, hoodlums are said to have broken into an apartment being used for a prayer meeting and to have beaten the worshipers.

* * *

### MINNESOTA CHURCHES AID "FORGOTTEN AMERICAN;" ESTABLISH NEW EFFORT TO HELP INDIAN FAMILIES

The St. Paul Council of Churches is extending a helping hand to the community's "forgotten man," the Indian. It has recently embarked on a major effort to locate Indian families, work with them on their problems and bring them into community life. "The Indian often is frustrated," said the Rev. H. C. Bradshaw, executive secretary of the council. "He encounters as much discrim-

ination as Negroes, or more. Probably he has not found suitable housing. He is not readily accepted when he looks for a job. His clothes may not be good, nor his education extensive, so he does not feel at home in churches or other community centers."

A social worker, Janet Huisenga, will devote full time to searching out St. Paul Indian families, gathering data about them, discovering their needs and relating them to the community and its churches.

* * *

**PROPERTY TURNOVER TO CHURCH OR CHARITY POPULAR; PLAN HAS APPROVAL OF INTERNAL REVENUE SERVICE**

More and more people are turning over property to church and charitable foundations and trusts for investment, a tax expert declared recently. Sidney Prerau of Larchmont, New York, director of the J. K. Lasser Tax Institute, said plans are advantageous to the giver and the receiver. He spoke at the national charities conference of the Evangelical Lutheran Church.

Under a life income contract, one can turn over one's property to a church or charitable group which invests it, Mr. Prerau said. It gives the income from the investment to the donor as long as he lives and on his death keeps the property, he explained. He said that in the case of a tax-free trust the securities given to a church are sold and non-taxable bonds are purchased, the income of which is given to the donor.

In such cases, the donor can avoid a capital gains tax, gets a deduction for contributions on his income tax and has tax-free income for the rest of his life.

Mr. Prerau stressed that there was "no illegality, immorality or any condemnation" as far as any such tax plans were concerned. Congress intended to help churches and charitable organizations permitting such deductions, he declared.

* * *

MORE than 500 New Jersey pastors sounded a protest against non-Christian Christmas parties such as are customarily held in offices and industrial plants. Members of the Clergy Committee for Christmas Observance sent letters to 2,500 business executives throughout the state urging that "if there is a company party—make it a family affair" because "the chances of the other fellow getting home safely will be so much better than if he celebrates with the boys." The letter urged management to give food gifts, not liquor, for the sake of creating more goodwill. "Food gifts can be shared with loved ones and are always acceptable," the letter said—for "everyone eats."

* * *

IF the United Temperance Movement of Minnesota has its way, beer advertising in 'the land of sky-blue waters" will be placed under the same restrictions that govern liquor advertising. The movement has announced this as one of its 1961 legislative goals. This would mean, according to the Rev. Wilbur H. Korfhage, administrative director of the United Temperance Movement, that beer dealers would be unable to feature women or family scenes in their advertisements, or to claim any healthful benefits from their products. Mr. Korfhage says the outlook is not altogether dark. The state liquor commissioner, at the urging of the Temperance Movement, has directed airlines based in Minnesota to cease their advertising of "champagne flights!"

* * *

THE well-known "Sermons from Science" films so highly effective in the military services and other places, are now being used by hospital and prison chaplains across the nation. A new film program begun some months ago by the Moody Literature Mission is making this possible. Under this plan four prints of MIS films are being made available for showing exclusively in hospitals and prisons. A minimum fee is charged to cover the cost of postage and handling. Response has been excellent and it is expected that more titles will be added to this special film library.

* * *

A MOVE for the erection of a "Christ on the Mountain" monument in the Black Hills National Forest in South Dakota has been given impetus by an action of the Bureau of Land Management of the Department of the Interior. The Bureau has withdrawn from all forms of appropriation 224.21 acres as the site for the monument. The movement for the erection of the "Christ On The Mountain" monument is headed by Sen. Francis Case (R.—S.D.) and a private group in Spearfish, South Dakota. While on Government business in Rio de Janeiro, Brazil, last year, Sen. Case saw the statue of "Christ the Redeemer" and upon his return thought that such a monument would be appropriate in America. A non-sectarian venture, the statue of Christ will stand on a pedestal upon which will be engraved quotations from the Sermon on the Mount.

* * *

A LUTHERAN Sunday school teacher accomplished an unusual mission during Nikita Khrushchev's visit to this country last October. She delivered to the Russian embassy in Washington a red letter Bible as her personal gift to the Soviet premier. Mrs. Howard K. Reinhardt, of Trinity Lutheran church, Hagerstown, Maryland, said she had no trouble getting into the embassy, and a Russian official assured her that the gift would be received by the premier, along with hundreds of other gifts from Americans. This was the only Bible among them she was told. Inside the Bible Mrs. Reinhardt had placed a personal note urging Mr. Khrushchev to accept Christ as his Saviour. "Jesus Christ has changed men's minds and hearts as no other personality could," she said, and she "felt that Mr. Khrushchev should have an invitation to meet this one personality so different from the ones he is accustomed to meeting."

* * *

CHRISTIAN CENTURY reports that Protestant Churches are helping to promote what it calls "lurid distortions of the Bible." The Protestant weekly declared that public approval of Hollywood's biblical movies constitute endorsement of the biblical distortions in them. The magazine criticized such movies as "The Ten Commandments," "The Prodigal," "Samson and Delilah" and "David and Bathsheba," describing them as "anti-biblical."

# ROANN, INDIANA, REPORTS SPECIAL ACTIVITIES

## NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

### HELP TO PUBLISH PAPER

Since February 1959, our Senior B.Y.C. has been helping the pastor to publish the monthly church paper. The picture to the right, shows the meeting of October 25, at Ralph Sausaman's home. We met at 2:00 p. m. to cut stencils, mimeograph, and address and compile the paper, which is called "In Orbit." There were sixteen young people present. After finishing the paper, the Sausamans gave us a delicious evening meal.

We usually have our regular B.Y.C. meeting after the meal, but this time it was shortened so we could visit one of our elderly folk. In her home we had devotions and sang her favorite hymns. In return, she gave us young people a testimony of how the Lord had been faithful to her for 80 years. We shall long remember her testimony. We then attended the regular evening worship at our Church.

We are enjoying our National B.Y.C. non-financial project very much. We are having our own prayer services on Thursday evenings and experiencing a good response to our daily Bible readings.

Since November 8 our sponsors have been showing sound films and filmstrips with the following titles: "How About A Date?"; "What To Do On A Date?"; "How Do You Know It's Love?"; "Going Steady"; "Is This The One For Me?"; "And With This Ring"; "Marriage and Divorce."

Phil Lersch is coming here December 5 and 6 for a Youth Clinic. This will be helpful to teachers of youth and a challenge to us. We have been having a Bible study for some time entitled, "God's Plan For My Life."

### TRAVEL TO KENTUCKY

On October 21, 1959, our B.Y.C. started out on our trip to Lost Creek and Krypton, Kentucky. Since the Indiana Teachers' Institute was to start on Thursday, we got out of school on Wednesday afternoon and arrived at the Brown County Camping site that evening. Some of the youth slept in the School bus, which had been converted into a house trailer, and others slept in sleeping bags. It was a little chilly, but we got along okay.

We visited Corydon, the old Indiana State Capital, the next morning and arrived at Lost Creek at 8:00 Thursday evening. A royal welcome awaited our troupe.

Friday morning we left to go to Krypton, arriving there at 1:30 and Margaret Lowery had a big dinner ready for us. After an enjoyable visit of learning about the mission we left Krypton and went back to Lost Creek to stay over night.

Saturday morning at 5:15 a. m., we started for home. We arrived in Roann at 6:00 p. m., having traveled 978 miles. Twenty young people and four adults enjoyed the trip. They

were as follows: **Penelope Fisher, Becky Meyer, Ted and Connie Brower, Ted Pretorious, Sharon and Jim Gilmer, Kathy and Sherry Bowman, Kathy and Barbara Miller, Linda Draper, Barbara Diller, Robert Slee, Gene Dyson, Joe and Richard Krom, Steve James, Billy Bussard and Donnie Baker.** The sponsors were **Mr. & Mrs. Robert Miller and Rev. & Mrs. Herbert Gilmer.** Used clothing and some food were taken in the Gilmer's station wagon, for our missions. Mrs. Miller and Mrs. Gilmer were our cooks on the trip. Mr. Miller did an excellent job of driving our bus.

On the back of our bus and station wagon, we had signs which said, "From Roann, Indiana, to Lost Creek, Kentucky, or bust." This attracted a lot of attention on our way.

On Sunday, October 25, thirteen young people and eleven adults responded to the Pastor's plea to the call for life recruits and the giving of manual labor to Lost Creek, Krypton and the new church building in Mishawaka, Indiana. We feel this response was the result of our trip to Kentucky.

Barbara Miller, Secretary,
Roann Brethren Youth

* * *

**(We would appreciate receiving other local reports of unusual local youth activities, such as Roann has done. Incidently, Roann is a 100% subscribing group to the "Brethren Youth Magaine."—Phil Lersch)**

# The Women's Corner

## by Helen Jordan

### THE INNKEEPER'S PRAYER

NOBODY TOLD ME she was the mother of the Christ Child the night I turned her away from my door two thousand years ago.

I did not let her in and I went down in history as a cruel and heartless man. I did not mean to be unkind to Mary, the mother of Jesus, but my inn was full that night. If I had known the things Jesus himself has taught men since then, I would have tried harder to help the Holy Mother.

I know you forgave me, God. You know how I feel inside. But the world has never pardoned me. My story is in the Bible and it will always be echoed in the hearts of men that the Christ Child was born in a stable because I turned Mary and Joseph away from my inn.

However serious my mistake was, it was certainly no more unforgivable than the same mistake being made by millions today—men and women in every walk of life —who are shutting out Christ when there is plenty of room everywhere.

They shut out Christ by greed, their intolerance, their unkindness, their failure to love their fellow man.

They should know better. Books tell them. Preachers tell them. The Bible tells them. They know what the birthday of Christ meant to the world. But I did not know. I had been too busy to heed the prophecy.

I did not know what it meant when the light appeared in the sky that night and the angels sang, "Peace on earth, good will toward men."

But men know now. They know that love—the kind of love that Christ has for His people—is the only thing which will bring peace to save the world. They have more than one chance. All they have to do is open their hearts and minds to Him. He will come in.

**Tell them, God. Tell them not to make the mistake I made. Tell them to let the Christ Child in before it is too late!** by Pauline B. Troster.

Sent in by Mrs. Harold Real,
Milledgeville, Illinois.

# Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that the St. James Choir used their new blue choir robes for the first time at the Union Thanksgiving Service held in the St. James church the evening of November 25th.

SARASOTA, FLORIDA. Brother C. A. Stewart is serving as interim pastor of the Sarasota church until the arrival of Brother J. D. Hamel as pastor the first of February 1960.

PITTSBURGH, PENNA. Dedication services for the new memorial electric organ were held on November 29th.

CAMERON, W. VA.—QUIET DELL, PENNA. Rev. Otis Raines was guest speaker in the Cameron church the evening of Novembr 29th.

NEWARK, OHIO. Congratulations to Brother and Sister Thomas A. Shannon, upon the arrival of Laurel Annete, at the Samaritan Hospital, Ashland, Ohio, on November 13th. Weighing in at 7 lbs., 2 oz., she was welcomed by brother Dennis Ray, and sister Sheryl Lynette.

NEW LEBANON, OHIO. The New Lebanon Brethren Carol Choir participated in the Christmas musical festival in Dayton the evening of November 29th.

BRYAN, OHIO. Special services recently, included the Laymen's public service on November 8th, with three local laymen bringing short messages; and the W. M. S. public service on November 15th, with message by Mrs. Doris Snyder.

NEW PARIS, INDIANA. Brother George Pontius brought the message in the New Paris church the evening of November 29th.

Brother W. A. Immel has been bringing the morning messages in the New Paris church in recent weeks.

NAPPANEE, INDIANA. The W. M. S. was scheduled to present a program to the residents of the Brethren's Home, Flora, Indiana, the afternoon of December 6th.

WATERLOO, IOWA. Brother H. H. Rowsey was the Thanksgiving Chapel service speaker for the Hudson High School.

Brethren Historical Library
Manchester College
N. Manchester, Ind.



## Bible games

### *Bible Dominos*

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Full instructions printed on inside of lid. For boys and girls four to ten years old. No hard-to-keep scores.

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**No. T5663**—Jesus Is Our Shepherd

**Price 50 cents each**

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524 College Avenue, Ashland, Ohio

# The Brethren EVANGELIST

Official Organ of The Brethren Church

Vol. LXXXI December 19, 1959 No. 50


Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

# BEST WISHES for a HOLY CHRISTMAS

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EDITOR OF PUBLICATIONS — Rev. W. St. Clair Benshoff

CONTRIBUTING EDITORS
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Rev. C. Y. Gilmer
Rev. Dyoll Belote
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# The Editor's Pulpit

## Christmas Is A Happy Time --- In Christ

**(Fourth and last in a series)**

MILLIONS of Americans will be celebrating Christmas this coming week. For many, it will be little more than a pagan ceremony, with sacrifices and offerings of gifts, drinks, feasting, etc., to the god of selfishness.

It should not be so, for the Christian observance of the Day was meant to be a reverencing and honoring of the Christ of God who came to be the Savior of man. In many homes, He will be worshipped, and will be at the center of activities of that day. Thank God for the Christian homes where Christ is held in His rightful place at Christmastime.

Somewhere in between the two types of observances mentioned above, stands every Christian parent and child—every Christian home. One is made sick of heart and body as the orgy of Christmas shopping, glitter, tinsel and gorging takes place without thought of the Christ. One is made sicker yet when one sees Christian families engulfed to a sinful degree in holiday life, which, while appearing to be commemorating the Christ Child's birth, yet give evidence that their major concern is "Christmas" with all its pomp and celebration. If you have reason to doubt this, just endeavor to take the time to gather your family together long enough to read the Bible stories of Christmas, or to explain the true meaning of Christmas to the children. Or take count of the time you actually spend in improving the spiritual status of your own life as relating to the great truths of the Christmas message. Compare the time thus spent with the hours spent in making sure that every detail of gifts, decorations and feasts are cared for.

Christmas traditionally for the Christian, meant church, Christmas program, a token gift from the Sunday school for each child, carols at church and home, modest gifts for each other, with family get-togethers climaxing the day for all. Christmas as the Christian tradition brings it down to us, is a holy day. Anything which leaves a person less mindful of the Christ and His purpose in coming to earth, cannot rightfully be a part of the Christian's observance of the Day.

Here then is where the "jungle" aspects of Christmas manifest themselves. For many, many boys and girls, Christmas has none of its spiritual aspects. Emphasis is placed on the man with the whiskers, on the abundance of things received, and some given; parties, anxiety, fretting, drunkenness—and aftermath. All this is given preposterous impetus by the greedy commercial interests of the day. It is appalling to know that the average family budget for Christmas giving exceeds their annual giving to church work!

What chance has a child of the jungle (and children in many church-member homes, also) of learning the real meaning of Christmas, with a spiritual message to draw them to the Savior, if every aspect of the day is presents, more presents, and celebrations?

But Christmas does not need to be such! Christian parents can right now set a pattern of Christian observance of the Day. Most children are reasonable, and can understand why in a Christian home there does not need to be the mad, mad emphasis on the biggest, the costliest and the "most number" of gifts. That is, if they are taught the real meaning of Christmas. Many Christian parents are caught in the web of customs and exchanges, and, without doubt, many are looking for a way of escape. Here is a case where firm action must needs be taken.

Christmas is a happy time; it is happier for the Christian family where Christ is honored. The American Jungle can receive its fatal blow by Christians who are willing to honor and worship Christ with the whole heart and the whole life. We can look forth upon the earth and see the wild rush of Christmas and say, "This is not Christmas; there must be a better way." We can

(Continued on Page 7)

# "THOU BETHLEHEM"

**Leslie Wilcox**

HIGH UP in the hill country of Judea lies a city that has become historic. It first figures in the Bible records as the town of Naomi and of her daughter-in-law, Ruth. As a consequence, it is noted for being the native city of David, the illustrious great-grandson of Ruth.

This is the town that is singled out by the prophet Micah for particular mention in his prophecy of the coming Messiah, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting."—Mic. 5:2.

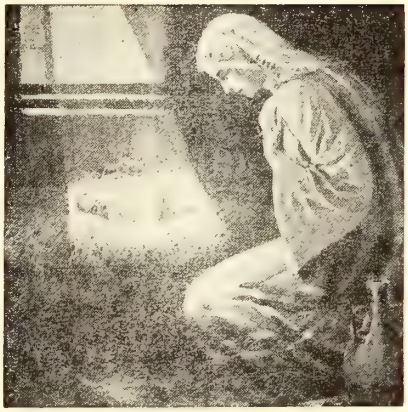
In these words we have the proclamation of the Christmas message—a proclamation made centuries before Christmas came. After the lapse of other centuries since that first Christmas, we look back from our vantage point of Gospel light and Gospel information, and we read with a thrill this ancient prophecy which so fully reveals God's purpose in the gift of His Son on that first Christmas.

The prophet calls attention to the central place —Bethlehem, that he may introduce us to the central personality of all history. His name is not given. The prophet calls him, "He . . . that is to be ruler." That is the first fact that we glean about Him. He shall rule. And truly He does now rule. He has founded a kingdom in the hearts of men, a kingdom that finds willing and adoring adherents, from the tropics to the poles, and among peoples of all races and widely diversified tongues. But whether yellow or brown, or whether they speak English or Telugu, these people from all over the world unite in calling Him their King. While these subjects of the King from Bethlehem unite in calling Him King at the present moment, they are also firmly persuaded that there will be a time when this King shall enter upon a new and expanded phase of His reign and "every knee shall bow, and every tongue shall confess" Him Lord and King.

The prophet traces the origin of this KING farther back than the actual place of His historic appearing. While he recognizes that He will come forth from Bethlehem, he also is careful to state that His "goings forth have been . . . from everlasting." This ties up the King Who appeared on earth with something that dates back before the world was. He is not only someone who appeared on the stage of earth's action at a particular point in its history, but He was there when the stage was set and the history was begun. He is eternal —and if He is eternal, He is the very God Himself.

Here we have the mystery and the marvel of the Christmas message. God, the Eternal God, stooped down and took on Himself a human form and stepped forth into the stream of human life. While Micah does not specifically outline the purpose of that manifestation, we know from other Scriptures that that purpose was REDEMPTION. All Micah says is that "He shall come forth unto me." That indicates His coming forth to fulfill a divine purpose. It parallels the statement, "Lo, I come to do thy will, O God."—Heb. 10:9. God's will is that none should perish, but that all should have eternal life. It opens the door for the "whosoever will" to hear the message, accept the gift, bow the knee before the King, and acknowledge Him their Sovereign for time and for eternity.

This is God's purpose. This is God's revelation through that hill town of Bethlehem. In it the purposes of God to redeem lost men come to a focus, and God Himself comes down to our level that He might lift us up to the heights of Heaven and eternal life. This is the true message of Christmas.—God's Revivalist.



## CHRISTMAS PRAYER

By Zacharias Topelius

Translated from the Swedish by
E. Gustav Johnson

Give me not splendor, gold, nor fame
In blessed Christmas time;
Give me God's glory; and proclaim
His peace in every clime!
Give me a day
In which I may
Receive as guest the King, I pray!
Give me not splendor, gold, nor fame;
Give peace, in Jesus' name!

Give me a home on native sod,
A tree, and children's play,
An evening bright with light from God,
That sends all gloom away!
Give me a place
Where I, through grace,
May courage, hope and trust embrace;
Give me a home on native sod,
And light divine from God!

To rich and poor, to high and low,
Come holy Christmas peace;
Come joyously, with heavenly glow
Earth's frozen heart to ease!
O, holy guest,
Of all the best,
My Lord, my king, my hope, my rest!
To rich and poor, to high and low,
Come with thy heavenly glow!

## TO YOU AT CHRISTMAS

If I could do whate'er I want to do
To make complete your gladsome Christmas Day,
I would not bring a single thing to you,
But I would come and take some things away.

I'd take away all trouble from your heart,
Each pain and sorrow I would have relieved;
And every word that caused a single smart,
And every hour through which you sadly grieved.

I'd have them all begone—forever gone—
Forgotten like the things that cannot be;
And then each hour would be a joyful one,
For only good things would be left, you see.

Now THAT is what I'd really like to do,
If I could do the things I wish for you.

—Author Unknown.

## MY CHRISTMAS LIST

Have you made your Christmas list?
Thought of everyone—
Grandpa, grandma, mother, dad,
Daughter too, and son?

Have you made your Christmas list?
Giving's in the air!
Nieces, nephews, uncles, aunts,
Friends from everywhere.

Have you made your Christmas list?
Yes, beyond a doubt!
It is Jesus birthday too,
Did you leave Him out?

Make His gift the first of all!
"Insomuch as ye
Did it to the least of Mine,
Ye have given to me!"

Christmas gift to all the world—
Dearest, first and best!
When I make my Christmas list,
His name leads the rest.

Edith G. Estey.

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530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

## SURVEY OF ARGENTINE CHURCHES

**(General Secretary Berkshire and Kenneth Solomon are visiting churches in the interior of Argentina.)**

. . . "We left Buenos Aires by train early Monday morning and arrived at Villa Constitucion just about noon. Pastor Rivero, his wife, Tomas Mulder, Mr. and Mrs. Rosalez had prepared an asado for us. This is very popular here in Argentina. Meat of two or three kinds is placed over a charcoal fire and broiled. This takes place out-of-doors. The results are very delightful, for the meat has a delicious taste.

Kenny Solomon, Colonel Palaci of the Salvation Army, and I are making this trip to the churches in the interior. Mr. Palaci is doing the translating, and I am doing the speaking. We are having a fine reception wherever we go.

Kenny and I have had some big sessions with the national workers. They have many problems, as pastors naturally do, which they want to discuss. We have appreciated the opportunities of talking about the work in their churches. It is gratifying to find good thinking about the future work of the Brethren Church here and to recognize vision and the desire to go forward. Some good planning is being done. Kenny and I have been trying to give a little counsel, as it is requested, and to give encouragement and direction, in keeping with the requirements of the new church organization.

At Villa Constitucion two baptismal services were held during the two days of our visit—three single people, 18-20 years old, and one young married couple. They are all fine people and make a wonderful contribution to the church. We had a communion service on one of the nights at Villa Constitucion. It was a splendid service with a good spirit manifested. Two or three people arose during the service, giving testimonies, stating their joy in seeing others come into the fellowship of Christ and the Church, and stating how God and the local church had helped them remain faithful to Christ . . . "

W. C. B.

## EVANGELISTIC WORK AT MBORORO

### Charles Kraft

September 30 marks the end of our year out here; and this year's statistics reveal some interesting things about the progress of the church in the Higi area served by our station at Mbororo.

First of all, there has been growth in numbers. The baptized membership as of October 1, 1958, was 148, with an additional recorded public confession of 100. These latter were in classes preparatory to baptism at the time, and most, if not all, of them have been baptized during this year.

During this year, 157 were received into the church through baptism with an additional 300 making public decisions and entering pre-baptismal classes. This more than doubles our total membership this year over last year. This great influx shows no sign of diminishing. With 300 in pre-baptismal classes at present, and more entering all the time, we expect the membership to double this year also!

Much of the reason for this rapid growth is the increasing dedication of the church leaders to the work of Christ. One of the biggest problems here is that of trying to help the Nigerians to realize that Christianity is not just "the white man's religion," but that it is meant to be the black man's as well. This truth seems to be dawning upon more and more of the church leaders here in a very real way.

**Results of new awareness**

One of the results is the production of a vast number of native Christian songs which are used in worship services and fellowship game times to reach the hearts of their people with the Gospel message in as effective way as possible among these music-loving people. A second result of this realization is the rising up of many with leadership ability to become village evangelists without pay for the sake of Christ. This releases them from

**The Gospel has changed thousands of lives in Nigeria**

the stigma of "preaching for money only" and wins for the Gospel a far more interested hearing, since people can see that something more than money is responsible for the enthusiasm of these witnesses.

Indeed, for this reason some who formerly received salaries for their efforts to advance the work of Christ are now voluntarily refusing to be paid for their work. And those who are continuing to receive salary are beginning to consider it more their jobs to help raise up and train unpaid leaders in each village than to enter a village as a stranger (and therefore suspect) with the idea of settling down there as the teacher of another backward community.

The implications of such dedication on the part of these leaders can be fully appreciated only in the context of the life of the Nigerians who expect a person to be self-seeking and understand selflessness even less than we in our country do. But the impact of the increased dedication is beginning to show up statistically.

### Reaching the Adults

A further reason for rapid growth is the conscious attempt to divorce the church from the schools on the part of these leaders. This enables them more effectively to approach the older folks, many of whom had the impression that Christianity is only for children. Our whole outvillage evangelistic program has been revamped in accordance with this aim to resemble more clearly what can properly be called a church, as opposed to a modified school. The evangelists now are spending a large part of their time visiting and teaching in the people's homes, especially in the evenings, rather than in teaching children only.

With the growth in numbers over the past year has come an increase in giving. The total giving for the year totals about $354.00. Considering that many of these people have no more possessions than $1.00 in a full year, this figure looks pretty good. Of course, most of it comes from salaried people (who are certainly a small minority of the total); but many of these are tithing regularly and giving more besides.

### Desirable Division

Along with growth in an area such as this must come division. The division in this case is to be desired, however. This week we hope to receive permission for the three major villages which make up our church to split into three separate churches. The church here was originally established with the intention that this would happen. If the church council agrees with us that the time is ripe, this will be the year. This would mean that instead of the single "area church" supervised from Mbororo and including villages with good-sized congregations as far as six to eight miles away, separate churches would be established at Mwada and Brishishiwa, in addition to the one at Mbororo. Each of these churches would include about 100 members, and each has excellent prospects for the continued rapid growth which characterizes the whole area. In addition, there is outstanding leadership in each area, and we have hopes that at least one in each of these villages may soon be advanced to the status of probationary minister (comparable to licensure).

The work here is encouraging. The field is truly white and ready to be harvested. Our prayer is that God and we may be allowed to continue and to strengthen the good work which He has started in this needy area.

## NOTICE
## ALL CHURCHES

THE GENERAL CONFERENCE in 1959 adopted the following four-point program governing the payment of an award to those ministers, who are too old to receive benefits from the retirement plan:

1. That an award be granted to ministers who were too old for the new retirement plan on the basis of time in service; such fund to be pro-rated according to available funds, and not to exceed eighty dollars ($80.00) per month for husband and wife;
2. Widows would be paid on the basis of 70 per cent of the payment to which her husband was entitled at the time of his death;
3. Upon entrance to The Brethren's Home for full support, the minister and/or wife agree to allott to The Home 90 percent of their award received;
4. The Brethren's Home and Benevolent Board shall put this plan into operation when an indication of an affirmative support has been received from 90 per cent of the congregations.

This plan, if accepted, will require an increase in congregational support approximately three (3) times the present annual amount.

Within the next few days each Church will receive a letter requesting that action be taken upon the above four-point program at their next business session, and that the results of such action be forwarded immediately to the secretary of The Brethren's Home and Benevolent Board for tabulation.

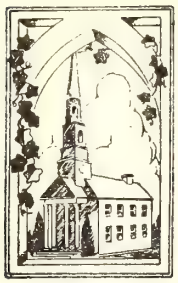
Dorman L. Ronk, Secretary
916 Wilson Avenue
Goshen, Indiana.

# THE EDITOR'S PULPIT

## CHRISTMAS IS A HAPPY TIME—IN CHRIST

(Continued from Page 3)

then expound in word and action the true Christmas of "Christ, the Savior is born." The knowledge of a Savior, of One who gives peace and joy, who teaches respect for law and order, can then spread into the hearts of the boys and girls, young people and adults. This will bring about a change in the hearts and lives of people—the jungle will be driven back, along with many of our problems of juvenile delinquency, crime and lust. The final answer will be found—Christ on the throne of mens' hearts everywhere. The civilization so splendidly started will not perish from the earth, but will find a new birth in the name of the One who came to bring light, peace and salvation. W. S. B.



# What's Doing in the Churches

## REVIVAL MEETING FOLLOWING DEDICATION AT FIRST BRETHREN CHURCH, LOUISVILLE, OHIO

The past weeks have been busy ones for the Louisville Brethren Church in the dedication of their new educational unit, followed by a two weeks' revival with Rev. J. D. Hamel, as Evangelist.

The attendance and interest were wonderful. The average attendance was 148 for the 14 services. That is the largest of any meetings during the present pastorate. There were 45 rededications, two for rededication and membership, and 10 first-time confessions. Two of these were young college men. The dedications were throughout the week, several each evening with exception of one service. The choir was faithful, and the music led by Mary Byler, was splendid.

Rev. Robert Keplinger, of Trinity Brethren, in Canton, attended several evenings along with some of his members. There were also some from the North Georgetown Brethren Church. There were many visitors and some strangers. Mrs. Margaret Bischof and son from Leetsdale, Penna. were present the first Sunday. She is the mother of Rev. Robert Bischof, Nigeria, and a second mother to the Evangelist. On the last Sunday a brother of the Evangelist and family and a brother's wife and daughter were guests of the Church. They came from Somerset and Johnstown, Pa..

Rev. Hamel was faithful in proclaiming the Word both from pulpit and in the homes visited. He is a strong gospel preacher. Visitors as well as the membership of the Church were richly blessed.

A host and hostess campaign was conducted and a total of 1,281 invitations were accepted, the highest being 112 by one person. A Bible was given the first week to one having the highest number of guests present on his or her night as well as on the last week of the campaign.

We want to personally thank the South Bend Church for releasing their Pastor to bring this blessing to the Louisville Church. We say publically, "Thanks, Brother Hamel, and come again, even from the Florida land."

The Pastor started his eighth year with the Louisville Brethren October 1st. They have been happy years with a steady growth. The people know how to care for their Pastor. In all our decisions, including the erection of the new unit, the votes have been almost unanimous thus indicating a sweet harmony among the people. Thirteen people were baptized, Sunday, November 1st, and will be received into membership on November 8th.

L. V. King, Pastor.

## LOUISVILLE, OHIO, "ABUNDANT LIFE" CAMPAIGN

Fifty-seven people came forward to make decisions for Christ in the Evangelistic Campaign which was held in the Louisville, Ohio, Brethren Church from October 12th to 25th. Ten of these were first time confessions, two came in by letter, and forty-five rededicated their lives, seeking a closer walk with God.

The power of the Holy Spirit was evidenced from the beginning, with confessions of Christ in the first service. There was only one service in the entire campaign in which someone did not come forward to make a decision for Christ. The Louisville people and their pastor, Rev. L. V. King, made extended preparations long before our arrival on the field. A definite and unique program of advertising was sent out from the Pastor's study well in advance so that a great deal of enthusiasm for the coming meetings had already been manifested. Bringing the Gospel to these people was indeed one of the high moments of joy in my life.

We were thrilled at the splendid attendance during the meetings. The Church was filled each evening. During the meeting there was a large number of young people in attendance, and we had the understanding that they did so in spite of many community and outside activities. Such loyalty is to be commended. Splendid attendance, excellent interest, enthusiastic spiritual singing, and prayerful support were outstanding in every service.

The local newspaper, "The Louisville Herald", under the direction of Editor, Mr. Paul Clapper, and publishers, Mr. and Mrs. L. P. Clapper, carried reports of the campaign; and the people were informed in a very generous advertising program. The community of Louisville is indeed fortunate in having such an outstanding newspaper.

One hundred and forty-four church members were also used in a special way as "host and hostesses" during the campaign. Each evening, designated persons were asked to be hosts or hostesses and invite others to come and stand for them at "Count Down" time on their particular evening. The one with the highest number for the week received an "Amplified New Testament" for the prize of bringing the most guests to the campaign. Miss Susan Varner won the Testament the first week, bringing a total of sixty-six people, and her mother, Mrs. Harry Varner, received the Testament the second week, with a grand total of one hundred and twelve guests! Miss Betty Karas was the second highest the second week with ninety-four guests. Through the Host and Hostess campaign, 1,281 recorded invitations were accepted during the meeting, with the guests attending their particular night.

Following the Thursday evening service a youth "coke party" was very successful with over seventy attending. We had a singspiration and devotional program for this service.

Rev. L. V. King, pastor of our Louisville Brethren Church is a very busy minister in the denomination. The pastor and evangelist were "on the go" constantly in personal visitation with the unsaved and others in need of spiritual help. Many splendid results were observed from these personal contacts.

Our musical program under the very capable direction of Mrs. L. P. Clapper was a highlight of our services.

Our music was exceptional in its evangelistic fervor with song leader Mary Byler, organist Mrs. L. P. Clapper, and pianist Mrs. Albert Schwab. The young people's evangelistic chorus, which sang several evenings, was a great inspiration to us all. Excellent music was also provided by the Senior and Junior Choirs, by soloists, men's quartette, ladies trio, duets, trumpet, baritone, organ and piano. The Sunday School also provided a musical ensemble which was very inspiring. During the meeting the evangelist also used his cornet to lead the music, and also presented gospel magic for the children.

I was graciously received into the homes of the parish and was fed sumptuously at every home where we had the privilege of a dinner date. During the meeting I lived and received my evening meals in the spacious home of Mr. and Mrs. Harry Varner, where every kindness was extended by this family who were so very generous in their hospitality. They will always be remembered for this special ministry.

We were pleased to have present in the Evangelistic meetings guests from our Brethren Churches in North Georgetown, Canton, Ashland, and Akron, Ohio, and Berlin, Pa. Some of the guests were: Rev. J. G. Dodds, Rev. and Mrs. Robert Keplinger; Mrs. Margaret Bischof, mother of our missionary to Africa, Robert Bischof, and son Jack; Mr. and Mrs. Curtis Hamel and family of Somerset, Pa., and Mrs. B. H. Hamel and daughter of Johnstown, Pa., brothers and sisters-in-law of the Evangelist, and Mr. and Mrs. Jas. DeYarmin, Home, Pa.

I again want to thank Rev. and Mrs. L. V. King for their fellowship and the joy of serving Jesus with them. I also want to thank all who performed special services and those who attended so faithfully. I want to thank all members and friends of the Louisville Brethren Church for their very generous monetary gift.

May our dear Lord richly bless every one of you and prosper you in His work. I shall long remember the spiritual fellowship of the Louisville Brethren.

Evangelist J. D. Hamel, South Bend, Indiana.

## BRIGHTON CHAPEL, INDIANA

Just a note to give some information we feel is truly a news item. We have had some very fine services here at Brighton, but I believe this past weekend was among the very best.

On November 15th we had dedication for the "Lena Sigrist Alspaugh Memorial," this being the addition to the church. The morning speaker was Mr. John Porte from South Bend. Mr. Porte was born here in Brighton. The attendance for the morning service was 155; following the morning service a carry-in dinner was held.

The afternoon service had as speaker Rev. Virgil Ingraham from the Brethren church in Nappanee. Also taking part in the service were two former pastors, Walter Lichtenberger and Smith F. Rose. Rev. Milton Bowman also took part. The attendance for the afternoon service was 187. Truly this was a great day in the Brighton church.

A day all of us are looking forward to is the dedication of the organ which was donated to the church by Mr. Herman Sigrist. This service will be held on December 6th, at 2 P. M. The speaker will be Rev. George Wascovich, pastor of the Christian church in Fort Wayne. Others to take part will be Mr. David Hogg, former congressman from this district and Mr. Robert Cocherle, a well-known baritone singer from Fort Wayne. An organist from South Bend will present a concert at this time.

I forgot to mention that the music for the services on Nov. 15th was brought by a girls trio known as the Gospelettes; these girls sang at General Conference this past year.

John B. Mills.

## REVIVAL AT AKRON, OHIO

This writer had the happy privilege of being with the good people of our Akron Brethren Church and their pastor and his good wife for a ten-day's meeting from November 9 through 18. This church to me is now more than just a spot on the map. Here we find one of the most dedicated groups I know. The interest, zeal and enthusiasm is wonderful. Yes, they realize that they do have much for which to work. The success of a meeting can never be measured just by the number of decisions. However, the Holy Spirit was at work; we had eight first-time decisions, all children.

Besides their interest, zeal and enthusiasm, here we find some of the most friendly people I know. Rev. and Mrs. J. G. Dodds are such, and, of course, this does help the congregation to be such. We had the happy privilege to getting into several homes. The hospitality was of the very best. They made you feel right at home, and when it came to partaking of the good meals this writer did his share of eating.

The special music was of the very best; some of the most beautiful numbers were rendered by the choir, choir members, song leader, organist, children, etc. This writer deems it a happy occasion to have held a meeting where he had such wonderful cooperation from the choir, song leader, organist, and all who playad a part in making the meeting a success.

As some of you likely know, this congregation is now in a building program. Interest in this is great. I never knew any pastor to be as much concerned, to work any harder than Rev. J. G. Dodds. He wants them to have a building of which they can be proud. They are erecting a sanctuary and basement. It was wonderful to see the progress of the building from day to day. These good people have a mind to work. With such a determination to move ahead, I bespeak great things for this Church. They are so proud of their advancement and have every right to be so. They should be in their new building before long.

The leadership here in this congregation for nearly the past 14 years has been of the very best. Rev. and Mrs. J. G. Dodds have worked so hard to make this congregation what it now is. They deserve more credit for the work they have done among these good people than they will ever be able to receive in this world. Their reward rests ahead. The writer has always had the greatest of

(Continued on Page 12)

## THE CHRISTMAS SEARCH

'Twas long ago, outside the city wall,
A babe was born within a strawfilled stall;
While cattle lowed to sound His birth,
The angels acclaimed His wondrous worth.

Ah yes! away from Beth'lem's stormy strife,
Away from restless human life,
Amid the gray of quiet morn,
The Lord, the Prince of Peace, was born.

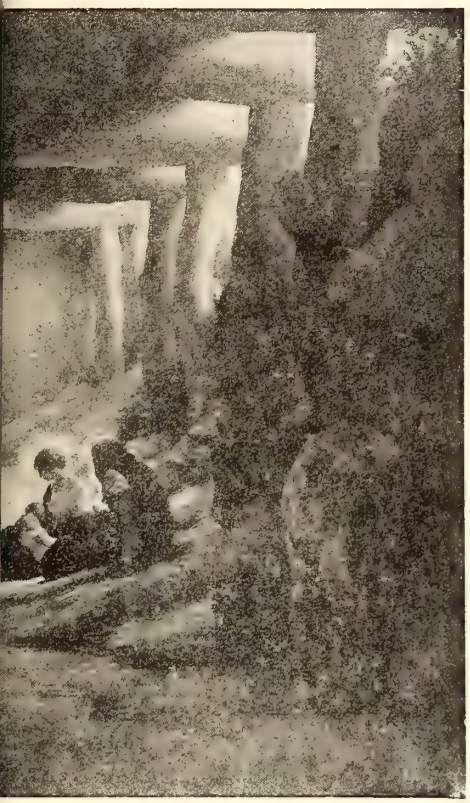
But Wise Men saw with pensive mind,
And trailed the Star their Lord to find;
And shepherds left their slumb'ring fold,
Their Shepherd King swift to behold.

If we today our Lord would meet,
We too must leave the noisy street;
For in some humble dwelling place
We'll meet the Christ-Child face to face.

—Paul E. Schmoyer.

## CHRISTMAS IS THE BIRTHDAY OF ONE WHO NEVER GAVE TO THE WORLD A DOLLAR

IT IS WORTH REMEMBERING that Christmas is the birthday of Jesus, the Man who never gave the world a dollar. He bestowed upon mankind not a solitary material gift. He carved no statue, painted no picture, wrote no poem, composed no song, fashioned no piece of jewelry, built no edifice, founded no city, erected no triumphal arch; but He stands in history as the great Giver. Silver and gold He had none, but such as He had He gave to men—the gentle touch of a sympathetic hand, the golden glow of a genial mind, the healing love of a generous heart, the bracing energy of a courageous spirit. Paul calls Him God's "Unspeakable Gift." The best thing God is able to give us is not gold or silver, or costly stones, but Himself.



## THE STAR OF HOPE

The guiding star of long ago
  Still shines to light the way.
And wise men living here below
  Will follow it today.

For only they are really wise
  Who seek anew, the One
Who came to bless and sacrifice—
  The Christ of God—the Son.

Then follow on and find the One
  Who came the world to bless.
Who brings new peace and joy and love,
  And perfect righteousness.

And with the wise men, who of old,
  Led by the star above,
Brought gifts of frankincense and gold—
  Bring Him your Gift of love.

—M. E. Detterline.

It is when we give of the things of the Spirit that we escape from the realm of embarrassments and burdens. Into a spiritualized Christmas we everyone can enter, the rich and the poor, the high and the low, the small and the great.

In preparing, then, our Christmas presents, let us get ready to give some of the things which Jesus gave. Along with the many gifts which have prices, let us give a few which are priceless—let us give thought to someone who needs it, sympathy to someone who craves it, praise to someone who deserves it but does not get it, kindness to someone whom the world has overlooked, affection to someone who is starving for it, inspiration to someone who is fainting because of the lack of it. One's Christmas does not consist in the abundance of the things which he receives or gives away, but in the spirit of good will which fills the heart.—Selected.

## NEWS FROM OUR CHURCHES

(Continued from Page 9)

respect and admiration for this fine couple. That has even been increased since he had the happy privilege of being in their home for the 10 days. May God continue to richly bless you, Rev. and Mrs. Dodds.

We say "many thanks" to the Akron Congregation for the happy privilege of being with you for the meeting. May God continue to richly bless you, and may you continue your faithfulness to His cause. "Many thanks" to the Dayton Congregation for releasing this pastor for the meeting. This was part of my vacation, and a happy one, serving our Lord.

Percy C. Miller, Dayton, Ohio.

### REVIVAL AT BURLINGTON, INDIANA

The writer wishes to share the rich experiences he had with the Burlington Brethren from October 26 to November 8. The success of the meetings was due to more Brethren earnestly praying that God would send them a revival. I commend the Roann Brethren for praying with the same earnestness. As the result of many praying, the Holy Spirit broke through into the hearts of the people, and souls were saved on Tuesday and Thursday nights of the first week! Warm tears of concern and compassion were shed during these meetings. May this spirit continue on in this fine congregation, is the prayer of many.

Brother Keck baptized five on the first Sunday evening of the services. On Monday night of the second week, eleven of the laity came forward to rededicate themselves for the cause of Christ. By the final Sunday evening of the meetings, eleven had been baptized and twenty Christians had rededicated themselves to our wonderful Lord and Savior.

Brother and Sister Keck have been praying and working earnestly. They have done much since their arrival on the field, which was June of 1959. Mrs. Keck is serving as a public school teacher in Cutler. We need more Christian teachers like her in our schools.

The Sunday School superintendent, teachers and Church officers have a will to carry out God's plan for their Church. They have many prospects in their community, and I believe God is leading them to a building program soon.

I wish to express my gratitude to Rev. Thomas Russell, a Presbyterian pastor from Cutler, Indiana, for doing a fine job in song leading and as a chalk artist. His finished pictures were the best I have ever seen. His pictures were sprayed with clear plastic and given away each evening to those who had the most present with them, whom they had invited.

I enjoyed my stay in the home of the Keck's and the nice times of fellowship in the homes of the Brethren. The meals were delicious and the hospitality wonderful. During the two weeks, Brother Keck and I were in two different school chapels, prepared five broadcasts over WSAL in Logansport, visited 85 times in the homes and rejoiced to see 131 for Sunday school on November 8. The paper chain idea was used to get people's interest aroused. There were 162 names signed on paper links, by persons indicating they would be present to help meet the goal of 150. The chain which was lined on the wall of the Church sanctuary, shows what happens when all work together for one cause in Christ. Though the goal was not met, yet they have a good list of prospects to glean from, and experienced the largest attendance for some time.

The response on the filmstrips shown by the writer each evening was gratifying. Around five minutes of the strips were shown each evening, thus one must be present to get the entire story. The following were shown: "The Stolen Watermelon" and "Tamsy." On Thursday and Friday evenings of both weeks, it was my joy to show travel pictures of Europe and the Middle East, immediately after regular services.

There were a goodly number of delegations from local churches. Many of them brought special music, which always adds to the services a spiritual blessing. There is much good talent in the Burlington Brethren Church, for which we praise God. There were around 24 youth in attendance at the Sunday evening B. Y. C. meetings. They are fine young people, ready to serve.

I wish to thank the Roann Brethren for driving the 50 miles on two different times to encourage us in the revival efforts. There were 32 present on one occasion. May I say in closing that revival has come to my own heart because of these meetings. Working for the Lord is highly rewarding from a spiritual point of view. May the song of all of us be: "Revive us again; fill each heart with Thy love; may each soul be rekindled with fire from above!"

Herbert Gilmer, Roann, Indiana.

### PERU, INDIANA

We of the First Brethren Church here at Peru send greetings to our Brethren in Christ.

The summer has hurriedly passed us by and winter has closed in on us, but this hasn't stopped us—we've been busy.

In October our B. Y. F., sponsored by our pastor, Rev. John Turley, had a combined hayride with the Mexico Brethren Church, with Rev. Floyd Sibert chaperoning his group; they really had a wonderful time. They had approximately 45 in attendance.

Last Sunday night our W. M. S. had their Public Service meeting; those that did not attend missed a very inspiring message by Mrs. Russel Rodkey, W. M. S. National President. Mrs. June Bowland our local president gave the welcome, Mrs. Mary Rufe read the scripture and had prayer after which Mrs. Irene Miller introduced Mrs. Rodney who spoke on the "Home."

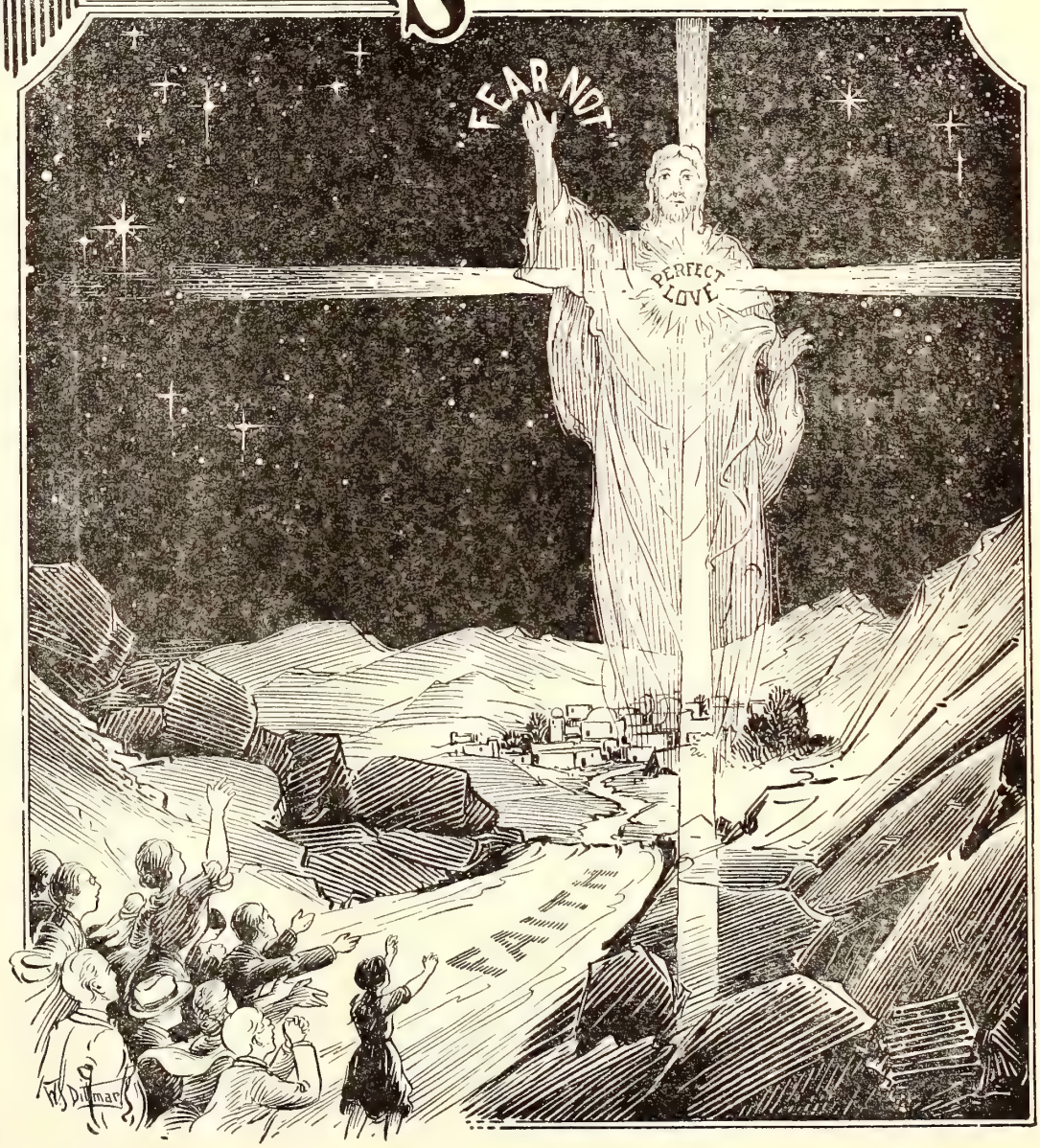
Our W. M. S. also went to Flora, Indiana, to the Brethren's Home and had dinner with them, then presented a short program in the afternoon. Nine of our local society made the trip.

Then last night was our communion service; we had 40 in attendance. We know that each individual who was there received a real blessing and went home just a little closer to our blessed Lord.

Mrs. Mary Sedam, ass't sec.

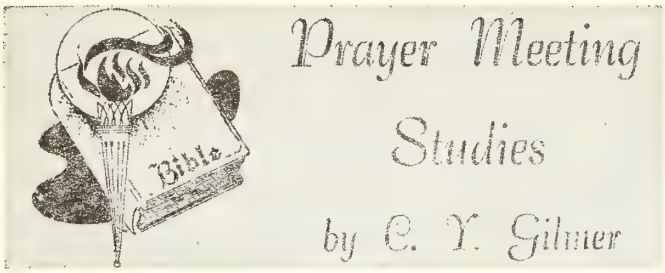
# TROUBLED HEARTS

Hear the "Fear Not" of the Heavenly Angel.




**COME to the CHRIST of Bethlehem**

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.




### "THE SAVIOUR'S BIRTH"

"Come brethr'n, and neighbors, and all who desire,
Come all who the Saviour do greatly admire,
Rejoice at the birth of your heav'n-born King,
Who grace and salvation to sinners doth bring."

THE SHEPHERDS "were sore afraid" when the herald angel came upon them and the "glory of the Lord shown round about them" (Luke 2:9). Man has always trembled at the sight of the Invisible and the sound of His words (Job 13:11). But the Christmas angel said, "Fear not . . . for I bring you good tidings" (Luke 2:10). It was "the good news" of salvation (v. 11).

"The story of His coming
By herald angel voiced;
Shepherds beheld the glory
And in their hearts rejoiced."

"Since the world began" (Luke 1:70), "many prophets and kings" (Luke 10:24) had desired to see the Lord's Christ. Abraham foresaw His day and rejoiced (John 8:56). From the gate of Eden on redemption's plan was known (Gen. 3:15).

"Foretold by faithful prophets
The story of redemption's plan;
Foretold at the gate of Eden
The coming Saviour of man."

As "The Eternal One" Christ pre-existed before He became human, a child of time (John 1:1). Christ had a glory with the Father "before the world was" (John 17:5). This world was of His own creation (John 1:3). His activities have been "from everlasting" (Micah 5:2). The Eternal Son of God is not a mere creature of time (John 1:14; Rev. 1:8). He was with God in the beginning (Rev. 3:14). So, the born Saviour cannot be less than "The Mighty God" (Isa. 9:6). He is called "the true God, and eternal life" (I John 5:20). Paul taught that He is God incarnate (Rom. 9:5). Christ is not only above all humanity, but above every creature for He is "Lord of all" (Acts 10:36), He is the Lord of the throne (Heb. 1:8), "the Lord of glory" (1 Cor. 2:8). All the attributes of the Supreme Deity are ascribed to Christ (Titus 2:13). If Christ was merely "the good man" as some contend, try substituting that phrase for "the Word" in John 1:1 and see the result!

To effect the great plan of redemption "the Word was made flesh" (John 1:14). Christ was "made of a woman" (Gal. 4:4). He was "made of the seed of David according to the flesh" (Rom. 1:3). Now He is "the man Christ Jesus" (1 Tim. 2:5). So, He became "bone of our bone, and flesh of our flesh" that He might destroy our adversary and deliver us from the fear of death (Heb. 2:14-17).

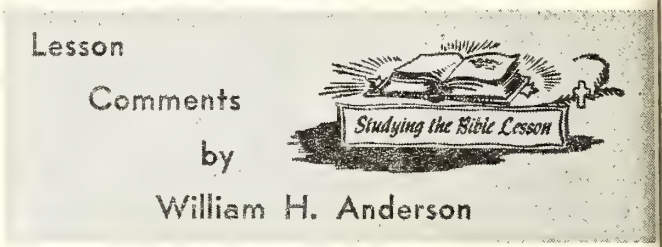
"I have looked upon God in the face of a child,
Love came alive on the day
When from a strawed manger eternity smiled;
The drapes of life's night framed the face of a child,
And I looked upon God where He lay.

"Here was beauty,—light circled that song-cradled head,-
Here, glory that nothing could hide.
Man fretted for centuries; prayers had been said;
This witness in flesh proved his fears had been read,
He walks with a God by his side.

"I had seen God in storms, in the love of the land,
In autumn's rich garments, in rain;
In the deed of a friend came the touch of God's hand;
The tug of the spirit was sovereign command;
But flesh failed again and again.

"Then God came alive in a child's holy face;
Life's radiance broke from His brow.
My search after God found a definite place
Where deity dwelt. In that cradle of grace
The promise is certified now."

—The Message of the Manger.

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**Lesson for December 27, 1959**

### GOD IS OUR HELP

**Lesson: Acts 12:1-12**

ROBERT BURNS expressed the heart sentiment of so many of God's children: "They never sought in vain that sought the Lord aright."

God is our Help in so many ways! We who have learned to trust Him know this to be true. The experiences of the past prove it. With complete assurance we look forward to His continued help in the future.

The first century Christians also could say "God is Our Help." In Acts 12 we have record of one such experience.

### PERSECUTION

"Now about that time Herod the king stretched forth his hands to vex certain of the church." This was the fifth wave of persecution to sweep over the church since Pentecost. It was perhaps the most severe.

"And he killed James the brother of John with the sword." James was one of the influential men in the early church, having been one of the "inner three" who shared many of the intimate experiences with our Lord.

James and his brother John had wanted to sit with Christ in His Kingdom, the one on His right hand, and the other on His left. Jesus said to them: "Ye know not

what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22).

"We are able," they answered. Then Jesus said: "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with." **They did not realize that Christ was prophesying their violent deaths!** Here in Acts 12 we read of James' death "with the sword," and history confirms that Peter died on a cross!

### APPEASEMENT

"And because he (Herod) saw it pleased the Jews, he proceeded further to take Peter also." Appeasement! Herod planned to further his own selfish purposes!

Was this not the cause of Christ's death? We read in Mark 15:15: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus . . . to be crucified."

**How awful that men would sell their soul to please others! But how often Christians do the same thing. Afraid of being ridiculed by their friends, they appease them by joining with the ungodly crowd. To appease an ungodly husband, a Christian wife refuses to stand for God! And the Christian husband—because his unsaved wife refuses to accompany him to church—appeases her by staying home himself!**

### IMPRISONMENT

"Peter therefore was kept in prison." He was guarded day and night. Two soldiers were bound to him by chains. Two soldiers were outside his cell door. Herod was taking no chances!

### SUPPLICATION

While Peter was bound in prison, what were the other Christians doing? "But prayer was made earnestly of the church unto God for him" (A.S.V.).

**The early church believed in the power of prayer!** They met regularly for prayer (2:42). They had special prayer during times of great stress and persecution (4:24, 31). They prayed when any one of their number was in trouble (12:5). Because they **believed** in prayer, and **practiced** prayer, God rewarded their faith!

### DELIVERANCE

As a result of the prayers of the Saints, God miraculously delivered Peter out of Herod's hands. "And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

The question often is asked, why was Peter set free and James beheaded?

"A great crisis in the history of the church has arrived. The mother church of all Christendom, the fountain and source of original Christianity, is threatened with extinction. The life of the greatest existing leader of that church is at stake **before his work is done.** The very existence of the Christian revelation seems imperiled, and God sends forth an angel . . . to rescue His endangered servant, and to prove to unbelieving Jew, to haughty Herod, and to the frightened

(Continued on Page 16)

# Sunday School Suggestions

**The Sunday School Board of The Brethren Church**

## by Jim Rowsey

### PUT AWAY YOUR MANUAL ON SUNDAYS

SOMETIMES SUNDAY SCHOOL EXPERTS take for granted that teachers know exactly what to do when no suggestions have been given.

For instance: the experts say that no teacher should teach his pupils directly from the manual. Teachers should teach from the Bible so pupils will know the truth presented is from God's Word—not from man's writings.

"But," a Junior teacher questioned, "how can I be sure that I cover all of the points? Of course, I study. And I think I have the lesson outline memorized so I won't miss one important point. Often, though, something comes up for discussion and after class I recall an important point which should have been made."

This teacher solved her own problem by jotting down notes on a 3 x 5 inch card file and placing it in her Bible.

"Maybe other teachers have hesitated to leave the teacher's manual at home on Sunday morning because they don't trust their memories," she said.

If you have been using your manual on Sunday morning, try jotting down reminder notes on a card and placing it in your Bible. Your teaching will have more authority because your pupils will know that your information comes from God's Word.

—Teaching Tips.

* * *

The main idea in Sunday School teaching is to drive home the point, not the class!

* * *

HOW MUCH IS A BABY WORTH? Business sees each new baby as a potential $800 market for food, clothing, toys, and other things during his first year of life according to Life magazine. Millions of dollars are being spent annually to provide physical necessities for new arrivals.

How does the church value these same new babies? How much is being spent to meet the spiritual needs of each new little one in a congregation or community?

The business world sees each cradle holding a market. The Sunday school should see each cradle holding a precious soul to be won to the Lord Jesus Christ.

No child can be reached too early for Christ. These little ones and their families are waiting to be contacted. Here indeed is where a small investment by the church can bring untold returns. Sunday school rolls can and must include the cradle.

* * *

Susanna Wesley spent one hour a week with each of nineteen children in Bible instruction.

* * *

Prayer of a young child: "Bless Mother and Daddy . . . and dear God, take awful good care of Yourself because if anything happens to You we're sunk."

## Sunday School Lesson Comments

(Continued from Page 15)

but praying servants alike the care which He exercises over His church and people" **(The Expositor's Bible).**

ACKNOWLEDGMENT

So rapidly and so miraculously did the events take place, that Peter scarcely knew what was going on. Before he knew it, he was free! "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Peter recognized the hand of the Lord in his deliverance. He was willing to give Him all the praise and honor and glory.

**Perhaps we do not see a greater demonstration of Divine Power in our midst because we are so lax in giving credit where credit is due.** After the crisis is over, we are so prone to take credit for that which GOD has wrought.

**May we ever acknowledge that GOD—and GOD alone —is our only source of Help and Strength!**

**Lesson for January 3, 1960**

**PIONEERS FOR CHRIST**

**Lesson: Acts 13:1-4; 13-14; 44-49**

"A LITTLE five-year-old was preparing to paint on a huge sheet of blank paper. She paused a moment. 'What is it?' I asked her. 'Don't you know what you want to paint?' 'I do know,' she replied, 'but I want to make it big, and first I have to think big.' "

If we will ever accomplish anything for God we are going to have to think BIG. We think too small. The world is BIG. The work of evangelizing the world is BIG. And if we ever expect to do the work that God has for us we will have to think and work BIG.

The early church was not content to work in its own backyard. The Christians remembered the Master had commanded them to go into all the world and preach the Gospel.

It is somewhat strange that the first missionary movement began in Antioch rather than Jerusalem. This was undoubtedly due to the fact that Antioch contained a greater number of Gentiles, whereas Jerusalem was predominately Jewish.

We notice several significant factors about this first missionary work:

1. **It was while the Christians in Antioch were "worshipping the Lord and fasting" that the Holy Spirit spoke to them.** We often wonder why the Holy Spirit does not use us more. If we did more worshipping and less waiting, more fasting and less feasting, perhaps the Lord would speak to us more often. The disciples in the Antioch church were eager to do God's will. They knew that Divine direction was of supreme importance. **And so as they met the Lord, the Lord met them.**

2. **The first missionaries were set apart by the Spir unto the work of the Lord.** "Separate Me (or, set apa for Me) Barnabas and Saul for the work whereunto have called them."

They were **not** set apart unto the work of the **churcl** Nor a particular **denomination!** But set apart to do th **Lord's work!**

**Wherein a church or denomination seeks to do th LORD'S work it will be blessed. Alas, many are busily er gaged in doing their OWN work.**

3. **They were not only "set apart" by the Spirit, bu "sent forth" by Him as well.** "So, they, being sent fort by the Holy Ghost, departed . . . "

They were men under Divine direction! What comfor it must have been to Barnabas and Saul to know tha GOD had **called** them, and GOD had **sent** them.

"It is the Holy Spirit that infuses and inspires th Church, that challenges and convicts the Church, tha multiplies and uses the Church. God who is known t us in the nearest way now, today, and in the Churcl is God the Holy Spirit" (Samuel S. Shoemaker).

4. **Though commissioned and sent forth by the Spirit the first missionaries, nevertheless, met opposition in th Lord's work.**

As they crossed over the Isle of Cyprus they came t Paphos. There they encountered a certain sorcerer name Bar-jesus who endeavored to interrupt their work. Th hand of the Lord came upon him and he was stricke blind.

Later on Barnabas and Saul, met with opposition ever from one of their own. John Mark deserted them ir Pamphylia.

When at last they reached Antioch in Pisidia they met opposition again. This time it came from the Jewish leaders, who, when they "saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." Not only that, they also "stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

5. **Finally, because they were under the direct orders of the Holy Spirit, it was inevitable that their ministry bore fruit.**

a. When the evil sorcerer was stricken blind, Sergius Paulus, the deputy, "believed, being astonished at the doctrine of the Lord" (vs. 12).

b. Paul's message preached in Antioch caused a great stir. "And the next sabbath day came almost the whole city together to hear the word of God" (vs. 44).

c. The heathen especially were touched by the Gospel. "And when the Gentiles (heathen) heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (vs. 48).

**All these accomplishments confirmed that the work done by Paul and Barnabas was of God.**

**"O Lord of the Harvest, we pray that Thou wilt continue to call out from our midst those whom Thou canst use to bring the Light of the Gospel to those who yet sit in darkness. Amen."**

# Spiritual Meditations

Rev. Dyoll Belote

## WONDERFUL NAME

**"Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:9).**

**"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).**

FROM AGE TO AGE there have been people, the mention of whose name has stirred humanity to praise and discipleship. Soldiers, statesmen, philanthropists, scholars, leaders there have been, whose names have influenced the world. But no name has ever made the impact upon the world of men that the name of Jesus has made. Because of that name men have performed deeds of bravery and greatness, have made sacrifice of money and time and life, have spread abroad the glories of that blessed name, and made a more indelible impress upon the world than all others put together. There is a poem, based on the first of our texts, which has always appealed to me, and which I want to repeat here. It is entitled "The Name Which Is Above Every Name," and runs like this:

"I know of a land that is sunk in shame,
Of hearts that sink and tire;
But I know of a Name, a Name, a Name,
That can set that land on fire.

"I know of a life all steeped in sin
That no man's art can cure;
But I know of a Name, a Name, a Name
That can make that life all pure.

"I know a life that is lost to God,
Bound down by things of earth.
But I know of a Name, a Name, a Name
That can give that soul new birth.

"So listen, my soul, an angel speaks
To save thy life from dross.
Christ Jesus is the Name, the Name—
He saves by way of the cross."

Perhaps the best known of hymns praising the name of Jesus is the one entitled "All Hail the Power of Jesus Name":

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all,
Bring forth the royal diadem,
And crown Him Lord of all.

And again the song writer has acclaimed the "Wonderful Name" in the song "The Name of Jesus is So Sweet"; the first verse reads like this:

"The name of Jesus is so sweet,
I love its music to repeat,
It makes my joys full and complete,
The precious name of Jesus."

and the Chorus:

"Jesus," oh how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever."

And still one other among the many songs which speak of Jesus: This one entitled "O Jesus, Thou Art Standing," a song of contrition and repentance:

"O, Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear,
O shame, thrice shame upon us,
To keep Him standing there."

## THE HAPPY CHRISTMAS NIGHT

by Alice B. Huling

Oh how shall we trim the Christmas tree
That stands so straight and bare?
Put a star on the top for all to see
And lights shining here and there.
The bough will soon bend with presents new
And, whether they're large or small,
Each brings a message of love to you
From the givers, one and all,
This merry Christmas night.

For love was the gift that the Christ Child brought
On the very first Christmas day,
The Baby the shepherds and wise men sought,
Till they found Him asleep in the hay.
His love has spread widely all over the earth,
Yes, right to our house tonight,
That's why we remember His wondrous birth
With carols and gifts and light,
This happy Christmas night.

—Christian Parent.

Christmas, my child, is love in action . . . When you love someone, you give to them, as God gives to us. The greatest gift He ever gave was the Person of His Son, sent to us in human form so that we might know what God the Father is really like! Every time we love, every time we give, it's Christmas!

Dale Evans Rogers in
CHRISTMAS IS ALWAYS
(Fleming H. Revell Company).

# NEWS FROM BRETHREN YOUTH

**Phil Lersch, Youth Director**

## NOTES FROM THE TRAVELOGUE

**. . . by the youth director**

**B.S.C.M. CONFERENCE (Bridgewater, Virginia—November 26-29):** The Brethren Student Christian Movement is composed of college students from the Brethren Church and the Church of the Brethren. Six students from Ashland College attended the annual conference over Thanksgiving Vacation this year. The interesting subject, "The Gone Generation," provided some challenging thinking for all of the 135 delegates present. In November, 1960, Ashland College will host this conference.

**ROANN YOUTH CLINIC (Roann, Indiana—December 5, 6):** The three session BRETHREN YOUTH CLINIC at the Roann Brethren Church brought a good response from the youth workers and adults of the congregation. The Saturday night meeting, for adults only, dealt with the ways we have of meeting the various needs of the young people and how we might improve our relationships with them. Sunday morning regular services were conducted. And Sunday evening youth and adults heard comments by the youth director and viewed slides illustrating the many activities of Brethren young people in every district.

PRAY CONTINUALLY FOR THE WORK OF BRETHREN YOUTH

## PIC of the WEEK

**Brethren College Days**

**Judy Pours Punch**

During BRETHREN COLLEGE DAYS (November 13, 14, 15) when President and Mrs. Clayton opened their home to our campus guests, **Miss Judy Sainer** assisted with the reception line proceedings by presiding at the punch bowl. Judy is a sophomore at Ashland College from Louisville, Ohio, Brethren Church. Many similar students helped with the B. C. D. activities.

Being served are two guests from Nappanee, Indiana—**Joan Ingraham** and **Joanne Slabaugh.** These were just two of the sixty guests of Ashland College and Brethren Youth for the weekend.

We hope that you will be present to enjoy many of the fine features of the FIFTH ANNUAL BRETHREN COLLEGE DAYS next November.

## MEN OF DISTINCTION

A young girl was crowned beauty queen in her high school, so she and her date had gone out to celebrate. Late that night her father was awakened and called to the scene of an accident. In a ditch lay the dead body of his lovely daughter —pinned underneath the wreckage was the body of her date. On the pavement lay a broken bottle and the smell filled the air. The father was seen wringing his hands together and heard to say: "If I could just get my hands on the criminal who sold them that bottle, I'd wring his neck."

After going home he decided he needed a "shot" to bolster his nerves, so he reached into his usual spot for his bottle of "tonic." The bottle was gone and this note was in its place: "Daddy, we wanted to celebrate so we borrowed your bottle —sure you don't mind."

This father had the dubious distinction of buying the death bottle for his own daughter.

When you see beautiful, many-colored pictures advertising strong drink, remember there are other pictures in real life, like the one above, which the liquor crowd never publish.

—New Lebanon Brethren Church

**Did you know that the American people spend enough—every 38 hours—for Alcoholic Beverages—to pay the entire Foreign Missions Program of the Christian Church for a full year? And worst of all—much of this money comes from the pockets of so-called "Christians."**

**ONE FINAL REMINDER**

**National Brethren Youth wishes you a most Blessed Christmas Season as you remember the birth of our SAVIOUR**

# The Women's Corner

by Helen Jordan

### THE GIFT OF GOD

"FOR GOD SO LOVED the world that he gave his only begotten Son" (John 3:16). At this season of the year—Christmas—almost everyone is thinking about a gift, both in receiving and giving. Usually we expect to give something to a loved one or a friend, or to receive a gift from loved ones or friends as a token of their love and friendship. But few there are who give up their last hard-earned dollar to purchase a gift for an enemy. Nor do people as a rule purchase a gift for the vile, filthy down-and-outs. But "God so loved the world that he gave his only begotten Son."

This was a gift of infinite value. It was the only begotten Son of the Father; the grandest jewel of heaven, and the Father made the gift to his worst enemies. The most degraded, the lowest fallen, shared this heavenly gift. "As many as would receive him." The first Christmas this old world looked upon found the Son of God lying in a manger where dumb animals were housed and fed. His mother had no pallet or a pillow of comfort upon which to rest while she brought forth the Gift of God, to a lost and dying people. The Virgin Mother had to suffer slanderous criticism, and Jesus was looked upon as illegitimate. His life was sought by His enemies immediately after the angels announced His arrival.

Jesus was the Prince of heaven with all at His command, yet He condescended to leave it all and come to a sin-cursed world to redeem His enemies—to take upon Himself the likeness of sinful flesh, to be born in a manger. He was shut out in a cold, heartless world to battle His way from the manger to the cross. He sought no more recognition from the highest type of society than He did from the most humble and unnoticed. His life was one of obscurity, and His followers were of the lower walks of life—the common people heard Him gladly. He proved Himself a friend to the poor and afflicted. He sought to do good to all, but only a few received Him.

Christmas is a time of gladness and joy everywhere. In all countries, Christmas is observed. Many dishonor the sacred day by the way in which they celebrate, but it should be a day kept holy in sacred memory of the birth of Jesus Christ our Lord. Let all who give Christmas gifts give as unto the Lord, who should mean so much to everyone. He was the Gift bestowed by His Father, given to us and for us that we might be redeemed by His shed blood.—Selected.

**OUR COVER PICTURE and pictures on page ten and eleven courtesy of the Cleanliness Bureau, New York. Those are "soap suds" decorations, ladies, made by taking packaged soap or detergent and a minimum of water, whipped in your mixer to a consistency of whipped cream. For thicker decorations, mix to a stiff, dough-like consistency. For colors, mix in vegetable coloring. Good, clean fun for children and parents!**

# NO EVANGELIST NEXT WEEK

**The EVANGELIST is published each week of the year except the fourth week in July and the last week in December. Thus, there will be no issue of the EVANGELIST next week. Next paper to come to you will be dated January 2, 1960, and will be the promotional issue for the annual Publication Day offering.**

## Items of General Interest

HAGERSTOWN, MARYLAND. Brother George W. Solomon indicates that classes were to start meeting in their new educational addition on the first Sunday of December. While the building is not entirely finished, yet the two top floors were to be ready for use by the 6th. Children going into the new building are those who have been meeting in the Antietam School just across the street from the church, during the building process. A date for dedication will be set later.

AKRON, OHIO (FIRESTONE PARK). As a result of the recent revival meeting, seven were baptized, with one awaiting baptism. One other person came forward for confession of Christ the Sunday following the meeting.

Brother J. G. Dodds notes that their new sanctuary is now under roof, the furnace is installed and operating. The plasterers are scheduled to start their work soon. No definite date is indicated for getting into the new sanctuary, but rapid progress is being made toward that end.

CANTON, OHIO (TRINITY). Brother Robert Keplinger, through the Trinity Brethren Church News, advises that fifty years ago this December, the first Brethren church was dedicated in Canton; that it is fitting that the move into the new church for Trinity Brethren be made on the first Sunday of December. This event did take place, and the Brethren in Canton are now in their new church located at 455 55th St., N. W., Canton 20, Ohio. Ribbon cutting ceremonies were held at 9:15, with the regular schedule of morning and evening services being followed during the day.

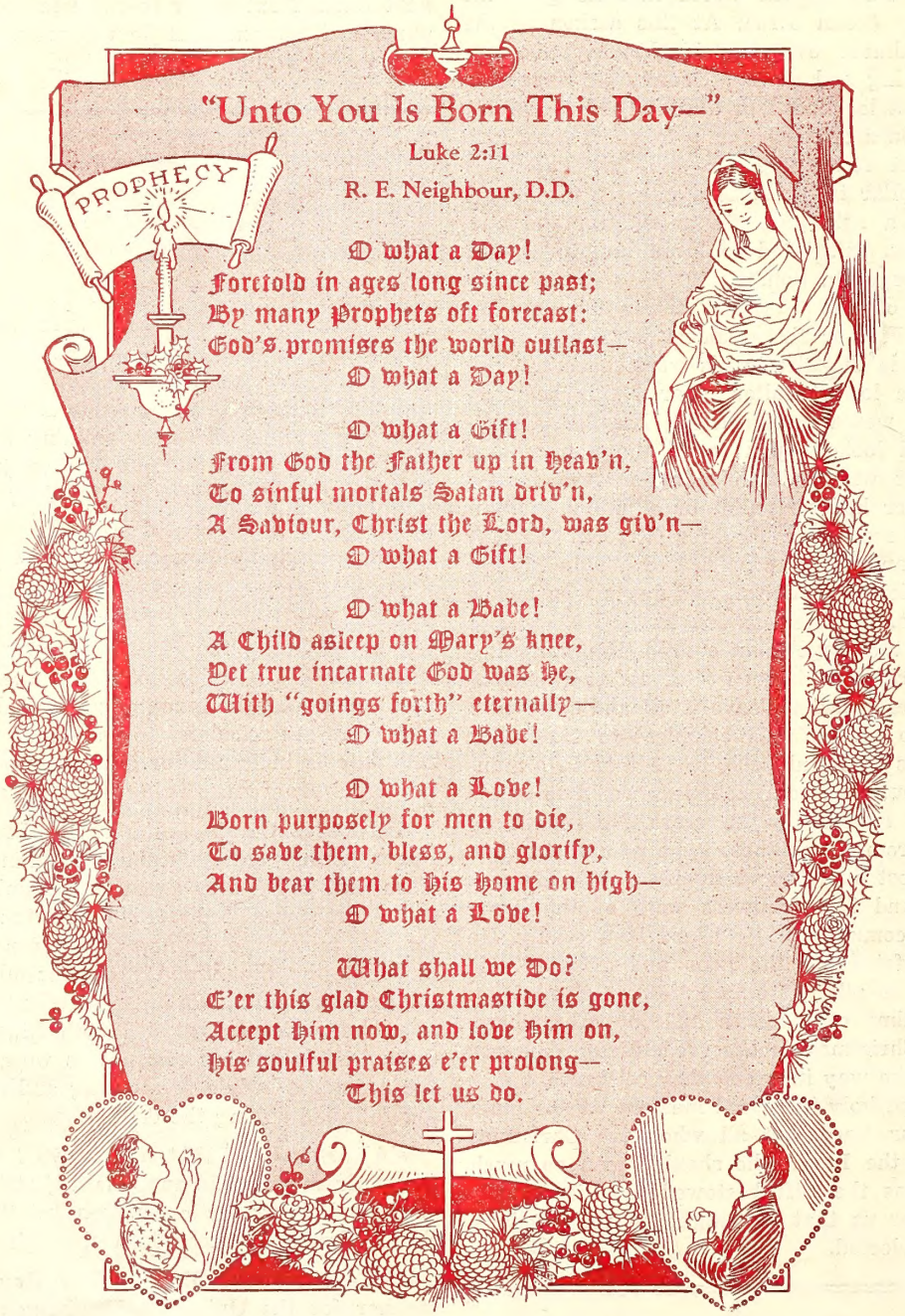
WABASH, INDIANA (COLLEGE CORNER). Brother Glenn Grumbling has announced that he is conducting revival and evangelistic services in the College Corner church from December 13th through the 20th.

LANARK, ILLINOIS. Brother Ray Aspinall was the speaker for the Union Thanksgiving services held in the Reformed church on Thanksgiving Day.

You must infuse your best into the moments if you hope to receive God's best out of the years.

Brethren Historical Library
Manchester College
N. Manchester, Ind.






## "Unto You Is Born This Day—"

Luke 2:11

R. E. Neighbour, D.D.

O what a Day!
Foretold in ages long since past;
By many Prophets oft forecast:
God's promises the world outlast—
O what a Day!

O what a Gift!
From God the Father up in Heav'n,
To sinful mortals Satan driv'n,
A Saviour, Christ the Lord, was giv'n—
O what a Gift!

O what a Babe!
A Child asleep on Mary's knee,
Yet true incarnate God was he,
With "goings forth" eternally—
O what a Babe!

O what a Love!
Born purposely for men to die,
To save them, bless, and glorify,
And bear them to his home on high—
O what a Love!

What shall we Do?
E'er this glad Christmastide is gone,
Accept him now, and love him on,
His soulful praises e'er prolong—
This let us do.